“**Caitanya-caritamrita – Madhya Lila**” by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Madhya Lila section.

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Chapter 1
The Later Pastimes of Lord Sri Caitanya Mahaprabhu

In this chapter there is a summary description of all the pastimes performed by Sri Caitanya Mahaprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Sri Caitanya Mahaprabhu's ecstasy that occurred when He recited the verse beginning yah kaumara-harah, and there is also an explanation of that ecstasy given in the verse priyah so 'yam krsnah, by Srila Rupa Gosvami. Because he wrote that verse, Srila Rupa Gosvami was specifically blessed by the Lord. There is also a description of the many books written by Srila Rupa Gosvami, Srila Sanatana Gosvami and Srila Jiva Gosvami. There is also a description of the meeting between Sri Caitanya Mahaprabhu, Srila Rupa Gosvami and Srila Sanatana Gosvami in the village known as Ramakeli.

TEXT 1

TEXT

yasya prasadad ajno 'pi
sadyah sarva-jnatam vrajet
sa sri-caitanya-devo me
bhagavan samprasidatu

SYNONYMS

yasya--of whom; prasadat--by the mercy; ajnah api--even a person who has no knowledge; sadyah--immediately; sarva-jnatam--all knowledge; vrajet--can achieve; sah--that; sri-caitanya-devah--Lord Sri Caitanya Mahaprabhu; me--on me; bhagavan--the Supreme Personality of Godhead; samprasidatu--may He bestow His causeless mercy.

TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Sri Caitanya Mahaprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

TEXT 2

TEXT

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau san-dau tamo-nudau

SYNONYMS

vande--I offer respectful obeisances; sri-krsna-caitanya--to Lord Sri Krsna Caitanya; nityanandau--and to Lord Nityananda; saha-uditau--simultaneously arisen; gauda-udaye--on the eastern horizon of Gauda; puspavantau--the sun and moon together; citrau--wonderful; sam-dau--bestowing benediction; tamah-nudau--dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

TEXT

jayatam suratau pangor
mama manda-mater gati
mat-sarvasva-padambhojau
radha-madana-mohanau

SYNONYMS

jayatam--all glory to; su-ratau--most merciful, or attached in conjugal love; pangoh--of one who is lame; mama--of me; manda-mateh--foolish; gati--refuge; mat--my; sarva-sva--everything; pada-ambhojau--whose lotus feet; radha-madana-mohanau--Radharani and Madana-mohana.

TRANSLATION

Glory to the all-merciful Radha and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 4

TEXT

divyad-vrndaranya-kalpa-drumadhah-
srimad-ratnagara-simhasana-sthau
srimad-radha-srila-govinda-devau
presthalibhih sevyamanau smarami

SYNONYMS

divyat--shining; vrnda-aranya--in the forest of Vrndavana; kalpa-druma--desire tree; adhah--beneath; srimat--most beautiful; ratna-agara--in a temple of jewels; simha-asana-sthau--sitting on a throne; srimat--very beautiful; radha--Srimati Radharani; srila-govinda-devau--and Sri Govindadeva; prestha-alibhih--by most confidential associates; sevyamanau--being served; smarami--I remember.

TRANSLATION

In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 5

TEXT

sriman rasa-rasarambhi
vamsi-vata-tata-sthitah
karsan venu-svanair gopir
gopinathah sriye 'stu nah

SYNONYMS

sriman--the most beautiful form; rasa--of the rasa dance; rasa-arambhi--the initiator of the mellow; vamsi-vata--the celebrated place named Vamsivata; tata--on the bank of Yamuna; sthitah--being situated; karsan--attracting; venu-svanaih--by the sounds of the flute; gopih--all the gopis; gopi-nathah--the master of all the gopis; sriye--the opulence of love and affection; astu--let there be; nah--upon us.

TRANSLATION

May Gopinathaji, who attracts all the gopis with the song of His flute and who has begun the most melodious rasa dance on the bank of the Yamuna in Vamsivata, be merciful upon us.

TEXT 6

TEXT

jaya jaya gauracandra jaya krpa-sindhu
jaya jaya saci-suta jaya dina-bandhu

SYNONYMS

jaya jaya--all glories; gauracandra--to Sri Caitanya Mahaprabhu; jaya--all glories; krpa-sindhu--to the ocean of mercy; jaya jaya--all glories unto You;

saci-suta--the son of Saci; jaya--all glories unto You; dina-bandhu--the friend of the fallen.

TRANSLATION

All glories unto Sri Gaurahari, who is an ocean of mercy! All glories unto You, the son of Sacidevi, for You are the only friend of all fallen souls!

TEXT 7

TEXT

jaya jaya nityananda jayadvaita-candra
jaya srivasadi jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; nityananda--to Lord Nityananda; jaya advaita-candra--all glories to Advaita Prabhu; jaya--all glories; srivasa-adi--to all the devotees, headed by Srivasa Thakura; jaya gaura-bhakta-vrnda--all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityananda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Srivasa Thakura!

TEXT 8

TEXT

purve kahilun adi-lilara sutra-gana
yaha vistariyachena dasa-vrndavana

SYNONYMS

purve--previously; kahilun--I have described; adi-lilara--of the adi-lila; sutra-gana--the synopsis; yaha--which; vistariyachena--has elaborately explained; dasa-vrndavana--Vrndavana dasa Thakura.

TRANSLATION

I have previously described in synopsis the adi-lila [initial pastimes], which have already been fully described by Vrndavana dasa Thakura.

TEXT 9

TEXT

ataeva tara ami sutra-matra kailun
ye kichu visesa, sutra-madhyei kahilun

SYNONYMS

ataeva--therefore; tara--of that; ami--I; sutra-matra--only the synopsis; kailun--did; ye kichu--whatever; visesa--specifics; sutra-madhyei kahilun--I have already stated within the synopsis.

TRANSLATION

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

TEXT 10

TEXT

ebe kahi sesa-lilara mukhya sutra-gana
prabhura asesa lila na yaya varnana

SYNONYMS

ebe--now; kahi--I describe; sesa-lilara--of the pastimes at the end; mukhya--chief; sutra-gana--synopsis; prabhura--of Lord Caitanya Mahaprabhu; asesa--unlimited; lila--pastimes; na yaya varnana--it is not possible to describe.

TRANSLATION

To describe the unlimited pastimes of Sri Caitanya Mahaprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

TEXTS 11-12

TEXT

tara madhye yei bhaga dasa-vrndavana
'caitanya-mangale' vistari' karila varnana

sei bhagera ihan sutra-matra likhiba
tahan ye visesa kichu, ihan vistariba

SYNONYMS

tara madhye--amongst them; yei--which; bhaga--portion; dasa-vrndavana--Srila Vrndavana dasa Thakura; caitanya-mangale--in his book Caitanya-mangala; vistari'--elaborating; karila varnana--has described; sei bhagera--of that portion; ihan--here in this book; sutra-matra--the synopsis only; likhiba--I shall write; tahan--there; ye--whatever; visesa--special details; kichu--something; ihan vistariba--I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vrndavana dasa Thakura has described very elaborately in his book Caitanya-mangala. Whatever incidents are outstanding, however, I shall later elaborate.

TEXT 13

TEXT

caitanya-lilara vyasa----dasa vrndavana
tanra ajnaya karon tanra ucchista carvana

SYNONYMS

caitanya-lilara vyasa--the Vyasadeva, or compiler of the pastimes, of Lord Caitanya Mahaprabhu; dasa vrndavana--Vrndavana dasa Thakura; tanra--of him; ajnaya--upon the order; karon--I do; tanra--his; ucchista--of the remnants of food; carvana--chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Sri Caitanya Mahaprabhu is Srila Vrndavana dasa, the incarnation of Vyasadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

TEXT 14

TEXT

bhakti kari' sire dhari tanhara carana
sesa-lilara sutra-gana kariye varnana

SYNONYMS

bhakti kari'--with great devotion; sire--on my head; dhari--I hold; tanhara--his; carana--lotus feet; sesa-lilara--of the pastimes at the end; sutra-gana--the synopsis; kariye--I do; varnana--describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

TEXT 15

TEXT

cabbisa vatsara prabhura grhe avasthana
tahan ye karila lila----'adi-lila' nama

SYNONYMS

cabbisa vatsara--for twenty-four years; prabhura--of the Lord; grhe--at home; avasthana--residing; tahan--there; ye--whatever; karila--He performed; lila--pastimes; adi-lila nama--are called adi-lila.

TRANSLATION

For twenty-four years, Lord Sri Caitanya Mahaprabhu remained at home, and whatever pastimes He performed during that time are called the adi-lila.

TEXT 16

TEXT

cabbisa vatsara sese yei magha-masa
tara sukla-pakse prabhu karila sannyasa

SYNONYMS

cabbisa vatsara--of those twenty-four years; sese--at the end; yei--which; magha-masa--the month of Magha (January-February); tara--of that month; sukla-

pakse--during the fortnight of the waxing moon; prabhu--the Lord; karila--accepted; sannyasa--the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Magha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyasa.

TEXT 17

TEXT

sannyasa kariya cabbisa vatsara avasthana
tahan yei lila, tara 'sesa-lila' nama

SYNONYMS

sannyasa kariya--after accepting the order of sannyasa; cabbisa vatsara--the twenty-four years; avasthana--remaining in this material world; tahan--in that portion; yei lila--whatever pastimes (were performed); tara--of those pastimes; sesa-lila--the pastimes at the end; nama--named.

TRANSLATION

After accepting sannyasa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the sesa-lila, or pastimes occurring at the end.

TEXT 18

TEXT

sesa-lilara 'madhya' 'antya',----dui nama haya
lila-bhede vaisnava saba nama-bheda kaya

SYNONYMS

sesa-lilara--of the sesa-lila, or pastimes at the end; madhya--the middle; antya--the final; dui--two; nama--names; haya--are; lila-bhede--by the difference of pastimes; vaisnava--the devotees of the Supreme Lord; saba--all; nama-bheda--different names; kaya--say.

TRANSLATION

The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

TEXT 19

TEXT

tara madhye chaya vatsara----gamanagamana
nilacala-gauda-setubandha-vrndavana

SYNONYMS

tara madhye--within that period; chaya vatsara--for six years; gamana-agamana--going and coming; nilacala--from Jagannatha Puri; gauda--to Bengal; setubandha--and from Cape Comorin; vrndavana--to Vrndavana-dhama.

TRANSLATION

For six years of the last twenty-four, Sri Caitanya Mahaprabhu traveled all over India from Jagannatha Puri to Bengal and from Cape Comorin to Vrndavana.

TEXT 20

TEXT

tahan yei lila, tara 'madhya-lila' nama
tara pache lila----'antya-lila' abhidhana

SYNONYMS

tahan--in those places; yei lila--all the pastimes; tara--of those; madhya-lila--the middle pastimes; nama--named; tara pache lila--all the pastimes after that period; antya-lila--last pastimes; abhidhana--the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-lila, and whatever pastimes were performed after that are called the antya-lila.

TEXT 21

TEXT

'adi-lila', 'madhya-lila', 'antya-lila' ara
ebe 'madhya-lilara' kichu kariye vistara

SYNONYMS

adi-lila madhya-lila antya-lila ara--therefore there are three periods, namely the adi-lila, madhya-lila and antya-lila; ebe--now; madhya-lilara--of the madhya-lila; kichu--something; kariye--I shall do; vistara--elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods--the adi-lila, madhya-lila and antya-lila. Now I shall very elaborately describe the madhya-lila.

TEXT 22

TEXT

astadasa-varsa kevala nilacale sthiti
apani acari' jive sikhaila bhakti

SYNONYMS

astadasa-varsa--for eighteen years; kevala--only; nilacale--in Jagannatha Puri; sthiti--staying; apani--personally; acari'--behaving; jive--unto the living entities; sikhaila--instructed; bhakti--devotional service.

TRANSLATION

For eighteen continuous years, Lord Sri Caitanya Mahaprabhu remained at Jagannatha Puri and, through His personal behavior, instructed all living entities in the mode of devotional service.

TEXT 23

TEXT

tara madhye chaya vatsara bhakta-gana-sange
prema-bhakti pravartaila nrtya-gita-range

SYNONYMS

tara madhye--within that period; chaya vatsara--for six years; bhakta-gana-sange--with all the devotees; prema-bhakti--the loving service of the Lord; pravartaila--introduced; nrtya-gita-range--in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannatha Puri, Sri Caitanya Mahaprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

TEXT 24

TEXT

nityananda-gosanire pathaila gauda-dese
tenho gauda-desa bhasaila prema-rase

SYNONYMS

nityananda-gosanire--Nityananda Gosvami; pathaila--sent; gauda-dese--to Bengal; tenho--He; gauda-desa--the tract of land known as Gauda-desa, or Bengal; bhasaila--overflooded; prema-rase--with ecstatic love of Krsna.

TRANSLATION

Lord Sri Caitanya Mahaprabhu sent Nityananda Prabhu from Jagannatha Puri to Bengal, which was known as Gauda-desa, and Lord Nityananda Prabhu overflooded this country with the transcendental loving service of the Lord.

TEXT 25

TEXT

sahajei nityananda----krsna-premoddama
prabhu-ajnaya kaila yahan tahan prema-dana

SYNONYMS

sahajei--by nature; nityananda--Lord Nityananda Prabhu; krsna-prema-uddama--very much inspired in transcendental loving service to Lord Krsna; prabhu-ajnaya--by the order of the Lord; kaila--did; yahan tahan--anywhere and everywhere; prema-dana--distribution of that love.

TRANSLATION

Sri Nityananda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Krsna. Now, being ordered by Sri Caitanya Mahaprabhu, He distributed this loving service anywhere and everywhere.

TEXT 26

TEXT

tanhara carane mora koti namaskara
caitanyera bhakti yenho laoyaila samsara

SYNONYMS

tanhara carane--unto His lotus feet; mora--my; koti--unlimited; namaskara--obeisances; caitanyera--of Lord Sri Caitanya Mahaprabhu; bhakti--the devotional service; yenho--one who; laoyaila--caused to take; samsara--the whole world.

TRANSLATION

I offer innumerable obeisances unto the lotus feet of Sri Nityananda Prabhu, who is so kind that He spread the service of Sri Caitanya Mahaprabhu all over the world.

TEXT 27

TEXT

caitanya-gosani yanre bale 'bada bhai'
tenho kahe, mora prabhu----caitanya-gosani

SYNONYMS

caitanya-gosani--Lord Sri Caitanya Mahaprabhu; yanre--unto whom; bale--says; bada bhai--elder brother; tenho--He; kahe--says; mora prabhu--My Lord; caitanya-gosani--the supreme master, Lord Caitanya Mahaprabhu.

TRANSLATION

Caitanya Mahaprabhu used to address Nityananda Prabhu as His elder brother, whereas Nityananda Prabhu addressed Sri Caitanya Mahaprabhu as His Lord.

TEXT 28

TEXT

yadyapi apani haye prabhu balarama
tathapi caitanyera kare dasa-abhimana

SYNONYMS

yadyapi--although; apani--personally; haye--is; prabhu--Lord; balarama--Balarama; tathapi--still; caitanyera--of Lord Sri Caitanya Mahaprabhu; kare--accepts; dasa-abhimana--conception as the eternal servant.

TRANSLATION

Although Nityananda Prabhu is none other than Balarama Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Sri Caitanya Mahaprabhu.

TEXT 29

TEXT

'caitanya' seva, 'caitanya' gao, lao 'caitanya'-nama
'caitanye' ye bhakti kare, sei mora prana

SYNONYMS

caitanya seva--serve Sri Caitanya Mahaprabhu; caitanya gao--chant about Sri Caitanya Mahaprabhu; lao--always take; caitanya-nama--the name of Lord Caitanya Mahaprabhu; caitanye--unto Lord Sri Caitanya Mahaprabhu; ye--anyone who; bhakti--devotional service; kare--renders; sei--that person; mora--My; prana--life and soul.

TRANSLATION

Nityananda Prabhu requested everyone to serve Sri Caitanya Mahaprabhu, chant His glories and utter His name. Nityananda Prabhu claimed that person to be His life and soul who rendered devotional service unto Sri Caitanya Mahaprabhu.

TEXT 30

TEXT

ei mata loke caitanya-bhakti laoyaila
dina-hina, nindaka, sabare nistarila

SYNONYMS

ei mata--in this way; loke--the people in general; caitanya--of Lord Caitanya Mahaprabhu; bhakti--the devotional service; laoyaila--He caused to accept; dina-hina--poor fallen souls; nindaka--blasphemers; sabare--everyone; nistarila--He delivered.

TRANSLATION

In this way, Srila Nityananda Prabhu introduced the cult of Sri Caitanya Mahaprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

TEXT 31

TEXT

tabe prabhu vraje pathaila rupa-sanatana
prabhu-ajnaya dui bhai aila vrndavana

SYNONYMS

tabe--after this; prabhu--Lord Sri Caitanya Mahaprabhu; vraje--to Vrndavana-dhama; pathaila--sent; rupa-sanatana--the two brothers Rupa Gosvami and Sanatana Gosvami; prabhu-ajnaya--upon the order of Sri Caitanya Mahaprabhu; dui bhai--the two brothers; aila--came; vrndavana--to Vrndavana-dhama.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then sent the two brothers Srila Rupa Gosvami and Srila Sanatana Gosvami to Vraja. By His order, they went to Sri Vrndavana-dhama.

TEXT 32

TEXT

bhakti pracariya sarva-tirtha prakasila
madana-gopala-govindera seva pracarila

SYNONYMS

bhakti pracariya--broadcasting devotional service; sarva-tirtha--all the places of pilgrimage; prakasila--discovered; madana-gopala--of Sri Radha-Madana-mohana; govindera--of Sri Radha-Govindaji; seva--the service: pracarila--introduced.

TRANSLATION

After going to Vrndavana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindaji.

TEXT 33

TEXT

nana sastra ani' kaila bhakti-grantha sara
mudha adhama-janere tenho karila nistara

SYNONYMS

nana sastra--different types of scriptures; ani'--collecting; kaila--compiled; bhakti-grantha--of books on devotional service; sara--the essence; mudha--rascals; adhama-janere--and fallen souls; tenho--they; karila nistara--delivered.

TRANSLATION

Both Rupa Gosvami and Sanatana Gosvami brought various scriptures to Vrndavana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Srila Srinivasa Acarya has sung:

nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau

lokanam hita-karinau tri-bhuvane manyau saranyakarau
radha-krsna-padaravinda-bhajananandena mattalikau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

The six Gosvamis, under the direction of Srila Rupa Gosvami and Srila Sanatana Gosvami, studied various Vedic scriptures and picked up the essence of them, the devotional service of the Lord. This means that all the Gosvamis wrote many scriptures on devotional service with the support of the Vedic literature. Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in the Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyah. All the Vedic literature aims at understanding Krsna, and how to understand Krsna through devotional service has been explained by Srila Rupa and Sanatana Gosvamis, with evidence from all the Vedic scriptures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the Gosvamis.

TEXT 34

TEXT

prabhu ajnaya kaila saba sastrera vicara
vrajera nigudha bhakti karila pracara

SYNONYMS

prabhu ajnaya--upon the order of Lord Sri Caitanya Mahaprabhu; kaila--they did; saba sastrera--of all scriptures; vicara--analytical study; vrajera--of Sri Vrndavana-dhama; nigudha--most confidential; bhakti--devotional service; karila--did; pracara--preaching.

TRANSLATION

The Gosvamis carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic scriptures. This was in compliance with the order of Sri Caitanya Mahaprabhu. Thus one can understand the most confidential devotional service of Vrndavana.

PURPORT

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the prakrta-sahajiyas. The prakrta-sahajiyas do not consult the Vedic literature, and they are debauchees, woman-hunters and smokers of ganja. Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The prakrta-sahajiyas do not realize that they are violating the orders of Sri Caitanya Mahaprabhu, who specifically said that to understand Vrndavana and the pastimes of Vrndavana one must have sufficient knowledge of the sastras (Vedic scriptures). As stated in Srimad-Bhagavatam (1.2.12), bhaktya sruta-grhitaya. This means that devotional service is acquired from Vedic knowledge. Tac chraddadhanah munayah. Devotees who are actually serious attain bhakti, scientific devotional service, by hearing Vedic scriptures (bhaktya sruta-grhitaya). It is not that one should create something out of sentimentality, become a sahajiya and advocate such concocted devotional service. However, Srila Bhaktisiddhanta Sarasvati Thakura considered such sahajiyas to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the sahajiyas is far better than that of the Mayavadi sannyasis. Although the sahajiyas do not

think much of Vedic knowledge, they nonetheless have accepted Lord Krsna as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

TEXT 35

TEXT

hari-bhakti-vilasa, ara bhagavatamrta
dasama-tippani, ara dasama-carita

SYNONYMS

hari-bhakti-vilasa--the scripture named Hari-bhakti-vilasa; ara--and; bhagavatamrta--the scripture named Brhad-bhagavatamrta; dasama-tippani--comments on the Tenth Canto of Srimad-Bhagavatam; ara--and; dasama-carita--poetry about the Tenth Canto of Srimad-Bhagavatam.

TRANSLATION

Some of the books compiled by Srila Sanatana Gosvami were the Hari-bhakti-vilasa, Brhad-bhagavatamrta, Dasama-tippani and Dasama-carita.

PURPORT

In the First Wave of the book known as Bhakti-ratnakara, it is said that Sanatana Gosvami understood Srimad-Bhagavatam by thorough study and explained it in his commentary known as Vaisnava-tosani All the knowledge that Sri Sanatana Gosvami and Rupa Gosvami directly acquired from Sri Caitanya Mahaprabhu was broadcast all over the world by their expert service. Sanatana Gosvami gave his Vaisnava-tosani commentary to Srila Jiva Gosvami for editing, and Srila Jiva Gosvami edited this under the name of Laghu-tosani. Whatever he immediately put down in writing was finished in the year 1476 Saka (A.D. 1555). Srila Jiva Gosvami completed Laghu-tosani in the year Sakabda 1504 (A.D. 1583).

The subject matter of the Hari-bhakti-vilasa, by Sri Sanatana Gosvami, was collected by Srila Gopala Bhatta Gosvami and is known as a vaisnava-smrti. This vaisnava-smrti-grantha was finished in twenty chapters, known as vilasas. In the first vilasa there is a description of how a relationship is established between the spiritual master and the disciple, and mantras are explained. In the second vilasa, the process of initiation is described. In the third vilasa, the methods of Vaisnava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the mantras given by the initiating spiritual master. In the fourth vilasa are descriptions of samskara, the reformatory method; tilaka, the application of twelve tilakas on twelve places of the body; mudra, marks on the body; mala, chanting with beads; and guru-puja, worship of the spiritual master. In the fifth vilasa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the salagrama-sila representation of Lord Visnu. In the sixth vilasa, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh vilasa, one is instructed on how to collect flowers used for the worship of Lord Visnu. In the eighth vilasa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth vilasa, there are descriptions about collecting tulasi leaves, offering oblations to forefathers according to Vaisnava rituals, and offering food. In the tenth vilasa there are descriptions of the devotees of the Lord (Vaisnavas, or saintly persons). In the eleventh

vilasa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth vilasa, Ekadasi is described. In the thirteenth vilasa, fasting is discussed, as well as observance of the Maha-dvadasi ceremony. In the fourteenth vilasa, different duties for different months are outlined. In the fifteenth vilasa, there are instructions on how to observe Ekadasi fasting without even drinking water. There are also descriptions of branding the body with the symbols of Visnu, discussions of Caturmasya observations during the rainy season, and discussions of Janmastami, Parsvaikadasi, Sravana-dvadasi, Rama-navami and Vijaya-dasami. The sixteenth vilasa discusses duties to be observed in the month of Karttika (October-November), or the Damodara month, or Urja, when lamps are offered in the Deity room or above the temple. There are also descriptions of the Govardhana-puja and Ratha-yatra. The seventeenth vilasa discusses preparations for Deity worship, maha-mantra chanting and the process of japa. In the eighteenth vilasa the different forms of Sri Visnu are described. The nineteenth vilasa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth vilasa discusses the construction of temples, referring to those constructed by the great devotees. The details of the Hari-bhakti-vilasa-grantha are given by Sri Kaviraja Gosvami in the Madhya-lila (24.329-345). The descriptions given in those verses by Krsnadasa Kaviraja Gosvami are actually a description of those portions compiled by Gopala Bhatta Gosvami. According to Srila Bhaktisiddhanta Sarasvati Thakura, the regulative principles of devotional service compiled by Gopala Bhatta Gosvami do not strictly follow our Vaisnava principles. Actually, Gopala Bhatta Gosvami collected only a summary of the elaborate descriptions of Vaisnava regulative principles from the Hari-bhakti-vilasa. It is Srila Bhaktisiddhanta Sarasvati Gosvami's opinion, however, that to follow the Hari-bhakti-vilasa strictly is to actually follow the Vaisnava rituals in perfect order. He claims that the smarta-samaja, which is strictly followed by caste brahmanas, has influenced portions that Gopala Bhatta Gosvami collected from the original Hari-bhakti-vilasa. It is therefore very difficult to find out Vaisnava directions from the book of Gopala Bhatta Gosvami. It is better to consult the commentary made by Sanatana Gosvami himself for the Hari-bhakti-vilasa under the name of Dig-darsini-tika. Some say that the same commentary was compiled by Gopinatha-puja Adhikari, who was engaged in the service of Sri Radha-ramanaji and who happened to be one of the disciples of Gopala Bhatta Gosvami.

Regarding the Brhad-bhagavatamrta, there are two parts dealing with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuntha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as Goloka-mahatmya-nirupana, as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

Dasama-tippani is a commentary on the Tenth Canto of Srimad-Bhagavatam. Another name for this commentary is Brhad-vaisnava-tosani-tika. In the Bhakti-ratnakara, it is said that Dasama-tippani was finished in 1476 Sakabda (A.D. 1555).

TEXT 36

TEXT

ei saba grantha kaila gosani sanatana
rupa-gosani kaila yata, ke karu ganana

SYNONYMS

ei saba--all these; grantha--scriptures; kaila--compiled; gosani sanatana--Sanatana Gosvami; rupa-gosani--Rupa Gosvami; kaila--did; yata--all; ke--who; karu ganana--can count.

TRANSLATION

We have already given the names of four books compiled by Sanatana Gosvami. Similarly, Srila Rupa Gosvami has also compiled many books, which no one can even count.

TEXT 37

TEXT

pradhana pradhana kichu kariye ganana
laksa granthe kaila vraja-vilasa varnana

SYNONYMS

pradhana pradhana--the most important ones; kichu--some; kariye--I do; ganana--enumeration; laksa--hundreds and thousands; granthe--in verses; kaila--did; vraja-vilasa--of the pastimes of the Lord in Vrndavana; varnana--description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Srila Rupa Gosvami. He has described the pastimes of Vrndavana in thousands of verses.

TEXT 38

TEXT

rasamrta-sindhu, ara vidagdha-madhava
ujjvala-nilamani, ara lalita-madhava

SYNONYMS

rasamrta-sindhu--of the name Bhakti-rasamrta-sindhu; ara--and; vidagdha-madhava--of the name Vidagdha-madhava; ujjvala-nilamani--of the name Ujjvala-nilamani; ara--and; lalita-madhava--of the name Lalita-madhava.

TRANSLATION

The books compiled by Sri Rupa Gosvami include the Bhakti-rasamrta-sindhu, Vidagdha-madhava, Ujjvala-nilamani and Lalita-madhava.

TEXTS 39-40

TEXT

dana-keli-kaumudi, ara bahu stavavali

astadasa lila-cchanda, ara padyavali

govinda-virudavali, tahara laksana
mathura-mahatmya, ara nataka-varnana

SYNONYMS

dana-keli-kaumudi--of the name Dana-keli-kaumudi; ara--and; bahu stavavali--many prayers; astadasa--eighteen; lila-cchanda--chronological pastimes; ara--and; padyavali--of the name Padyavali; govinda-virudavali--of the name Govinda-virudavali; tahara laksana--the symptoms of the book; mathura-mahatmya--the glories of Mathura; ara nataka-varnana--and descriptions of drama (Nataka-candrika).

TRANSLATION

Srila Rupa Gosvami also compiled the Dana-keli-kaumudi, Stavavali, Lila-cchanda, Padyavali, Govinda-virudavali, Mathura-mahatmya and Nataka-varnana.

TEXT 41

TEXT

laghu-bhagavatamrtadi ke karu ganana
sarvatra karila vraja-vilasa varnana

SYNONYMS

laghu-bhagavatamrta-adi--another list, containing Laghu-bhagavatamrta; ke--who; karu ganana--can count; sarvatra--everywhere; karila--did; vraja-vilasa--of the pastimes of Vrndavana; varnana--description.

TRANSLATION

Who can count the rest of the books (headed by the Laghu-bhagavatamrta) written by Srila Rupa Gosvami? He has described the pastimes of Vrndavana in all of them.

PURPORT

Srila Bhaktisiddhanta Sarasvati has given a description of these books. The Bhakti-rasamrta-sindhu is a great book of instruction on how to develop devotional service to Lord Krsna and follow the transcendental process. It was finished in the year 1463 Sakabda (A.D. 1542). This book is divided into four parts: purva-vibhaga (eastern division), daksina-vibhaga (southern division), pascima-vibhaga (western division) and uttara-vibhaga (northern division). In the purva-vibhaga, there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four laharis (waves) in this division of the ocean of the nectar of devotion.

In the daksina-vibhaga (southern division) there is a general description of the mellow (relationship) called bhakti-rasa, which is derived from devotional service. There are also descriptions of the stages known as vibhava, anubhava, sattvika, vyabhicari and sthayi-bhava, all on this high platform of devotional service. Thus there are five waves in the daksina-vibhaga division. In the western division (pascima-vibhaga) there is a description of the chief transcendental humors derived from devotional service. These are known as

mukhya-bhakti-rasa-nirupana, or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection (called servitude), further development in fraternity, further development in parenthood, or parental love, and finally conjugal love between Krsna and His devotees. Thus there are five waves in the western division.

In the northern division (uttara-vibhaga) there is a description of the indirect mellows of devotional service--namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of the Bhakti-rasamrta-sindhu.

The Vidagdha-madhava is a drama of Lord Krsna's pastimes in Vrndavana. Srila Rupa Gosvami finished this book in the year 1454 Sakabda (A.D. 1533). The first part of this drama is called venu-nada-vilasa, the second part manmatha-lekha, the third part radha-sanga, the fourth part venu-harana, the fifth part radha-prasadana, the sixth part sarad-vihara, and the seventh and last part gauri-vihara.

There is also a book called Ujjvala-nilamani, a transcendental account of loving affairs that includes metaphor, analogy and higher bhakti sentiments. Devotional service in conjugal love is described briefly in the Bhakti-rasamrta-sindhu, but it is very elaborately discussed in the Ujjvala-nilamani. This book describes different types of lovers, their assistants, and those who are very dear to Krsna. There is also a description of Srimati Radharani and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Krsna, are all described. The book also relates how love of Krsna is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, Lalita-madhava is a description of Krsna's pastimes in Dvaraka. These pastimes were made into a drama, and the work was finished in the year 1459 Sakabda. The first part deals with festivities in the evening, the second with the killing of the Sankhacuda, the third with maddened Srimati Radharani, the fourth with Radharani's proceeding toward Krsna, the fifth with the achievement of Candravali, the sixth with the achievement of Lalita, the seventh with the meeting in Nava-vrndavana, the eighth with the enjoyment in Nava-vrndavana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The Laghu-bhagavatamrta is divided into two parts. The first is called "The Nectar of Krsna" and the second "The Nectar of Devotional Service." The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Sri Krsna and descriptions of His pastimes and expansions in svamsa (personal forms) and vibhinnamsa. According to different absorptions, the incarnations are called avesa and tad-ekatma. The first incarnation is divided into three purusavataras--namely, Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. Then there are the three incarnations of the modes of nature--namely, Brahma, Visnu and Mahesvara (Siva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five lila-avataras, namely Catuh-sana (the Kumaras), Narada, Varaha, Matsya, Yajna, Nara-narayana Rsi, Kapila, Dattatreya, Hayagriva, Hamsa, Prsnigarbha, Rsabha, Prthu, Nrsimha, Kurma, Dhanvantari, Mohini, Vamana, Parasurama, Dasarathi, Krsna-dvaipayana, Balarama, Vasudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajna, Vibhu,

Satyasena, Hari, Vaikuntha, Ajita, Vamana, Sarvabhauma, Rsabha, Visvaksena, Dharmasetu, Sudhama, Yogesvara and Brhadbhanu. There are also four incarnations for the four yugas, and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahaprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called avesa, prabhava, vaibhava and para constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Sri Krsna is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the Laghu-bhagavatamrta there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Sri Krsna), the superexcellence of Sri Krsna's pastimes as an ordinary human being with two hands and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (vaikuntha-jagat) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuntha world, however, there is no such distinction. Lord Sri Krsna is unborn, and His appearance as an incarnation is perpetual. Krsna's pastimes are divided into two parts--manifest and unmanifest. For example, when Krsna takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Krsna during His manifest pastimes. After all, His pastimes in Mathura, Vrndavana and Dvaraka are eternal and are going on perpetually somewhere in some part of the universe.

TEXT 42

TEXT

tanra bhratus-putra nama----sri-jiva-gosani
yata bhakti-grantha kaila, tara anta nai

SYNONYMS

tanra--his; bhratuh-putra--nephew; nama--of the name; sri-jiva-gosani--Srila Jiva Gosvami Prabhupada; yata--all; bhakti-grantha--books on devotional service; kaila--compiled; tara--that; anta--end; nai--there is not.

TRANSLATION

Sri Rupa Gosvami's nephew, Srila Jiva Gosvami, has compiled so many books on devotional service that there is no counting them.

TEXT 43

TEXT

sri-bhagavata-sandarbha-nama grantha-vistara
bhakti-siddhantera tate dekhaiyachena para

SYNONYMS

sri-bhagavata-sandarbha-nama--of the name Bhagavata-sandarbha; grantha--the book; vistara--very elaborate; bhakti-siddhantera--of the conclusions of

devotional service; tate--in that book; dekhaiyachena--he has shown; para--the limit.

TRANSLATION

In Sri Bhagavata-sandarbha, Srila Jiva Gosvami has written conclusively about the ultimate end of devotional service.

PURPORT

The Bhagavata-sandarbha is also known as Sat-sandarbha. In the first part, called Tattva-sandarbha, it is proved that Srimad-Bhagavatam is the most authoritative evidence directly pointing to the Absolute Truth. The second Sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localized Paramatma and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as suddha-sattva. Material goodness is apt to be contaminated by the other two material qualities--ignorance and passion--but when one is situated in the suddha-sattva position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories--internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third Sandarbha is called Paramatma-sandarbha, and in this book there is a description of Paramatma (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, maya, the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Sridhara Svami are given. It is stated that the Supreme Personality of Godhead, although devoid of material qualities, superintends all material activities. There is also a discussion of how the lila-avatara incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth Sandarbha is called Krsna-sandarbha, and in this book Krsna is proved to be the Supreme Personality of Godhead. There are discussions of Krsna's pastimes and qualities, His superintendence of the purusa-avataras, and so forth. The opinions of Sridhara Svami are corroborated. In each and every scripture, the supremacy of Krsna is stressed. Baladeva, Sankarsana and other expansions of Krsna are emanations of Maha-Sankarsana. All the incarnations and expansions exist simultaneously in the body of Krsna, who is described as two-handed. There are also descriptions of the Goloka planet, Vrndavana (the eternal place of Krsna), the identity of Goloka and Vrndavana, the Yadavas and the cowherd boys (both eternal associates of Krsna), the adjustment and equality of

the manifest and unmanifest pastimes, Sri Krsna's manifestation in Gokula, the queens of Dvaraka as expansions of the internal potency, and, superior to them, the superexcellent gopis. There is also a list of the gopis' names and a discussion of the topmost position of Srimati Radharani.

The fifth Sandarbha is called Bhakti-sandarbha, and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of varnasrama, bhakti as superior to fruitive activity, and so forth. It is also stated that without devotional service even a brahmana is condemned. There are discussions of the process of karma-tyaga (the giving of the results of karma to the Supreme Personality of Godhead), and the practices of mystic yoga and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaisnava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (jivan-mukta), Lord Siva as a devotee, and how a bhakta and his devotional service are eternally existing. It is stated that through bhakti one can attain all success because for bhakti is transcendental to the material qualities. There is a discussion of how the self is manifest through bhakti. There is also a discussion of the self's bliss, as well as how bhakti, even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the maha-bhagavata and the ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or ahangrahopasana, the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the maha-bhagavata (liberated devotee) and service to him, service to Vaisnavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of raganuga-bhakti (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Krsna, and a comparative study of other perfectional stages.

The sixth Sandarbha is called Priti-sandarbha, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as salokya, samipya and sarupya. Samipya is better than salokya. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the gopis, which are different from mundane

affairs, which in turn are symbolical representations of pure love for Krsna. There are also discussions of bhakti mixed with philosophical speculation, the superexcellence of the love of the gopis, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Krsna, the gopas and the gopis in parental love with Krsna, and finally the superexcellence of the love of the gopis and that of Srimati Radharani. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of dhirodatta, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different rasas, and there are discussions of santa (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Srimati Radharani.

TEXT 44

TEXT

gopala-campu-name grantha-mahasura
nitya-lila sthapana yahe vraja-rasa-pura

SYNONYMS

gopala-campu--Gopala-campu; name--by the name; grantha--the transcendental work of literature; maha-sura--most formidable; nitya-lila--of eternal pastimes; sthapana--establishment; yahe--in which; vraja-rasa--the transcendental mellows enjoyed in Vrndavana; pura--complete.

TRANSLATION

The most famous and formidable transcendental literary work is the book named Gopala-campu. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vrndavana are completely described.

PURPORT

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura gives the following information about the Gopala-campu. The Gopala-campu is divided into two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510 Sakabda (A.D. 1589), the following subject matters are discussed: (1) Vrndavana and Goloka; (2) the killing of the Putana demon, the gopis' returning home under the instructions of mother Yasoda, the bathing of Lord Krsna and Balarama, snigdha-kantha and madhu-kantha; (3) the dream of mother Yasoda; (4) the Janmastami ceremony; (5) the meeting between Nanda Maharaja and Vasudeva, and the killing of the Putana demon; (6) the pastimes of awakening from bed, the deliverance of the demon Sakata, and the name-giving ceremony; (7) the killing of the Trnavarta demon, Lord Krsna's eating dirt, Lord Krsna's childish naughtiness, and Lord Krsna as a thief; (8) churning of the yogurt, Krsna's drinking from the breast of mother Yasoda, the breaking of the yogurt pot, Krsna bound with ropes, the deliverance of the two brothers (Yamalarjuna) and the lamentation of mother Yasoda; (9) entering Sri Vrndavana; (10) the killing of

Vatsasura, Bakasura and Vyomasura; (11) the killing of Aghasura and the bewilderment of Lord Brahma; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kaliya serpent; (14) the killing of Gardabhasura (the ass demon), and the praise of Krsna; (15) the previous attraction of the gopis; (16) the killing of Pralambasura and the eating of the forest fire; (17) the gopis' attempt to approach Krsna. (18) the lifting of Govardhana Hill; (19) bathing Krsna with milk; (20) the return of Nanda Maharaja from the custody of Varuna and the vision of Goloka Vrndavana by the gopis; (21) the performance of the rituals in Katyayani-vrata and the worship of the goddess Durga; (22) the begging of food from the wives of the brahmanas performing sacrifices, (23) the meeting of Krsna and the gopis; (24) Krsna's enjoying the company of the gopis, the disappearance of Radha and Krsna from the scene, and the search for Them by the gopis; (25) the reappearance of Krsna; (26) the determination of the gopis; (27) pastimes in the waters of the Yamuna; (28) the deliverance of Nanda Maharaja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Sankhacuda and the Hori; (31) the killing of Aristasura; (32) the killing of the Kesi demon; (33) the appearance of Sri Narada Muni and a description of the year in which the book was completed.

In the second part, known as Uttara-campu, the following subject matters are discussed: (1) attraction for Vrajabhumi; (2) the cruel activities of Akrura; (3) Krsna's departure for Mathura; (4) a description of the city of Mathura; (5) the killing of Kamsa; (6) Nanda Maharaja's separation from Krsna and Balarama; (7) Nanda Maharaja's entrance into Vrndavana without Krsna and Balarama; (8) the studies of Krsna and Balarama; (9) how the son of the teacher of Krsna and Balarama was returned; (10) Uddhava's visit to Vrndavana; (11) Radharani's talking with the messenger bumblebee; (12) the return of Uddhava from Vrndavana; (13) the binding of Jarasandha; (14) the killing of the yavana Jarasandha; (15) the marriage of Balarama; (16) the marriage of Rukmini; (17) seven marriages; (18) the killing of Narakasura, the taking of the parijata flower from heaven and Krsna's marriage to 16,000 princesses; (19) victory over Banasura; (20) a description of Balarama's return to Vraja; (21) the killing of Paundraka (the imitation Visnu); (22) the killing of Dvivida and thoughts of Hastinapura; (23) departure for Kuruksetra; (24) how the residents of Vrndavana and Dvaraka met at Kuruksetra; (25) Krsna's consultation with Uddhava; (26) the deliverance of the king; (27) the performance of the Rajasuya sacrifice; (28) the killing of Salva; (29) Krsna's considering returning to Vrndavana; (30) Krsna's revisiting Vrndavana; (31) the adjustment of obstructions by Srimati Radharani and others; (32) everything completed; (33) the residence of Radha and Madhava; (34) decorating Srimati Radharani and Krsna; (35) the marriage ceremony of Srimati Radharani and Krsna; (36) the meeting of Srimati Radharani and Krsna; and (37) entering Goloka.

TEXT 45

TEXT

ei mata nana grantha kariya prakasa
gosthi sahite kaila vrndavane vasa

SYNONYMS

ei mata--in this way; nana--various; grantha--books; kariya--making; prakasa--publication; gosthi--family members; sahite--with; kaila--did; vrndavane--at Vrndavana; vasa--residence.

TRANSLATION

Thus Srila Rupa Gosvami, Sanatana Gosvami and their nephew Srila Jiva Gosvami, as well as practically all of their family members, lived in Vrndavana and published important books on devotional service.

TEXT 46

TEXT

prathama vatsare advaitadi bhakta-gana
prabhure dekhite kaila, niladri gamana

SYNONYMS

prathama--the first; vatsare--in the year; advaita-adi--headed by Advaita Acarya; bhakta-gana--all the devotees; prabhure--the Lord; dekhite--to see; kaila--did; niladri--to Jagannatha Puri; gamana--going.

TRANSLATION

The first year after Sri Caitanya Mahaprabhu accepted the renounced order of life, all the devotees, headed by Sri Advaita Prabhu, went to see the Lord at Jagannatha Puri.

TEXT 47

TEXT

ratha-yatra dekhi' tahan rahila cari-masa
prabhu-sange nrtya-gita parama ullasa

SYNONYMS

ratha-yatra--the car festival; dekhi'--seeing; tahan--there; rahila--remained; cari-masa--four months; prabhu-sange--with the Lord; nrtya-gita--chanting and dancing; parama--greatest; ullasa--pleasure.

TRANSLATION

After attending the Ratha-yatra ceremony at Jagannatha Puri, all the devotees remained there for four months, greatly enjoying the company of Sri Caitanya Mahaprabhu by performing kirtana [chanting and dancing].

TEXT 48

TEXT

vidaya samaya prabhu kahila sabare
pratyabda asibe sabe gundica dekhibare

SYNONYMS

vidaya--departing; samaya--at the time; prabhu--the Lord; kahila--said; sabare--unto everyone; pratyabda--every year; asibe--you should come; sabe--all; gundica--of the name Gundica; dekhibare--to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yatra festival of Lord Jagannatha's journey to the Gundica temple."

PURPORT

There is a temple named Gundica at Sundaracala. Lord Jagannatha, Baladeva and Subhadra are pushed in their three carts from the temple in Puri to the Gundica temple in Sundaracala. In Orissa, this Ratha-yatra festival is known as Jagannatha's journey to Gundica. Whereas others speak of it as the Ratha-yatra festival, the residents of Orissa refer to it as Gundica-yatra.

TEXT 49

TEXT

prabhu-ajnaya bhakta-gana pratyabda asiya
gundica dekhiya ya'na prabhure miliya

SYNONYMS

prabhu-ajnaya--upon the order of Lord Sri Caitanya Mahaprabhu; bhakta-gana--all the devotees; pratyabda--every year; asiya--coming there; gundica--the festival of Gundica-yatra; dekhiya--seeing; ya'na--return; prabhure--the Lord; miliya--meeting.

TRANSLATION

Following the order of Sri Caitanya Mahaprabhu, all the devotees used to visit Lord Caitanya Mahaprabhu every year. They would see the Gundica festival at Jagannatha Puri and then return home after four months.

TEXT 50

TEXT

vimsati vatsara aiche kaila gatagati
anyonye dunhara dunha vina nahi sthiti

SYNONYMS

vimsati--twenty; vatsara--years; aiche--thus; kaila--did; gata-agati--going and coming; anyonye--mutually; dunhara--of Lord Caitanya and the devotees; dunha--the two; vina--without; nahi--there is not; sthiti--peace.

TRANSLATION

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

TEXT 51

TEXT

sesa ara yei rahe dvadasa vatsara
krsnera viraha-lila prabhura antara

SYNONYMS

sesa--at the end; ara--the balance; yei--whatever; rahe--remains; dvadasa vatsara--twelve years; krsnera--of Lord Krsna; viraha-lila--the pastimes of separation; prabhura--the Lord; antara--within.

TRANSLATION

The last twelve years were simply devoted to relishing the pastimes of Krsna in separation within the heart of the Lord.

PURPORT

Sri Krsna Caitanya Mahaprabhu enjoyed the position of the gopis in separation from Krsna. When Krsna left the gopis and went to Mathura, the gopis cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahaprabhu through His actual demonstrations.

TEXT 52

TEXT

nirantara ratri-dina viraha unmade
hase, kande, nace, gaya parama visade

SYNONYMS

nirantara--without cessation; ratri-dina--night and day; viraha--of separation; unmade--in madness; hase--laughs; kande--cries; nace--dances; gaya--chants; parama--great; visade--in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahaprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

TEXT 53

TEXT

ye kale karena jagannatha darasana
mane bhave, kuruksetre panachi milana

SYNONYMS

ye kale--at those times; karena--does; jagannatha--Lord Jagannatha; darasana--visiting; mane--within the mind; bhave--thinks; kuru-ksetre--on the field of Kuruksetra; panachi--I have gotten; milana--meeting.

TRANSLATION

At those times, Sri Caitanya Mahaprabhu would visit Lord Jagannatha. Then His feelings exactly corresponded to those of the gopis when they saw Krsna at Kuruksetra after long separation. Krsna had come to Kuruksetra with His brother and sister to visit.

PURPORT

When Krsna was performing yajna (sacrifice) at Kuruksetra, He invited all the inhabitants of Vrndavana to come see Him. Lord Caitanya's heart was always filled with separation from Krsna, but as soon as He had the opportunity to visit the Jagannatha temple, He became fully absorbed in the thoughts of the gopis who came to see Krsna at Kuruksetra.

TEXT 54

TEXT

ratha-yatraya age yabe karena nartana
tahan ei pada matra karaye gayana

SYNONYMS

ratha-yatraya--in the car festival; age--in front; yabe--when; karena--does; nartana--dancing; tahan--there; ei--this; pada--stanza; matra--only; karaye--does; gayana--singing.

TRANSLATION

When Caitanya Mahaprabhu used to dance before the cart during the festival, He always sang the following two lines.

TEXT 55

TEXT

seita parana-natha painu
yaha lagi' madana-dahane jhuri genu

SYNONYMS

seita--that; parana-natha--Lord of My life; painu--I have gotten; yaha--whom; lagi'--for; madana-dahane--in the fire of lusty desire; jhuri--burning; genu--I have become.

TRANSLATION

"I have gotten that Lord of My life for whom I was burning in the fire of lusty desires."

PURPORT

In Srimad-Bhagavatam (10.29.15) it is stated:

kamam krodham bhayam sneham
aikyam sauhrdam eva ca
nityam harau vidadhato
yanti tan-mayatam hi te

The word kama means lusty desire, bhaya means fear, and krodha means anger. If one somehow or other approaches Krsna, his life becomes successful. The gopis approached Krsna with lusty desire. Krsna was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is

the highest form of attraction to Krsna. Caitanya Mahaprabhu was a sannyasi; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word madana-dahane ("in the fire of lusty desire"), He meant that out of pure love for Krsna He was burning in the fire of separation from Krsna. Whenever He met Jagannatha, either in the temple or during the Ratha-yatra, Caitanya Mahaprabhu used to think, "Now I have gotten the Lord of My life and soul."

TEXT 56

TEXT

ei dhuya-gane nacena dvitiya prahara
krsna lana vraje yai----e-bhava antara

SYNONYMS

ei dhuya-gane--in the repetition of this song; nacena--He dances; dvitiya prahara--the second period of the day; krsna lana--taking Krsna; vraje yai--let Me go back to Vrndavana; e-bhava--this ecstasy; antara--within.

TRANSLATION

Lord Caitanya Mahaprabhu used to sing this song [seita parana-natha] especially during the latter part of the day, and He would think, "Let Me take Krsna and go back to Vrndavana." This ecstasy was always filling His heart.

PURPORT

Being always absorbed in the ecstasy of Srimati Radharani, Sri Caitanya Mahaprabhu felt the same separation from Krsna that Srimati Radharani felt when Krsna left Vrndavana and went to Mathura. This ecstatic feeling is very helpful in attaining love of God in separation. Sri Caitanya Mahaprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the gopis of Vrndavana, the residents of Gokula, met Krsna at Kuruksetra during the solar eclipse, they wanted to take Krsna back to Vrndavana. Sri Krsna Caitanya Mahaprabhu also felt the same ecstasy as soon as He saw Jagannatha in the temple or on the Ratha-yatra cart. The gopis of Vrndavana did not like the opulence of Dvaraka. They wanted to take Krsna to the village of Vrndavana and enjoy His company in the groves. This desire was also felt by Sri Caitanya Mahaprabhu, and He danced in ecstasy before the Ratha-yatra festival when Lord Jagannatha went to Gundica.

TEXT 57

TEXT

ei bhave nrtya-madhye pade eka sloka
sei slokera artha keha nahi bujhe loka

SYNONYMS

ei bhave--in this ecstasy; nrtya-madhye--during the dancing; pade--recites; eka--one; sloka--verse; sei slokera--of that verse; artha--the meaning; keha--anyone; nahi--not; bujhe--understands; loka--person.

TRANSLATION

In that ecstasy, Sri Caitanya Mahaprabhu recited one verse when dancing in front of Lord Jagannatha. Almost no one could understand the meaning of that verse.

TEXT 58

TEXT

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas
te conmilita-malati-surabhayah praudhah kadambanilah
sa caivasmi tathapi tatra surata-vyapara-lila-vidhau
reva-rodhasi vetasi-taru-tale cetah samutkanthate

SYNONYMS

yah--that same person who; kaumara-harah--the thief of my heart during youth; sah--he; eva hi--certainly; varah--lover; tah--these; eva--certainly; caitra-ksapah--moonlit nights of the month of Caitra; te--those; ca--and; unmilita--fructified; malati--of malati flowers; surabhayah--fragrances; praudhah--full; kadamba--with the fragrance of the kadamba flower; anilah--the breezes; sa--that one; ca--also; eva--certainly; asmi--I am; tathapi--still; tatra--there; surata-vyapara--in intimate transactions; lila--of pastimes; vidhau--in the manner; reva--of the river named Reva; rodhasi--on the bank; vetasi--of the name Vetasi; taru-tale--underneath the tree; cetah--my mind; samutkanthate--is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

PURPORT

This verse appears in the Padyavali (386), an anthology of verses compiled by Srila Rupa Gosvami.

TEXT 59

TEXT

ei slokera artha jane ekale svarupa
daive se vatsara tahan giyachena rupa

SYNONYMS

ei--this; slokera--of the verse; artha--the meaning; jane--knows; ekale--alone; svarupa--Svarupa Damodara; daive--by chance; se vatsara--that year; tahan--there; giyachena--went; rupa--Srila Rupa Gosvami.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarupa Damodara. By chance, one year Rupa Gosvami was also present there.

TEXT 60

TEXT

prabhu-mukhe loka suni' sri-rupa-gosani
sei slokera artha-sloka karila tathai

SYNONYMS

prabhu-mukhe--in the mouth of Lord Sri Caitanya Mahaprabhu; sloka--the verse; suni'--hearing; sri-rupa-gosani--Srila Rupa Gosvami; sei--that; slokera--of the first verse; artha--giving the meaning; sloka--another verse; karila--composed; tathai--immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarupa Damodara, Rupa Gosvami, after hearing it from Sri Caitanya Mahaprabhu, immediately composed another verse that described the meaning of the original verse.

TEXT 61

TEXT

sloka kari' eka tala-patrete likhiya
apana vasara cale rakhila gunjiya

SYNONYMS

sloka kari'--composing the verse; eka--one; tala-patrete--on a palm leaf; likhiya--writing; apana--his own; vasara--of the residence; cale--on the roof; rakhila--kept; gunjiya--pushing.

TRANSLATION

After composing this verse, Rupa Gosvami wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

TEXT 62

TEXT

sloka rakhi' gela samudra-snana karite
hena-kale aila prabhu tanhare milite

SYNONYMS

sloka rakhi'--keeping the verse in that way; gela--went; samudra-snana--a bath in the sea; karite--to take; hena-kale--in the meantime; aila--came; prabhu--Lord Sri Caitanya Mahaprabhu; tanhare--him; milite--to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Srila Rupa Gosvami went to bathe in the sea. In the meantime, Lord Caitanya Mahaprabhu went to his hut to meet him.

TEXT 63

TEXT

haridasa thakura ara rupa-sanatana
jagannatha-mandire na ya'na tina jana

SYNONYMS

haridasa thakura--Srila Haridasa Thakura; ara--and; rupa-sanatana--Srila Rupa Gosvami and Srila Sanatana Gosvami; jagannatha-mandire--in the temple of Lord Jagannatha; na--not; ya'na--go; tina jana--three persons.

TRANSLATION

To avoid turmoil, three great personalities--Haridasa Thakura, Srila Rupa Gosvami and Srila Sanatana Gosvami--did not enter the temple of Jagannatha.

PURPORT

It is still the practice at the Jagannatha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Srila Haridasa Thakura, Srila Rupa Gosvami and Srila Sanatana Gosvami had had previous intimate connections with Muslims. Haridasa Thakura had been born in a Muslim family, and Srila Rupa Gosvami and Srila Sanatana Gosvami, having given up their social status in Hindu society, had been appointed ministers in the Muslim government. They had even changed their names to Sakara Mallika and Dabira Khasa. Thus they had supposedly been expelled from brahmana society. Consequently, out of humility they did not enter the temple of Jagannatha, although the personality of Godhead, Jagannatha, in His form of Caitanya Mahaprabhu, personally came to see them every day. Similarly, the members of this Krsna consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Krsna mantra. Krsna Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahaprabhu. Those who were thought unfit to enter the Jagannatha temple were daily visited by Caitanya Mahaprabhu, and this indicates that Caitanya Mahaprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter the Jagannatha temple.

TEXT 64

TEXT

mahaprabhu jagannathera upala-bhoga dekhiya
nija-grhe ya'na ei tinere miliya

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; jagannathera--of Lord Jagannatha; upala-bhoga--offering of food on the stone; dekhiya--after seeing; nija-grhe--to His own residence; ya'na--goes; ei--these; tinere--three; miliya--meeting.

TRANSLATION

Every day Sri Caitanya Mahaprabhu used to see the upala-bhoga ceremony at the temple of Jagannatha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuda-stamba on a stone slab. That stone slab is called the upala. All food is offered within the temple room just below the altar of Jagannatha. This bhoga, however, was offered on the stone slab within the vision of the public; therefore it is called upala-bhoga.

TEXT 65

TEXT

ei tina madhye yabe thake yei jana
tanre asi' apane mile,----prabhura niyama

SYNONYMS

ei tina madhye--of these three; yabe--when; thake--remains; yei jana--that person who; tanre--to him; asi'--coming; apane mile--personally meets; prabhura--of Sri Caitanya Mahaprabhu; niyama--regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

TEXT 66

TEXT

daive asi' prabhu yabe urdhvete cahila
cale gonja tala-patre sei sloka paila

SYNONYMS

daive--accidentally; asi'--coming there; prabhu--the Lord; yabe--when; urdhvete--on the roof; cahila--He looked; cale--in the roof; gonja--pushed; tala-patre--the palm leaf; sei--that; sloka--verse; paila--got.

TRANSLATION

When Sri Caitanya Mahaprabhu went to the residence of Srila Rupa Gosvami, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

TEXT 67

TEXT

sloka padi' ache prabhu avista ha-iya
rupa-gosani asi' pade dandavat hana

SYNONYMS

sloka padi'--reading the verse; ache--remained; prabhu--the Lord; avista--in an ecstatic mood; ha-iya--being; rupa-gosani--Srila Rupa Gosvami; asi'--coming; pade--fell down; dandavat--like a rod; hana--becoming.

TRANSLATION

After reading the verse, Sri Caitanya Mahaprabhu went into a ecstatic mood. While He was in that state, Srila Rupa Gosvami came and immediately fell down on the floor like a rod.

PURPORT

The word danda means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight angas (parts) of the body, he performs what is called dandavat. Sometimes we only speak of dandavats but actually do not fall down. In any case, dandavat means falling down like a rod before one's superior.

TEXT 68

TEXT

uthi' mahaprabhu tanre capada mariya
kahite lagila kichu kolete kariya

SYNONYMS

uthi'--standing up; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto Rupa Gosvami; capada mariya--slapping; kahite--to say; lagila--began; kichu--something; kolete--on the lap; kariya--taking.

TRANSLATION

When Rupa Gosvami fell down like a rod, Sri Caitanya Mahaprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

TEXT 69

TEXT

mora slokera abhipraya na jane kona jane
mora manera katha tumi janile kemane?

SYNONYMS

mora--My; slokera--of the verse; abhipraya--purport; na--does not; jane--know; kona--any; jane--person; mora--My; manera--of mind; katha--the intention; tumi--you; janile--understood; kemane--how.

TRANSLATION

"No one knows the purport of My verse," Caitanya Mahaprabhu said. "How could you understand My intention?"

TEXT 70

TEXT

eta bali' tanre bahu prasada kariya
svarupa-gosanire sloka dekhaila lana

SYNONYMS

eta bali'--saying this; tanre--unto Rupa Gosvami; bahu--much; prasada--mercy; kariya--showing; svarupa-gosanire--unto Svarupa Gosvami; sloka--the verse; dekhaila--showed; lana--taking.

TRANSLATION

Saying this, Lord Caitanya Mahaprabhu bestowed various benedictions upon Rupa Gosvami, and taking the verse, He later showed it to Svarupa Gosvami.

TEXT 71

TEXT

svarupe puchena prabhu ha-iya vismite
mora manera katha rupa janila kemate

SYNONYMS

svarupe--unto Svarupa Gosvami; puchena--inquired; prabhu--the Lord; ha-iya--becoming; vismite--struck with wonder; mora--My; manera--of the mind; katha--intention; rupa--Rupa Gosvami; janila--understand; kemate--how.

TRANSLATION

Having shown the verse to Svarupa Damodara with great wonder, Caitanya Mahaprabhu asked him how Rupa Gosvami could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Srila Bhaktisiddhanta Sarasvati Gosvami when we presented an essay at his birthday ceremony. He was so much pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Srila Prabhupada?

TEXT 72

TEXT

svarupa kahe,----yate janila tomara mana
tate jani,----haya tomara krpara bhajana

SYNONYMS

svarupa kahe--Svarupa Damodara replied; yate--since; janila--he knew; tomara--Your; mana--intention; tate--therefore; jani--I can understand; haya--he is; tomara--Your; krpara--of the mercy; bhajana--recipient.

TRANSLATION

Srila Svarupa Damodara Gosvami replied to Lord Caitanya Mahaprabhu, "If Rupa Gosvami can understand Your mind and intentions, he must have Your Lordship's special benediction."

TEXT 73

TEXT

prabhu kahe,----tare ami santusta hana
alingana kailu sarva-sakti sancariya

SYNONYMS

prabhu kahe--the Lord said; tare--him; ami--I; santusta hana--being very much satisfied; alingana kailu--embraced; sarva-sakti--all potencies; sancariya--bestowing.

TRANSLATION

The Lord said, "I was so much pleased with Rupa Gosvami that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

TEXT 74

TEXT

yogya patra haya gudha-rasa-vivecane
tumio kahio tare gudha-rasakhyane

SYNONYMS

yogya--suitable; patra--recipient; haya--is; gudha--confidential; rasa--the mellows; vivecane--in analyzing; tumio--you also; kahio--instruct; tare--him; gudha--confidential; rasa--the mellows; akhyane--in describing.

TRANSLATION

"I accept Srila Rupa Gosvami as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

TEXT 75

TEXT

e-saba kahiba age vistara karina
sanksepe uddesa kaila prastava paina

SYNONYMS

e-saba--all these; kahiba--I shall narrate; age--later; vistara--elaboration; karina--making; sanksepe--in brief; uddesa--reference; kaila--did; prastava--opportunity; paina--getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

TEXT 76

TEXT

priyah so 'yam krsnah saha-cari kuru-ksetra-militas
tathaham sa radha tad idam ubhayoh sangama-sukham
tathapy antah-khelan-madhura-murali-pancama-juse
mano me kalindi-pulina-vipinaya sprhayati

SYNONYMS

priyah--very dear; sah--He; ayam--this; krsnah--Lord Krsna; saha-cari--O My dear friend; kuru-ksetra-militah--who is met on the field of Kuruksetra; tatha--also; aham--I; sa--that; radha--Radharani; tat--that; idam--this; ubhayoh--of both of Us; sangama-sukham--the happiness of meeting; tathapi--still; antah--within; khelan--playing; madhura--sweet; murali--of the flute; pancama--the fifth note; juse--which delights in; manah--the mind; me--My; kalindi--of the river Yamuna; pulina--on the bank; vipinaya--the trees; sprhayati--desires.

TRANSLATION

[This is a verse spoken by Srimati Radharani.] "My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamuna beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrndavana."

PURPORT

This verse also appears in the Padyavali (387), compiled by Srila Rupa Gosvami.

TEXT 77

TEXT

ei slokera sanksepartha suna, bhakta-gana
jagannatha dekhi' yaiche prabhura bhavana

SYNONYMS

ei--this; slokera--of the verse; sanksepa-artha--a brief explanation; suna--hear; bhakta-gana--O devotees; jagannatha--Lord Jagannatha; dekhi'--after seeing; yaiche--just as; prabhura--of Lord Caitanya; bhavana--the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahaprabhu was thinking in this way after having seen the Jagannatha Deity.

TEXT 78

TEXT

sri-radhika kuruksetre krsnera darasana
yadyapi payena, tabu bhavena aichana

SYNONYMS

sri-radhika--Srimati Radharani; kuru-ksetre--on the field of Kuruksetra; krsnera--of Lord Krsna; darasana--meeting; yadyapi--although; payena--She gets; tabu--still; bhavena--thinks; aichana--in this way.

TRANSLATION

The subject of His thoughts was Srimati Radharani, who met Krsna on the field of Kuruksetra. Although She met Krsna there, She was nonetheless thinking of Him in the following way.

TEXT 79

TEXT

raja-vesa, hati, ghoda, manusya gahana
kahan gopa-vesa, kahan nirjana vrndavana

SYNONYMS

raja-vesa--royal dress; hati--elephants; ghoda--horses; manusya--men; gahana--crowds; kahan--where; gopa-vesa--the dress of a cowherd boy; kahan--where; nirjana--solitary; vrndavana--of the name Vrndavana.

TRANSLATION

She thought of Him in the calm and quiet atmosphere of Vrndavana, dressed as a cowherd boy. But at Kuruksetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

TEXT 80

TEXT

sei bhava, sei krsna, sei vrndavana
yabe pai, tabe haya vanchita purana

SYNONYMS

sei bhava--that circumstance; sei krsna--that Krsna; sei vrndavana--that Vrndavana; yabe pai--if I get; tabe--then; haya--is; vanchita--desired object; purana--fulfilled.

TRANSLATION

Thus meeting with Krsna and thinking of the Vrndavana atmosphere, Radharani longed for Krsna to take Her to Vrndavana again to fulfill Her desire in that calm atmosphere.

TEXT 81

TEXT

ahus ca te nalina-nabha padaravindam
yogesvarair hrdi vicintyam agadha-bodhaih

samsara-kupa-patitottaranavalambam
geham jusam api manasy udiyat sada nah

SYNONYMS

ahuh--the gopis said; ca--and; te--Your; nalina-nabha--O Lord, whose navel is just like a lotus flower; pada-aravindam--lotus feet; yoga-isvaraih--by the great mystic yogis; hrdi--within the heart; vicintyam--to be meditated upon; agadha-bodhaih--who were highly learned philosophers; samsara-kupa--the dark well of material existence; patita--of those fallen; uttarana--of deliverers; avalambam--the only shelter; geham--family affairs; jusam--of those engaged; api--although; manasi--in the minds; udiyat--let be awakened; sada--always; nah--our.

TRANSLATION

The gopis spoke thus, "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

PURPORT

This is a verse from Srimad-Bhagavatam (10.82.48).

TEXT 82

TEXT

tomara carana mora vraja-pura-ghare
udaya karaye yadi, tabe vancha pure

SYNONYMS

tomara--Your; carana--lotus feet; mora--my; vraja-pura-ghare--at the home in Vrndavana; udaya--awaken; karaye--I do; yadi--if; tabe--then; vancha--desires; pure--are fulfilled.

TRANSLATION

The gopis thought, "Dear Lord, if Your lotus feet again come to our home in Vrndavana, our desires will be fulfilled."

PURPORT

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura comments: "The gopis are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Krsna, nor by the understanding that He is the Supreme Personality of Godhead." Naturally the gopis were inclined to love Krsna, for He was an attractive young boy of Vrndavana village. Being village girls, they were not very much attracted to the field of Kuruksetra, where Krsna was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Krsna in that atmosphere. Krsna was not attracted by the opulence or personal beauty of the gopis but by their pure devotional service. Similarly, the gopis were attracted to Krsna as a cowherd boy, not in sophisticated guise. Lord Krsna is inconceivably powerful. To understand Him,

great yogis and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the gopis; they are not at all expert in executing such auspicious activities. Already transcendentally enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vrndavana. The gopis are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Krsna return and enjoy spiritual, transcendental pastimes with them. The gopis want Him simply to stay in Vrndavana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

TEXT 83

TEXT

bhagavatera sloka-gudhartha visada karina
rupa-gosani sloka kaila loka bujhaina

SYNONYMS

bhagavatera--of Srimad-Bhagavatam; sloka--the verse; gudha-artha--confidential meaning; visada--elaborate description; karina--doing; rupa-gosani--Srila Rupa Gosvami; sloka--the verse; kaila--compiled; loka--the people in general; bujhaina--making understand.

TRANSLATION

In one verse, Srila Rupa Gosvami has explained the confidential meaning of the verse of Srimad-Bhagavatam for the understanding of the general populace.

TEXT 84

TEXT

ya te lila-rasa-parimalodgari-vanyaparita
dhanya ksauni vilasati vrta mathuri madhuribhih
tatrasmabhis catula-pasupi-bhava-mugdhantarabhih
samvitas tvam kalaya vadanollasi-venur viharam

SYNONYMS

ya--that; te--Your; lila-rasa--of the mellows tasted in the pastimes; parimala--the fragrance; udgari--spreading; vanya-aparita--filled with forests; dhanya--glorious; ksauni--the land; vilasati--enjoys; vrta--surrounded; mathuri--the Mathura district; madhuribhih--by the beauties; tatra--there; asmabhih--by us; catula--flickering; pasupi-bhava--with ecstatic enjoyment as gopis; mugdha-antarabhih--by those whose hearts are enchanted; samvitah--surrounded; tvam--You; kalaya--kindly perform; vadana--on the mouth; ullasi--playing; venuh--with the flute; viharam--playful pastimes.

TRANSLATION

The gopis continued, "Dear Krsna, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vrndavana,

which is surrounded by the sweetness of the district of Mathura. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopis, whose hearts are always enchanted by unpredictable ecstatic emotions."

PURPORT

This is a verse from the Lalita-madhava (10.38), by Srila Rupa Gosvami.

TEXT 85

TEXT

ei-mata mahaprabhu dekhi' jagannathe
subhadra-sahita dekhe, vamsi nahi hate

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; dekhi'--after seeing; jagannathe--Lord Jagannatha; subhadra--Subhadra; sahita--with; dekhe--He sees; vamsi--the flute; nahi--not; hate--in the hand.

TRANSLATION

In this way, when Sri Caitanya Mahaprabhu saw Jagannatha, He saw that the Lord was with His sister Subhadra and was not holding a flute in His hand.

TEXT 86

TEXT

tri-bhanga-sundara vraje vrajendra-nandana
kahan paba, ei vancha bade anuksana

SYNONYMS

tri-bhanga--bent in three places; sundara--beautiful; vraje--in Vrndavana; vrajendra-nandana--the son of Nanda Maharaja; kahan--where; paba--shall I get; ei--this; vancha--desire; bade--increases; anuksana--incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopis, Lord Caitanya Mahaprabhu wished to see Lord Jagannatha in His original form as Krsna, the son of Nanda Maharaja, standing in Vrndavana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

TEXT 87

TEXT

radhika-unmada yaiche uddhava-darsane
udghurna-pralapa taiche prabhura ratri-dine

SYNONYMS

radhika-unmada--the madness of Srimati Radharani; yaiche--just like; uddhava-darsane--in seeing Uddhava; udghurna-pralapa--talking inconsistently in madness; taiche--similarly; prabhura--of Lord Caitanya; ratri-dine--night and day.

TRANSLATION

Just as Srimati Radharani talked inconsistently with a bumblebee in the presence of Uddhava, Sri Caitanya Mahaprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This unmada (madness) is not ordinary madness. When Sri Caitanya Mahaprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, mohana, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Srimati Radharani was explained to Krsna by Uddhava, who said, "My dear Krsna, because of extreme feelings of separation from You, Srimati Radharani is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman."

TEXT 88

TEXT

dvadasa vatsara sesa aiche gonaila
ei mata sesa-lila tri-vidhane kaila

SYNONYMS

dvadasa--twelve; vatsara--years; sesa--final; aiche--in that way; gonaila--passed away; ei mata--in this way; sesa-lila--the last pastimes; tri-vidhane--in three ways; kaila--executed.

TRANSLATION

The last twelve years of Sri Caitanya Mahaprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

TEXT 89

TEXT

sannyasa kari' cabbisa vatsara kaila ye ye karma
ananta, apara----tara ke janibe marma

SYNONYMS

sannyasa kari'--after accepting the renounced order; cabbisa vatsara--twenty-four years; kaila--did; ye ye--whatever; karma--activities; ananta--unlimited; apara--insurmountable; tara--of that; ke--who; janibe--will know; marma--the purport.

TRANSLATION

For the twenty-four years after Sri Caitanya Mahaprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

TEXT 90

TEXT

uddesa karite kari dig-darasana
mukhya mukhya lilara kari sutra ganana

SYNONYMS

uddesa--indication; karite--to make; kari--I do; dig-darasana--a general survey; mukhya mukhya--the chief; lilara--of the pastimes; kari--I do; sutra--synopsis; ganana--enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

TEXT 91

TEXT

prathama sutra prabhura sannyasa-karana
sannyasa kari' calila prabhu sri-vrndavana

SYNONYMS

prathama--first; sutra--synopsis; prabhura--of the Lord; sannyasa-karana--accepting the sannyasa order; sannyasa kari'--after accepting the renounced order; calila--went; prabhu--the Lord; sri-vrndavana--toward Vrndavana.

TRANSLATION

This is the first synopsis: After accepting the sannyasa order, Caitanya Mahaprabhu proceeded toward Vrndavana.

PURPORT

Clearly these statements are a real account of Sri Caitanya Mahaprabhu's acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of sannyasa by Mayavadis. After accepting sannyasa, Caitanya Mahaprabhu wanted to reach Vrndavana. He was unlike the Mayavadi sannyasis, who desire to merge into the existence of the Absolute. For a Vaisnava, acceptance of sannyasa means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Srila Rupa Gosvami (Bhakti-rasamrta-sindhu 1.2.255): anasaktasya visayan yatharham upayunjatah. nirbandhah krsna-sambandhe yuktam vairagyam ucyate. For a Vaisnava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Mayavadi sannyasis, however, do not know how to engage everything in the service of the Lord. Because they have

no devotional training, they think material objects to be untouchable. Brahma satyam jagan mithya The Mayavadis think that the world is false, but the Vaisnava sannyasis do not think like this. Vaisnavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaisnava sannyasi, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

TEXT 92

TEXT

premete vihvala bahya nahika smarana
radha-dese tina dina karila bhramana

SYNONYMS

premete--in ecstatic love of Krsna; vihvala--overwhelmed; bahya--external; nahika--there is not; smarana--remembrance; radha-dese--in the Radha countries; tina dina--three days; karila--did; bhramana--traveling.

TRANSLATION

When proceeding toward Vrndavana, Sri Caitanya Mahaprabhu was overwhelmed with ecstatic love for Krsna, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Radha-desa, the country where the Ganges River does not flow.

TEXT 93

TEXT

nityananda prabhu mahaprabhu bhulaiya
ganga-tire lana aila 'yamuna' baliya

SYNONYMS

nityananda prabhu--Lord Nityananda Prabhu; mahaprabhu--Sri Caitanya Mahaprabhu; bhulaiya--bewildering; ganga-tire--on the bank of the Ganges; lana--taking; aila--brought; yamuna--the river Yamuna; baliya--informing.

TRANSLATION

First of all, Lord Nityananda bewildered Sri Caitanya Mahaprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamuna.

TEXT 94

TEXT

santipure acaryera grhe agamana
prathama bhiksa kaila tahan, ratre sankirtana

SYNONYMS

santipure--in the city of Santipura; acaryera--of Advaita Acarya; grhe--to the home; agamana--coming; prathama--first; bhiksa--accepting alms; kaila--did;

tahan--there; ratre--at night; sankirtana--performance of congregational chanting.

TRANSLATION

After three days, Lord Caitanya Mahaprabhu came to the house of Advaita Acarya at Santipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT

It appears that in His transcendental ecstasy, Sri Caitanya Mahaprabhu forgot to eat for three continuous days. He was then misled by Nityananda Prabhu, who said that the river Ganges was the Yamuna. Because the Lord was in the ecstasy of going to Vrndavana, He was engladdened to see the Yamuna, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Santipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Sacidevi, and every night executed congregational chanting with all the devotees.

TEXT 95

TEXT

mata bhakta-ganera tahan karila milana
sarva samadhana kari' kaila niladri-gamana

SYNONYMS

mata--the mother; bhakta-ganera--of the devotees; tahan--in that place; karila--did; milana--meeting; sarva--all; samadhana--adjustments; kari'--executing; kaila--did; niladri-gamana--going to Jagannatha Puri.

TRANSLATION

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Mayapura. He adjusted everything and then went to Jagannatha Puri.

PURPORT

Sri Caitanya Mahaprabhu knew very well that His acceptance of sannyasa was a thunderbolt for His mother. He therefore called for His mother and the devotees from Mayapura, and by the arrangement of Sri Advaita Acarya, He met them for the last time after His acceptance of sannyasa. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Saci was pacified by all the devotees, and Lord Caitanya Mahaprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and forgetting everything else, she cooked for Sri Caitanya Mahaprabhu during all the days she was at the house of Sri Advaita Prabhu. Then, after a few days, Sri Caitanya Mahaprabhu requested His mother's permission to go to Jagannatha Puri. At His mother's request, He made Jagannatha Puri His headquarters after His acceptance of sannyasa. Thus everything was adjusted, and with His mother's permission Sri Caitanya Mahaprabhu proceeded toward Jagannatha Puri.

TEXT 96

TEXT

pathe nana lila-rasa, deva-darasana
madhava-purira katha, gopala-sthapana

SYNONYMS

pathe--on the way; nana--various; lila-rasa--transcendental pastimes; deva-darasana--visiting the temples; madhava-purira--of Madhavendra Puri; katha--incidents; gopala--of Gopala; sthapana--the installation.

TRANSLATION

On the way toward Jagannatha Puri, Caitanya Mahaprabhu performed many other pastimes. He visited various temples and heard the story about Madhavendra Puri and the installation of Gopala.

PURPORT

This Madhava Puri is Madhavendra Puri. Another Madhava Puri is Madhavacarya, who was the spiritual master of a devotee in the line of Gadadhara Pandita and who wrote a book known as Sri Mangala-bhasya. Madhavacarya, however, is different from Madhavendra Puri, who is mentioned in this verse.

TEXT 97

TEXT

ksira-curi-katha, saksi-gopala-vivarana
nityananda kaila prabhura danda-bhanjana

SYNONYMS

ksira-curi-katha--the narration of the stealing of the condensed milk; saksi-gopala-vivarana--the description of witness Gopala; nityananda--Nityananda Prabhu; kaila--did; prabhura--of the Lord; danda-bhanjana--breaking the sannyasa rod.

TRANSLATION

From Nityananda Prabhu, Lord Caitanya Mahaprabhu heard the story of Ksira-curi Gopinatha and of the witness Gopala. Then Nityananda Prabhu broke the sannyasa rod belonging to Lord Caitanya Mahaprabhu.

PURPORT

This Ksira-curi Gopinatha is situated about five miles away from the Balesvara station on the Northeastern Railway, formerly known as the Bengal Mayapura Railway. This station is situated a few miles away from the famous Kargapura junction station. Sometimes the charge of the temple was given to Syamasundara Adhikari from Gopivallabhapura, which lies on the border of the district of Medinipura. Syamasundara Adhikari was a descendant of Rasikananda Murari, the chief disciple of Syamananda Gosvami.

A few miles before the Jagannatha Puri station is a small station called Saksi-gopala. Near this station is a village named Satyavadi, where the temple of Saksi-gopala is situated.

TEXT 98

TEXT

kruddha hana eka gela jagannatha dekhite
dekhiya murcchita hana padila bhumite

SYNONYMS

kruddha--angry; hana--becoming; eka--alone; gela--went; jagannatha--Lord Jagannatha; dekhite--to see; dekhiya--after seeing Jagannatha; murcchita--senseless; hana--becoming; padila--fell down; bhumite--on the ground.

TRANSLATION

After His sannyasa rod was broken by Nityananda Prabhu, Caitanya Mahaprabhu apparently became very angry and left His company to travel alone to the Jagannatha temple. When Caitanya Mahaprabhu entered the Jagannatha temple and saw Lord Jagannatha, He immediately lost His senses and fell down on the ground.

TEXT 99

TEXT

sarvabhauma lana gela apana-bhavana
trtiya prahare prabhura ha-ila cetana

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; lana--taking; gela--went; apana-bhavana--to his own house; trtiya prahare--in the afternoon; prabhura--of Lord Caitanya Mahaprabhu; ha-ila--there was; cetana--consciousness.

TRANSLATION

After Lord Caitanya Mahaprabhu saw Lord Jagannatha in the temple and fell down unconscious, Sarvabhauma Bhattacarya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

TEXT 100

TEXT

nityananda, jagadananda, damodara, mukunda
pache asi' mili' sabe paila ananda

SYNONYMS

nityananda--of the name Nityananda; jagadananda--of the name Jagadananda; damodara--of the name Damodara; mukunda--of the name Mukunda; pache asi'--coming; mili'--meeting; sabe--all; paila--got; ananda--pleasure

TRANSLATION

The Lord had left Nityananda's company and had gone alone to the Jagannatha temple, but later Nityananda, Jagadananda, Damodara and Mukunda came to see Him, and after seeing Him they were very pleased.

TEXT 101

TEXT

tabe sarvabhaume prabhu prasada karila
apana-isvara-murti tanre dekhaila

SYNONYMS

tabe--at that time; sarvabhaume--unto Sarvabhauma Bhattacarya; prabhu--Lord Sri Caitanya Mahaprabhu; prasada karila--bestowed mercy; apana--His own; isvara-murti--original form as the Lord; tanre--unto him; dekhaila--showed.

TRANSLATION

After this incident, Lord Caitanya Mahaprabhu bestowed His mercy upon Sarvabhauma Bhattacarya by showing him His original form as the Lord.

TEXT 102

TEXT

tabe ta' karila prabhu daksina gamana
kurma-ksetre kaila vasudeva vimocana

SYNONYMS

tabe ta'--thereafter; karila--did; prabhu--Lord Caitanya Mahaprabhu; daksina--to southern India; gamana--traveling; kurma-ksetre--at the pilgrimage site known as Kurma-ksetra; kaila--did; vasudeva--of the name Vasudeva; vimocana--deliverance.

TRANSLATION

After bestowing mercy upon Sarvabhauma Bhattacarya, the Lord started for southern India. When He came to Kurma-ksetra, He delivered a person named Vasudeva.

TEXT 103

TEXT

jiyada-nrsimhe kaila nrsimha-stavana
pathe-pathe grame-grame nama-pravartana

SYNONYMS

jiyada-nrsimhe--the place of pilgrimage known as Jiyada-nrsimha; kaila--did; nrsimha--to Nrsimha; stavana--praying; pathe-pathe--on the way; grame-grame--every village; nama-pravartana--introduction of the holy name of the Lord.

TRANSLATION

After visiting Kurma-ksetra, the Lord visited the South Indian temple of Jiyada-nrsimha and offered His prayers to Lord Nrsimhadeva. On His way, He introduced the chanting of the Hare Krsna maha-mantra in every village.

TEXT 104

TEXT

godavari-tira-vane vrndavana-bhrama
ramananda raya saha tahani milana

SYNONYMS

godavari-tira--on the bank of the river Godavari; vane--in the forest; vrndavana-bhrama--mistook as Vrndavana; ramananda raya--of the name Ramananda Raya; saha--with; tahani--there; milana--meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the river Godavari to be Vrndavana. In that place He happened to meet Ramananda Raya.

TEXT 105

TEXT

trimalla-tripadi-sthana kaila darasana
sarvatra karila krsna-nama pracarana

SYNONYMS

trimalla--a place named Trimalla; tripadi--or Tirupati; sthana--the pace; kaila--did; darasana--visit; sarvatra--everywhere: karila--did; krsna-nama--the holy name of Lord Krsna; pracarana--preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tanjor, South India. The temple of Tripadi is situated in the valley of Venkatacala (Venkata Mountain) and contains a Deity of Lord Ramacandra. On top of Venkatacala is the famous temple of Balaji.

TEXT 106

TEXT

tabe ta' pasandi-gane karila dalana
ahovala-nrsimhadi kaila darasana

SYNONYMS

tabe ta'--thereafter; pasandi-gane--unto the atheists; karila--did; dalana--subduing; ahovala-nrsimha-adi--Nrsimhadeva, named Ahovala or at Ahovala; kaila--did; darasana--visit.

TRANSLATION

After visiting the temple of Trimalla, or Tripadi, Sri Caitanya Mahaprabhu had to subdue some atheists. He then visited the temple of Ahovala-nrsimha.

PURPORT

This Ahovala temple is situated in Daksinatya, in the district of Karnula, within the subdivision of Sarbela. Throughout the whole district this very famous temple is much appreciated by the people. There are eight other temples also, and all of them together are called the Nava-nrsimha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the Karnula Manual, the work is not complete.

TEXT 107

TEXT

sri-ranga-ksetra aila kaverira tira
sri-ranga dekhiya preme ha-ila asthira

SYNONYMS

sri-ranga-ksetra--to the place where the temple of Ranganatha is situated; aila--came; kaverira--of the river Kaveri; tira--the bank; sri-ranga dekhiya--after seeing this temple; preme--in love of Godhead; ha-ila--became; asthira--agitated.

TRANSLATION

When Sri Caitanya Mahaprabhu came to the land of Sri Ranga-ksetra, on the bank of the Kaveri, He visited the temple of Sri Ranganatha and was there overwhelmed in the ecstasy of love of Godhead.

TEXT 108

TEXT

trimalla bhattera ghare kaila prabhu vasa
tahani rahila prabhu varsa cari masa

SYNONYMS

trimalla bhattera--of Trimalla Bhatta; ghare--at the house; kaila--did; prabhu--the Lord; vasa--residence; tahani--there; rahila--lived; prabhu--the Lord; varsa--the rainy season; cari--four; masa--months.

TRANSLATION

Sri Caitanya Mahaprabhu lived at the house of Trimalla Bhatta for the four months of the rainy season.

TEXT 109

TEXT

sri-vaisnava trimalla-bhatta----parama pandita
gosanira panditya-preme ha-ila vismita

SYNONYMS

sri-vaisnava trimalla-bhatta--Trimalla Bhatta was a Sri Vaisnava; parama--highly; pandita--learned scholar; gosanira--of Lord Caitanya Mahaprabhu; panditya--scholarship; preme--as well as in the love of Godhead; ha-ila--was; vismita--astonished.

TRANSLATION

Sri Trimalla Bhatta was both a member of the Sri Vaisnava community and a learned scholar; therefore when he saw Caitanya Mahaprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

TEXT 110

TEXT

caturmasya tanha prabhu sri-vaisnavera sane
gonaila nrtya-gita-krsna-sankirtane

SYNONYMS

caturmasya--observance of the four months ot the rainy season; tanha--there; prabhu--the Lord; sri-vaisnavera sane--with the Sri Vaisnavas; gonaila--passed; nrtya--dancing; gita--singing; krsna-sankirtane--in chanting the holy name of Lord Krsna.

TRANSLATION

Lord Sri Caitanya Mahaprabhu passed the Caturmasya months with the Sri Vaisnavas, dancing and singing, and also chanting the holy name of the Lord.

TEXT 111

TEXT

caturmasya-ante punah daksina gamana
paramananda-puri saha tahani milana

SYNONYMS

caturmasya-ante--at the end of Caturmasya; punah--again; daksina gamana--traveling in South India; paramananda-puri--of the name Paramananda Puri; saha--with; tahani--there; milana--meeting.

TRANSLATION

After the end of Caturmasya, Lord Caitanya Mahaprabhu continued traveling throughout South India. At that time He met Paramananda Puri.

TEXT 112

TEXT

tabe bhattathari haite krsna-dasera uddhara
rama-japi vipra-mukhe krsna-nama pracara

SYNONYMS

tabe--after this; bhatta-thari--a Bhattathari; haite--from; krsna-dasera--of Krsnadasa; uddhara--the deliverance; rama-japi--chanters of the name of Lord Rama; vipra-mukhe--unto brahmanas; krsna-nama--the name of Lord Krsna; pracara--preaching.

TRANSLATION

After this, Krsnadasa, the servant of Lord Caitanya Mahaprabhu, was delivered from the clutches of a Bhattathari. Caitanya Mahaprabhu then preached that Lord Krsna's name should also be chanted by brahmanas who were accustomed to chanting Lord Rama's name.

PURPORT

In the Malabara district, a section of the brahmanas are known as Nambudari brahmanas, and the Bhattatharis are their priests. Bhattatharis know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhattathari bewildered the personal servant of Sri Caitanya Mahaprabhu while the servant accompanied the Lord in His travels through South India. Somehow or other Sri Caitanya Mahaprabhu delivered this Krsnadasa from the clutches of the Bhattathari. Sri Caitanya Mahaprabhu is well known as Patita-pavana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Krsnadasa, whom He saved. Sometimes the word Bhattathari is misspelled in Bengal as Bhattamari.

TEXT 113

TEXT

sri-ranga-puri saha tahani milana
rama-dasa viprera kaila duhkha-vimocana

SYNONYMS

sri-ranga-puri--of the name Sri Ranga-puri; saha--with; tahani--there; milana--meeting; rama-dasa--of the name Ramadasa; viprera--of the brahmana; kaila--did; duhkha-vimocana--deliverance from all sufferings.

TRANSLATION

Sri Caitanya Mahaprabhu then met Sri Rangapuri and mitigated all the sufferings of a brahmana named Ramadasa.

TEXT 114

TEXT

tattva-vadi saha kaila tattvera vicara
apanake hina-buddhi haila tan-sabara

SYNONYMS

tattva-vadi--a section of the Madhvacarya-sampradaya; saha--with; kaila--did; tattvera--of the Absolute Truth; vicara--discussion; apanake--themselves; hina-buddhi--consideration as inferior in quality; haila--was; tan-sabara--of all the opposing parties.

TRANSLATION

Caitanya Mahaprabhu also had a discussion with the Tattvavadi community, and the Tattvavadis felt themselves to be inferior Vaisnavas.

PURPORT

The Tattvavadi sect belongs to Madhvacarya's Vaisnava community, but its behavior differs from the strict Madhvacarya Vaisnava principles. There is one monastery named Uttararadhi, and its commander is named Raghuvarya Tirtha Madhvacarya.

TEXT 115

TEXT

ananta, purusottama, sri-janardana
padmanabha, vasudeva kaila darasana

SYNONYMS

ananta--Anantadeva; purusottama--of the name Purusottama; sri-janardana--of the name Sri Janardana; padma-nabha--of the name Padmanabha; vasudeva--of the name Vasudeva; kaila--did; darasana--visit.

TRANSLATION

Sri Caitanya Mahaprabhu then visited the Visnu temples of Anantadeva, Purusottama, Sri Janardana, Padmanabha and Vasudeva.

PURPORT

A temple of Ananta Padmanabha Visnu is situated in the Trivandrum district. This temple is very famous in those quarters. Another Visnu temple, named Sri Janardana, is situated about twenty-six miles north of the Trivandrum district, near the railway station called Varkala.

TEXT 116

TEXT

tabe prabhu kaila sapta-tala vimocana
setubandhe snana, ramesvara darasana

SYNONYMS

tabe--thereafter; prabhu--the Lord; kaila--did; sapta-tala-vimocana--deliverance of the Sapta-tala trees; setubandhe--at Cape Comorin; snana--bathing; ramesvara--temple of Ramesvara; darasana--visit.

TRANSLATION

After that, Lord Caitanya Mahaprabhu delivered the celebrated Sapta-tala trees, took His bath at Setubandha Ramesvara and visited the temple of Lord Siva known as Ramesvara.

PURPORT

It is said that the Sapta-tala trees arevery old, massive palm trees. There was once a fight between Valiand his brother Sugriva, and Lord Ramacandra took the side of Sugriva and killed Vali, keeping Himself behind one of these celebrated trees. When Lord Caitanya Mahaprabhu toured south India, He embraced these trees, which were delivered and directly promoted to Vaikuntha.

TEXT 117

TEXT

tahani karila kurma-purana sravana
maya-sita nileka ravana, tahate likhana

SYNONYMS

tahani--there; karila--did; kurma-purana--of the Kurma Purana; sravana--hearing; maya-sita--a false Sita; nileka--kidnapped; ravana--by Ravana; tahate--in that book; likhana--it is stated.

TRANSLATION

At Ramesvara, Sri Caitanya Mahaprabhu had a chance to read the Kurma Purana, in which He discovered that the form of Sita kidnapped by Ravana was not that of the real Sita but a mere shadow representation.

PURPORT

The Kurma Purana states that this shadowy Sita was placed into a fire as a test of chastity. It was Maya-sita who entered the fire and the real Sita who came out of the fire.

TEXT 118

TEXT

suniya prabhura anandita haila mana
rama-dasa viprera katha ha-ila smarana

SYNONYMS

suniya--hearing this; prabhura--of Lord Caitanya Mahaprabhu; anandita--very happy; haila--became; mana--the mind; rama-dasa--of the name Ramadasa; viprera--with the brahmana; katha--of the conversation; ha-ila--was; smarana--remembrance.

TRANSLATION

Sri Caitanya Mahaprabhu was very glad to read about the false Sita, and He remembered His meeting with Ramadasa Vipra, who was very sorry that mother Sita had been kidnapped by Ravana.

TEXT 119

TEXT

sei puratana patra agraha kari' nila
ramadase dekhaiya duhkha khandaila

SYNONYMS

sei--that; puratana--old; patra--page; agraha--with great enthusiasm; kari'--doing; nila--took; rama-dase--to the brahmana Ramadasa; dekhaiya--showing; duhkha--unhappiness; khandaila--mitigated.

TRANSLATION

Indeed, Lord Caitanya Mahaprabhu eagerly tore this page from the Kurma Purana, although the book was very old, and He later showed it to Ramadasa Vipra, whose unhappiness was mitigated.

TEXT 120

TEXT

brahma-samhita, karnamrta, dui punthi pana
dui pustaka lana aila uttama janina

SYNONYMS

brahma-samhita--the book named Brahma-samhita; karnamrta--the book named Krsna-karnamrta; dui--two; punthi--scriptures; pana--obtaining; dui--two; pustaka--books; lana--carrying; aila--came back; uttama--very good; janina--knowing.

TRANSLATION

Sri Caitanya Mahaprabhu also found two other books--namely, Brahma-samhita and Krsna-karnamrta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT

In the olden days there were no presses, and all the important scriptures were handwritten and kept in large temples. Caitanya Mahaprabhu found Brahma-samhita and Krsna-karnamrta in handwritten texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both Brahma-samhita and Krsna-karnamrta are available in print with commentaries by Srila Bhaktisiddhanta Sarasvati Thakura.

TEXT 121

TEXT

punarapi nilacale gamana karila
bhakta-gane meliya snana-yatra dekhila

SYNONYMS

punarapi--again; nilacale--to Jagannatha Puri; gamana--going back; karila--did; bhakta-gane--all the devotees; meliya--meeting; snana-yatra--the bathing ceremony of Lord Jagannatha; dekhila--saw.

TRANSLATION

After collecting these books, Sri Caitanya Mahaprabhu returned to Jagannatha Puri. At that time, the bathing ceremony of Jagannatha was taking place, and He saw it.

TEXT 122

TEXT

anavasare jagannathera na pana darasana
virahe alalanatha karila gamana

SYNONYMS

anavasare--during the absence; jagannathera--of Lord Jagannatha; na--not; pana--getting; darasana--visit; virahe--in separation; alalanatha--of the place named Alalanatha; karila--did; gamana--going.

TRANSLATION

When Jagannatha was absent from the temple, Caitanya Mahaprabhu, who could not see Him, felt separation and left Jagannatha Puri to go to a place known as Alalanatha.

PURPORT

Alalanatha is also known as Brahmagiri. This place is about fourteen miles from Jagannatha Puri and is also on the beach. There is a temple of Jagannatha there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word anavasara is used when Sri Jagannathaji cannot be seen in the temple. After the bathing ceremony (snana-yatra), Lord Jagannatha apparently becomes sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannatha Deity. This is called nava-yauvana. During the Ratha-yatra ceremony, Lord Jagannatha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannatha is not visible to any visitors.

TEXT 123

TEXT

bhakta-sane dina kata tahani rahila
gaudera bhakta aise, samacara paila

SYNONYMS

bhakta-sane--with the devotees; dina kata--some days; tahani--there at Alalanatha; rahila--remained; gaudera--of Bengal; bhakta--devotees; aise--come; samacara--news; paila--He got.

TRANSLATION

Sri Caitanya Mahaprabhu remained for some days at Alalanatha. In the meantime, Caitanya Mahaprabhu received news that all the devotees from Bengal were coming to Jagannatha Puri.

TEXT 124

TEXT

nityananda-sarvabhauma agraha karina
nilacale aila mahaprabhuke la-ina

SYNONYMS

nityananda--Lord Nityananda Prabhu; sarvabhauma--Sarvabhauma Bhattacarya; agraha karina--showing great eagerness; nilacale--to Jagannatha Puri; aila--returned; mahaprabhuke--Sri Caitanya Mahaprabhu; la-ina--taking.

TRANSLATION

When the devotees from Bengal arrived at Jagannatha Puri, both Nityananda Prabhu and Sarvabhauma Bhattacarya greatly endeavored to take Sri Caitanya Mahaprabhu back to Jagannatha Puri.

TEXT 125

TEXT

virahe vihvala prabhu na jane ratri-dine
hena-kale aila gaudera bhakta-gane

SYNONYMS

virahe--in separation; vihvala--overwhelmed; prabhu--Lord Sri Caitanya Mahaprabhu; na--not; jane--knows; ratri-dine--day and night; hena-kale--at this time; aila--arrived; gaudera--of Bengal; bhakta-gane--all the devotees.

TRANSLATION

When Lord Caitanya Mahaprabhu finally left Alalanatha to return to Jagannatha Puri, He was overwhelmed both day and night due to separation from Jagannatha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvipa, arrived in Jagannatha Puri.

TEXT 126

TEXT

sabe mili' yukti kari' kirtana arambhila
kirtana-avese prabhura mana sthira haila

SYNONYMS

sabe mili'--meeting all together; yukti kari'--after due consideration; kirtana--congregational chanting of the holy name; arambhila--began; kirtana-avese--in the ecstasy of kirtana; prabhura--of Lord Caitanya Mahaprabhu; mana--the mind; sthira--pacified; haila--became.

TRANSLATION

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute, Lord Jagannatha is identical in person, form, picture, kirtana and all other circumstances. Therefore when Caitanya Mahaprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannatha. The conclusion is that whenever a kirtana of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

TEXT 127

TEXT

purve yabe prabhu ramanandere milila
nilacale asibare tanre ajna dila

SYNONYMS

purve--before this; yabe--while; prabhu--Lord Sri Caitanya Mahaprabhu; ramanandere--Sri Ramananda Raya; milila--met; nilacale--to Jagannatha Puri; asibare--to come; tanre--him; ajna dila--ordered.

TRANSLATION

Previously, when Sri Caitanya Mahaprabhu had been touring South India, He had met Ramananda Raya on the banks of the Godavari. At that time it had been decided that Ramananda Raya would resign from his post as governor and return to Jagannatha Puri to live with Sri Caitanya Mahaprabhu.

TEXT 128

TEXT

raja-ajna lana tenho aila kata dine
ratri-dine krsna-katha ramananda-sane

SYNONYMS

raja-ajna--the permission of the King, Prataparudra; lana--getting; tenho--Ramananda Raya; aila--returned; kata dine--in some days; ratri-dine--day and night; krsna-katha--talks of Lord Krsna and His pastimes; ramananda-sane--in the company of Ramananda Raya.

TRANSLATION

Upon the order of Sri Caitanya Mahaprabhu, Sri Ramananda Raya took leave of the King and returned to Jagannatha Puri. After he arrived, Sri Caitanya Mahaprabhu very much enjoyed talking with him both day and night about Lord Krsna and His pastimes.

TEXT 129

TEXT

kasi-misre krpa, pradyumna misradi-milana
paramananda-puri-govinda-kasisvaragamana

SYNONYMS

kasi-misre krpa--His mercy to Kasi Misra; pradyumna misra-adi-milana--meeting with Pradyumna Misra and others; paramananda-puri--of the name Paramananda Puri; govinda--of the name Govinda; kasisvara--of the name Kasisvara; agamana--coming.

TRANSLATION

After Ramananda Raya's arrival, Sri Caitanya Mahaprabhu bestowed His mercy upon Kasi Misra and met Pradyumna Misra and others. At that time three personalities--Paramananda Puri, Govinda and Kasisvara--came to see Lord Caitanya at Jagannatha Puri.

TEXT 130

TEXT

damodara-svarupa-milane parama ananda
sikhi-mahiti-milana, raya bhavananda

SYNONYMS

damodara-svarupa--Svarupa Damodara; milane--in meeting; parama--great; ananda--pleasure; sikhi-mahiti--of the name Sikhi Mahiti; milana--meeting; raya bhavananda--Bhavananda, the father of Ramananda Raya.

TRANSLATION

Eventually there was a meeting with Svarupa Damodara Gosvami, and the Lord became very greatly pleased. Then there was a meeting with Sikhi Mahiti and with Bhavananda Raya, the father of Ramananda Raya.

TEXT 131

TEXT

gauda ha-ite sarva vaisnavera agamana
kulina-grama-vasi-sange prathama milana

SYNONYMS

gauda ha-ite--from Bengal; sarva--all; vaisnavera--of the Vaisnavas; agamana--appearance; kulina-grama-vasi--the residents of Kulina-grama; sange--with them; prathama--first; milana--meeting.

TRANSLATION

All the devotees from Bengal gradually began arriving at Jagannatha Puri. At this time, the residents of Kulina-grama also came to see Sri Caitanya Mahaprabhu for the first time.

TEXT 132

TEXT

narahari dasa adi yata khanda-vasi
sivananda-sena-sange milila sabe asi'

SYNONYMS

narahari dasa--of the name Narahari dasa; adi--heading the list; yata--all; khanda-vasi--devotees of the place known as Khanda; sivananda-sena--of the name Sivananda Sena; sange--with; milila--He met; sabe--all; asi'--coming there.

TRANSLATION

Eventually Narahari dasa and other inhabitants of Khanda, along with Sivananda Sena, all arrived, and Sri Caitanya Mahaprabhu met them.

TEXT 133

TEXT

snana-yatra dekhi' prabhu sange bhakta-gana
saba lana kaila prabhu gundica marjana

SYNONYMS

snana-yatra--the bathing ceremony; dekhi'--seeing; prabhu--Lord Caitanya Mahaprabhu; sange--with Him; bhakta-gana--the devotees; saba--all; lana--taking; kaila--did; prabhu--Lord Caitanya Mahaprabhu; gundica marjana--washing and cleaning the Gundica temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu washed and cleaned Sri Gundica temple with the assistance of many devotees.

TEXT 134

TEXT

saba-sange ratha-yatra kaila darasana
ratha-agre nrtya kari' udyane gamana

SYNONYMS

saba-sange--with all of them; ratha-yatra--the car festival; kaila--did; darasana--seeing; ratha-agre--in front of the car; nrtya--dancing; kari'--doing; udyane--in the garden; gamana--going.

TRANSLATION

After this, Lord Caitanya Mahaprabhu and all the devotees saw the Ratha-yatra, the car festival ceremony. Caitanya Mahaprabhu Himself danced in front of the car, and after dancing He entered a garden.

TEXT 135

TEXT

prataparudrere krpa kaila sei sthane
gaudiya-bhakte ajna dila vidayera dine

SYNONYMS

prataparudrere--unto King Prataparudra; krpa--mercy; kaila--did; sei sthane--in that garden; gaudiya-bhakte--to all the devotees of Bengal; ajna--the order; dila--gave; vidayera--of departure; dine--on the day.

TRANSLATION

In that garden, Lord Caitanya Mahaprabhu bestowed His mercy upon King Prataparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

TEXT 136

TEXT

pratyabda asibe ratha-yatra-darasane
ei chale cahe bhakta-ganera milane

SYNONYMS

prati-abda--every year; asibe--you should all come; ratha-yatra--the car festival; darasane--to see; ei chale--under this plea; cahe--desires; bhakta-ganera--of all the devotees; milane--the meeting.

TRANSLATION

Sri Caitanya Mahaprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yatra festival every year.

TEXT 137

TEXT

sarvabhauma-ghare prabhura bhiksa-paripati
sathira mata kahe, yate randi ha-uk sathi

SYNONYMS

sarvabhauma-ghare--at the house of Sarvabhauma Bhattacarya; prabhura--of the Lord; bhiksa--eating; paripati--sumptuously; sathira mata--the mother of Sathi, who was the daughter of Sarvabhauma Bhattacarya; kahe--says; yate--by which; randi--widow; ha-uk--let her become; sathi--Sathi, the daughter.

TRANSLATION

Sri Caitanya Mahaprabhu was invited to dine at the house of Sarvabhauma Bhattacarya. While He was eating sumptuously, the son-in-law of Sarvabhauma Bhattacarya [the husband of his daughter Sathi] criticized Him. Because of this, Sathi's mother cursed him by praying that Sathi would become a widow. In other words, she cursed her son-in-law to die.

TEXT 138

TEXT

varsantare advaitadi bhaktera agamana
prabhure dekhite sabe karila gamana

SYNONYMS

varsa-antare--at the end of the year; advaita-adi--headed by Advaita Acarya; bhaktera--of all the devotees; agamana--coming to Jagannatha Puri; prabhure--the Lord; dekhite--to see; sabe--all of them; karila--did; gamana--going to Jagannatha Puri.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Acarya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannatha Puri.

TEXT 139

TEXT

anande sabare niya dena vasa-sthana
sivananda sena kare sabara palana

SYNONYMS

anande--in great pleasure; sabare--all the devotees; niya--taking; dena--gives; vasa-sthana--residential quarters; sivananda sena--of the name Sivananda Sena; kare--does; sabara--of all; palana--maintenance.

TRANSLATION

When all the devotees from Bengal arrived, Sri Caitanya Mahaprabhu allotted them residential quarters, and Sivananda Sena was put in charge of their maintenance.

TEXT 140

TEXT

sivanandera sange aila kukkura bhagyavan
prabhura carana dekhi' kaila antardhana

SYNONYMS

sivanandera sange--with Sivananda Sena; aila--came; kukkura--a dog; bhagyavan--fortunate; prabhura--of the Lord; carana--the lotus feet; dekhi'--seeing; kaila--did; antardhana--disappearing.

TRANSLATION

A dog accompanied Sivananda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahaprabhu, it was liberated and went back home, back to Godheand.

TEXT 141

TEXT

pathe sarvabhauma saha sabara milana
sarvabhauma bhattacaryera kasite gamana

SYNONYMS

pathe--on the way; sarvabhauma--Sarvabhauma Bhattacarya; saha--with; sabara--of everyone; milana--meeting; sarvabhauma bhattacaryera--of the devotee named Sarvabhauma Bhattacarya; kasite--to Varanasi; gamana--going.

TRANSLATION

Everyone met Sarvabhauma Bhattacarya on his way to Varanasi.

TEXT 142

TEXT

prabhure milila sarva vaisnava asiya
jala-krida kaila prabhu sabare la-iya

SYNONYMS

prabhure--Lord Caitanya Mahaprabhu; milila--met; sarva--all; vaisnava--devotees; asiya--arriving at Jagannatha Puri; jala-krida--sporting in the water; kaila--performed; prabhu--the Lord; sabare--all the devotees; la-iya--taking.

TRANSLATION

After arriving at Jagannatha Puri, all the Vaisnavas met with Sri Caitanya Mahaprabhu. Later, Sri Caitanya Mahaprabhu sported in the water, taking all the devotees with Him.

TEXT 143

TEXT

saba lana kaila gundica-grha-sammarjana
ratha-yatra-darasane prabhura nartana

SYNONYMS

saba lana--taking all of them; kaila--performed; gundica-grha-sammarjana--washing of the Gundica temple; ratha-yatra--the car festival; darasane--in seeing; prabhura--of the Lord; nartana--dancing.

TRANSLATION

First the Lord washed the temple of Gundica very thoroughly. Then everyone saw the Ratha-yatra festival and the Lord's dancing before the car.

TEXT 144

TEXT

upavane kaila prabhu vividha vilasa
prabhura abhiseka kaila vipra krsnadasa

SYNONYMS

upavane--in the garden by the road; kaila--performed; prabhu--Lord Caitanya Mahaprabhu; vividha--varieties of; vilasa--pastimes; prabhura--of Lord Caitanya

Mahaprabhu; abhiseka--bathing; kaila--did; vipra--the brahmana; krsnadasa--of the name Krsnadasa.

TRANSLATION

In the garden along the road from the Jagannatha temple to Gundica, Lord Caitanya Mahaprabhu performed various pastimes. A brahmana named Krsnadasa performed the bathing ceremony of Lord Sri Caitanya Mahaprabhu.

TEXT 145

TEXT

gundicate nrtya-ante kaila jala-keli
hera-pancamite dekhila laksmi-devira keli

SYNONYMS

gundicate--in the neighborhood of the Gundica temple; nrtya-ante--after dancing; kaila--performed; jala-keli--sporting in the water; hera-pancamite--on the day of Hera-pancami; dekhila--saw; laksmi-devira--of the goddess of fortune; keli--activities.

TRANSLATION

After dancing in the Gundica temple, the Lord sported in the water with His devotees, and on Hera-pancami day they all saw the activities of the goddess of fortune, Laksmidevi.

TEXT 146

TEXT

krsna-janma-yatrate prabhu gopa-vesa haila
dadhi-bhara vahi' tabe laguda phiraila

SYNONYMS

krsna-janma-yatrate--on the birthday ceremony of Lord Krsna; prabhu--Lord Caitanya Mahaprabhu; gopa-vesa--dressed like a cowherd boy; haila--was; dadhi-bhara--a balance for pots of yogurt; vahi'--carrying; tabe--at that time; laguda--a rod; phiraila--wheeled about.

TRANSLATION

On Janmastami, Lord Krsna's birthday, Sri Caitanya Mahaprabhu dressed Himself as a cowherd boy. At that time He carried a balance with pots of yogurt and wheeled a rod about.

TEXT 147

TEXT

gaudera bhakta-gane tabe karila vidaya
sangera bhakta lana kare kirtana sadaya

SYNONYMS

gaudera--of Gauda-desa (Bengal); bhakta-gane--to the devotees; tabe--then; karila--gave; vidaya--farewell; sangera--of constant companionship; bhakta--devotees; lana--taking; kare--performs; kirtana--congregational chanting; sadaya--always.

TRANSLATION

After this, Sri Caitanya Mahaprabhu bade farewell to all the devotees from Gauda-desa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

TEXT 148

TEXT

vrndavana yaite kaila gaudere gamana
prataparudra kaila pathe vividha sevana

SYNONYMS

vrndavana yaite--to go to Vrndavana; kaila--did; gaudere--to Bengal; gamana--going; prataparudra--King Prataparudra; kaila--performed; pathe--on the road; vividha--various; sevana--services.

TRANSLATION

To visit Vrndavana, the Lord went to Gauda-desa [Bengal]. On the way, King Prataparudra performed a variety of service to please the Lord.

TEXT 149

TEXT

puri-gosani-sange vastra-pradana-prasanga
ramananda raya aila bhadraka paryanta

SYNONYMS

puri-gosani-sange--with Puri Gosvami; vastra-pradana-prasanga--incidents of exchanging cloth; ramananda raya--of the name Ramananda Raya; aila--came; bhadraka--a place of the name Bhadraka; paryanta--as far as.

TRANSLATION

On the way to Vrndavana via Bengal, there was an incident wherein some cloth was exchanged with Puri Gosani. Sri Ramanada Raya accompanied the Lord as far as the city of Bhadraka.

TEXT 150

TEXT

asi' vidya-vacaspatira grhete rahila
prabhure dekhite loka-sanghatta ha-ila

SYNONYMS

asi'--coming to Bengal; vidya-vacaspatira--of Vidya-vacaspati; grhete--at the home; rahila--remained; prabhure--unto Lord Caitanya Mahaprabhu; dekhite--to see; loka-sanghatta--crowds of men; ha-ila--there were.

TRANSLATION

When Sri Caitanya Mahaprabhu reached Vidyanagara, Bengal, on the way to Vrndavana, He stopped at the house of Vidya-vacaspati, who was the brother of Sarvabhauma Bhattacarya. When Lord Caitanya Mahaprabhu suddenly arrived at his house, great crowds of people gathered.

TEXT 151

TEXT

panca-dina dekhe loka nahika visrama
loka-bhaye ratre prabhu aila kuliya-grama

SYNONYMS

panca-dina--continuously for five days; dekhe--see; loka--people; nahika--there is not; visrama--rest; loka-bhaye--on account of fearing the crowds of men; ratre--at night; prabhu--the Lord; aila--went; kuliya-grama--to the place known as Kuliya.

TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahaprabhu left at night and went to the town of Kuliya [present-day Navadvipa].

PURPORT

If one considers the statements of the Caitanya-bhagavata along with the description by Locana dasa Thakura, it is clear that present-day Navadvipa was formerly known as Kuliya-grama. While at Kuliya-grama, Sri Caitanya Mahaprabhu bestowed His favor upon Devananda Pandita and delivered Gopala Capala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyanagara to Kuliya-grama one had to cross a branch of the Ganges. All of those old places still exist. Cinadanga was formerly situated in Kuliya-grama, which is now known as Kolera Ganja.

TEXT 152

TEXT

kuliya-gramete prabhura suniya agamana
koti koti loka asi' kaila darasana

SYNONYMS

kuliya-gramete--in that place known as Kuliya-grama; prabhura--of the Lord; suniya--hearing; agamana--about the arrival; koti koti--hundreds of thousands; loka--of people; asi'--coming; kaila--took; darasana--audience.

TRANSLATION

Hearing of the Lord's arrival in Kuliya-grama, may hundreds and thousands of people came to see Him.

TEXT 153

TEXT

kuliya-grame kaila devanandere prasada
gopala-viprere ksamaila srivasaparadha

SYNONYMS

kuliya-grame--in that village known as Kuliya-grama; kaila--showed; devanandere prasada--mercy to Devananda Pandita; gopala-viprere--and to the brahmana known as Gopala Capala; ksamaila--excused; srivasa-aparadha--the offense to the lotus feet of Srivasa Thakura.

TRANSLATION

The specific acts performed by Sri Caitanya Mahaprabhu at this time were His showing favor to Devananda Pandita and excusing the brahmana known as Gopala Capala from the offense he had committed at the lotus feet of Srivasa Thakura.

TEXT 154

TEXT

pasandi nindaka asi' padila carane
aparadha ksami' tare dila krsna-preme

SYNONYMS

pasandi--atheists; nindaka--blasphemers; asi'--coming there; padila--fell down; carane--at the lotus feet of the Lord; aparadha ksami'--excusing them of their offenses; tare--unto them; dila--gave; krsna-preme--love of Krsna.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Krsna.

TEXT 155

TEXT

vrndavana yabena prabhu suni' nrsimhananda
patha sajaila mane paiya ananda

SYNONYMS

vrndavana--to Vrndavana; yabena--will go; prabhu--the Lord; suni'--hearing; nrsimhananda--of the name Nrsimhananda; patha--the way; sajaila--decorated; mane--within the mind; paiya--getting; ananda--pleasure.

TRANSLATION

When Sri Nrsimhananda Brahmacari heard that Lord Caitanya Mahaprabhu would go to Vrndavana, he became very pleased and mentally began decorating the way there.

TEXT 156

TEXT

kuliya nagara haite patha ratne bandhaila
nivrnta puspa-sayya upare patila

SYNONYMS

kuliya nagara--the city of Kuliya; haite--from; patha--way; ratne--with jewels; bandhaila--constructed; nivrnta--stemless; puspa-sayya--flower bed; upare--on top; patila--laid down.

TRANSLATION

First Nrsimhananda Brahmacari contemplated a broad road starting from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

TEXT 157

TEXT

pathe dui dike puspa-bakulera sreni
madhye madhye dui-pase divya puskarini

SYNONYMS

pathe--on the road; dui dike--on both sides; puspa-bakulera--of bakula flower trees; sreni--rows; madhye madhye--in the middle; dui-pase--on both sides; divya--transcendental; puskarini--lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

TEXT 158

TEXT

ratna-bandha ghata, tahe praphulla kamala
nana paksi-kolahala, sudha-sama jala

SYNONYMS

ratna-bandha--constructed with jewels; ghata--bathing places; tahe--there; praphulla--fully blossoming; kamala--lotus flowers; nana--various; paksi--of birds; kolahala--vibrations; sudha--nectar; sama--like; jala--water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

TEXT 159

TEXT

sitala samira vahe nana gandha lana
'kanaira natasala' paryanta la-ila bandhina

SYNONYMS

sitala--very cool; samira--breezes; vahe--blowing; nana--various; gandha--fragrances; lana--carrying; kanaira nata-sala--the place named Kanai Natasala; paryanta--as far as; la-ila--carried; bandhina--constructing.

TRANSLATION

The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kanai Natasala.

PURPORT

Kanai Natasala is about 202 miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Talajhadi, and after one gets off at that station, he has to go about two miles to find Kanai Natasala.

TEXT 160

TEXT

age mana nahi cale, na pare bandhite
patha-bandha na yaya, nrsimha haila vismite

SYNONYMS

age--beyond this; mana--the mind; nahi--does not; cale--go; na--is not; pare--able; bandhite--to construct the road; patha-bandha--construction of the road; na yaya--is not possible; nrsimha--Nrsimhananda Brahmacari; haila--became; vismite--astonished.

TRANSLATION

Within the mind of Nrsimhananda Brahmacari, the road could not be constructed beyond Kanai Natasala. He could not understand why the road's construction could not be completed, and thus he was astonished.

TEXT 161

TEXT

niscaya kariya kahi, suna, bhakta-gana
ebara na yabena prabhu sri-vrndavana

SYNONYMS

niscaya--assurance; kariya--making; kahi--I say; suna--please hear; bhakta-gana--my dear devotees; ebara--this time; na--not; yabena--will go; prabhu--Lord Caitanya Mahaprabhu; sri-vrndavana--to Vrndavana.

TRANSLATION

With great assurance he then told the devotees that Lord Caitanya would not go to Vrndavana at that time.

PURPORT

Srila Nrsimhananda Brahmacari was a great devotee of Lord Caitanya Mahaprabhu; therefore when he heard that from Kuliya Sri Caitanya Mahaprabhu was going to Vrndavana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahaprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kanai Natasala. Therefore he concluded that Caitanya Mahaprabhu would not go to Vrndavana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janardana, is bhava-grahi, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path--indeed, anything for the service of the Lord, whether in gross matter or in subtle matter--is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godheand. This is confirmed in the Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." The real ingredient is bhakti (devotion). Pure devotion is uncontaminated by the modes of material nature. Ahaituky apratihata: unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.

TEXT 162

TEXT

'kananira natasala' haite asiba phirina
janibe pascat, kahilu niscaya karina

SYNONYMS

kananira nata-sala--the place of the name Kanai Natasala; haite--from; asiba--will come; phirina--returning; janibe--you will know; pascat--later; kahilu--I say; niscaya--assurance; karina--making.

TRANSLATION

Nrsimhananda Brahmacari said, "The Lord will go to Kanai Natasala and then will return. All of you will come to know of this later, but I now say this with great assurance."

TEXT 163

TEXT

gosani kuliya haite calila vrndavana
sange sahasreka loka yata bhakta-gana

SYNONYMS

gosani--Lord Caitanya Mahaprabhu; kuliya haite--from Kuliya; calila--proceeded; vrndavana--toward Vrndavana; sange--with Him; sahasreka--thousands; loka--of people; yata--all; bhakta-gana--the devotees.

TRANSLATION

When Lord Caitanya Mahaprabhu began to proceed from Kuliya toward Vrndavana, thousands of men were with Him, and all of them were devotees.

TEXT 164

TEXT

yahan yaya prabhu, tahan koti-sankhya loka
dekhite aise, dekhi' khande duhkha-soka

SYNONYMS

yahan--wherever; yaya--goes; prabhu--the Lord; tahan--everywhere; koti-sankhya loka--an unlimited number of people; dekhite aise--come to see Him; dekhi'--after seeing; khande--removes; duhkha--unhappiness; soka--lamentation.

TRANSLATION

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

TEXT 165

TEXT

yahan yahan prabhura carana padaye calite
se mrttika laya loka, garta haya pathe

SYNONYMS

yahan yahan--wherever; prabhura--of the Lord; carana--lotus feet; padaye--touch; calite--while walking; se--that; mrttika--dirt; laya--take; loka--the people; garta--a hole; haya--there becomes; pathe--on the road.

TRANSLATION

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

TEXT 166

TEXT

aiche cali, aila prabhu 'ramakeli' grama
gaudera nikata grama ati anupama

SYNONYMS

aiche--in that way; cali--walking; aila--came; prabhu--Lord Sri Caitanya Mahaprabhu; ramakeli grama--to the village of the name Ramakeli; gaudera--Bengal; nikata--near; grama--the village; ati--very; anupama--exquisite.

TRANSLATION

Lord Caitanya Mahaprabhu eventually arrived at a village named Ramakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT

Ramakeli-grama is situated on the banks of the Ganges on the border of Bengal. Srila Rupa and Sanatana Gosvamis had their residences in this village.

TEXT 167

TEXT

tahan nrtya kare prabhu preme acetana
koti koti loka aise dekhite carana

SYNONYMS

tahan--there; nrtya--dancing; kare--performed; prabhu--Lord Caitanya Mahaprabhu; preme--in love of Godhead; acetana--unconscious; koti koti--innumerable; loka--people; aise--came; dekhite--to see; carana--His lotus feet.

TRANSLATION

While performing sankirtana in Ramakeli-grama, the Lord danced and sometimes lost consciousness due to love of God. While at Ramakeli-grama, an unlimited number of people came to see His lotus feet.

TEXT 168

TEXT

gaudesvara yavana-raja prabhava sunina
kahite lagila kichu vismita hana

SYNONYMS

gauda-isvara--King of Bengal; yavana-raja--Muslim king; prabhava--influence; sunina--hearing; kahite--to say; lagila--began; kichu--something; vismita--astonished; hana--becoming.

TRANSLATION

When the Muslim King of Bengal heard of Caitanya Mahaprabhu's influence in attracting innumerable people, he became very astonished and began to speak as follows.

PURPORT

At that time the Muslim king of Bengal was Nawab Hussain Shah Badasaha.

TEXT 169

TEXT

vina dane eta loka yanra pache haya
sei ta' gosana, iha janiha niscaya

SYNONYMS

vina--without; dane--charity; eta--so many; loka--persons; yanra--whom; pache--after; haya--become; sei ta'--He certainly; gosana--a prophet; iha--this; janiha--know; niscaya--surely.

TRANSLATION

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

TEXT 170

TEXT

kaji, yavana ihara na kariha himsana
apana-icchaya buluna, yahan unhara mana

SYNONYMS

kaji--magistrate; yavana--Muslim; ihara--of Him; na--do not; kariha--make; himsana--jealousy; apana-icchaya--at His own will; buluna--let Him go; yahan--wherever; unhara--of Him; mana--mind.

TRANSLATION

The Muslim King ordered the magistrate, "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

PURPORT

Even a Muslim king could understand Sri Caitanya Mahaprabhu's transcendental position as a prophet; therefore he ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

TEXT 171

TEXT

kesava-chatrire raja varta puchila

prabhura mahima chatri udaiya dila

SYNONYMS

kesava-chatrire--from the person named Kesava Chatri; raja--the King; varta--news; puchila--inquired; prabhura--of the Lord; mahima--glories; chatri--Kesava Chatri; udaiya--attaching no importance; dila--gave.

TRANSLATION

When the Muslim King asked his assistant, Kesava Chatri, for news of the influence of Sri Caitanya Mahaprabhu, Kesava Chatri, although knowing everything about Caitanya Mahaprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahaprabhu's activities.

PURPORT

Kesava Chatri became a diplomat when questioned about Sri Caitanya Mahaprabhu. Although he knew everything about Him, he was afraid that the Muslim King might become His enemy. He gave no importance to the Lord's activities so that the Muslim King would take Him to be an ordinary man and would not give Him any trouble.

TEXT 172

TEXT

bhikhari sannyasi kare tirtha paryatana
tanre dekhibare aise dui cari jana

SYNONYMS

bhikhari--beggar; sannyasi--mendicant; kare--does; tirtha--of holy places; paryatana--touring; tanre--Him; dekhibmre--to see; mise--come; dui cmri jana--only a few people.

TRANSLATION

Kesava Chatri informed the Muslim King that Caitanya Mahaprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

TEXT 173

TEXT

yavane tomara thani karaye lagani
tanra himsaya labha nahi, haya ara hani

SYNONYMS

yavane--your Muslim servant; tomara--your; thani--place; karaye--does; lagani--instigation; tanra--of Him; himsaya--to become jealous; labha nahi--there is no profit; haya--there is; ara--rather; hani--loss.

TRANSLATION

Kesava Chatri said, "Out of jealousy your Muslim servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

TEXT 174

TEXT

rajare prabodhi' kesava brahmana pathana
calibara tare prabhure pathaila kahina

SYNONYMS

rajare--unto the King; prabodhi'--pacifying; kesava--of the name Kesava Chatri; brahmana--one brahmana; pathana--sending there; calibara tare--for the sake of leaving; prabhura--unto the Lord; pathaila--sent; kahina--telling.

TRANSLATION

After pacifying the King in this way, Kesava Chatri sent a brahmana messenger to Lord Caitanya Mahaprabhu, requesting Him to leave without delay.

TEXT 175

TEXT

dabira khasere raja puchila nibhrte
gosanira mahima tenho lagila kahite

SYNONYMS

dabira khasere--of the name Dabira Khasa (then the name of Srila Rupa Gosvami); raja--the King; puchila--inquired; nibhrte--in privacy; gosanira--of Lord Caitanya Mahaprabhu; mahima--glories; tenho--he; lagila--began; kahite--to speak.

TRANSLATION

In private, the King inquired from Dabira Khasa [Srila Rupa Gosvami], who began to speak about the glories of the Lord.

TEXT 176

TEXT

ye tomare rajya dila, ye tomara gosana
tomara dese tomara bhagye janmila asina

SYNONYMS

ye--that one who; tomare--unto you; rajya--kingdom; dila--gave; ye--the one who; tomara--your; gosana--prophet; tomara dese--in your country; tomara bhagye--on account of your good fortune; janmila--took birth; asina--coming.

TRANSLATION

Srila Rupa Gosvami said, "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

TEXT 177

TEXT

tomara mangala vanche, karya-siddhi haya
ihara asirvade tomara sarvatra-i jaya

SYNONYMS

tomara--your; mangala--good fortune; vanche--He desires; karya--of business; siddhi--the perfection; haya--is; ihara--of Him; asirvade--by the blessings; tomara--your; sarvatra-i--everywhere; jaya--victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

TEXT 178

TEXT

more kena pucha, tumi pucha apana-mana
tumi naradhipa hao visnu-amsa sama

SYNONYMS

more--unto me; kena--why; pucha--you inquire; tumi--you; pucha--inquire; apana-mana--your own mind; tumi--you; nara-adhipa--King of the people; hao--you are; visnu-amsa sama--representative of the Supreme Personality of Godhead.

TRANSLATION

"Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

TEXT 179

TEXT

tomara citte caitanyere kaiche haya jnana
tomara citte yei laya, sei ta' pramana

SYNONYMS

tomara citte--in your mind; caitanyere--of Lord Caitanya Mahaprabhu; kaiche--how; haya--there is; jnana--knowledge; tomara--your; citte--mind; yei--whatever; laya--takes; sei ta' pramana--that is evidence.

TRANSLATION

Thus Srila Rupa Gosvami informed the King about his mind as a way of knowing Sri Caitanya Mahaprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

TEXT 180

TEXT

raja kahe, suna, mora mane yei laya
saksat isvara ihan nahika samsaya

SYNONYMS

raja kahe--the King replied; suna--hear; mora--my; mane--mind; yei--what; laya--takes; saksat--personally; isvara--the Supreme Personality; ihan--He; nahika--there is not; samsaya--doubt.

TRANSLATION

The King replied, "I consider Sri Caitanya Mahaprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

TEXT 181

TEXT

eta kahi' raja gela nija abhyantare
tabe dabira khasa aila apanara ghare

SYNONYMS

eta kahi'--saying this; raja--the King; gela--went; nija--own; abhyantare--to the private house; tabe--at that time; dabira khasa--Srila Rupa Gosvami; aila--returned; apanara--his own; ghare--to the residence.

TRANSLATION

After having this conversation with Rupa Gosvami, the King entered his private house. Rupa Gosvami, then known as Dabira Khasa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in the Bhagavad-gita, sarva-loka-mahesvaram: the Supreme Personality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Visnu. On behalf of the Supreme Personality of Godhead, he must see to the interests of all the people. Therefore Lord Visnu, as Paramatma, gives the king all intelligence to execute governmental affairs. Srila Rupa Gosvami therefore asked the King what was in his mind concerning Sri Caitanya Mahaprabhu and indicated that whatever the King thought about Him was correct.

TEXT 182

TEXT

ghare asi' dui bhai yukati karina
prabhu dekhibare cale vesa lukana

SYNONYMS

ghare asi'--after returning home; dui bhai--two brothers; yukati--arguments; karina--making; prabhu--Lord Caitanya Mahaprabhu; dekhibare--to see; cale--go; vesa--dress; lukana--hiding.

TRANSLATION

After returning to his residence, Dabira Khasa and his brother decided after much consideration to go see the Lord incognito.

TEXT 183

TEXT

ardha-ratre dui bhai aila prabhu-sthane
prathame milila nityananda-haridasa sane

SYNONYMS

ardha-ratre--in the dead of night; dui bhai--the two brothers; aila--came; prabhu-sthane--to the place of Lord Caitanya; prathame--first; milila--met; nityananda-haridasa--Lord Nityananda and Haridasa Thakura; sane--with.

TRANSLATION

Thus in the dead of night the two brothers, Dabira Khasa and Sakara Mallika, went to see Sri Caitanya Mahaprabhu incognito. First they met Nityananda Prabhu and Haridasa Thakura.

TEXT 184

TEXT

tanra dui-jana janaila prabhura gocare
rupa, sakara-mallika aila toma' dekhibare

SYNONYMS

tanra--they; dui-jana--two persons; janaila--informed; prabhura--of Lord Caitanya Mahaprabhu; gocare--in the presence; rupa--Rupa Gosvami; sakara-mallika--and Sanatana Gosvami; aila--have come; toma'--You; dekhibare--to see.

TRANSLATION

Sri Nityananda Prabhu and Haridasa Thakura told Lord Caitanya Mahaprabhu that two personalities--Sri Rupa and Sanatana--had come to see Him.

PURPORT

Sakara Mallika was the name of Sanatana Gosvami, and Dabira Khasa was the name of Rupa Gosvami. They were recognized by these names in the service of the Muslim King; therefore these are Muslim names. As officials, the brothers adopted all kinds of Muslim customs.

TEXT 185

TEXT

dui guccha trna dunhe dasane dharina
gale vastra bandhi' pade dandavat hana

SYNONYMS

dui--two; guccha--bunches; trna--of straw; dunhe--both of them; dasane--in the teeth; dharina--catching; gale--on the neck; vastra--cloth; bandhi'--binding; pade--fall; dandavat--like rods; hana--becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

TEXT 186

TEXT

dainya rodana kare, anande vihvala
prabhu kahe,----utha, utha, ha-ila mangala

SYNONYMS

dainya--humility; rodana--crying; kare--perform; anande--in ecstasy; vihvala--overwhelmed; prabhu kahe--the Lord said; utha utha--stand up, stand up; ha-ila mangala--all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahaprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahaprabhu asked them to get up and assured them of all good fortune.

TEXT 187

TEXT

uthi' dui bhai tabe dante trna dhari'
dainya kari' stuti kare karayoda kari

SYNONYMS

uthi'--standing up; dui--two; bhai--brothers; tabe--then; dante--in the teeth; trna--straw; dhari'--holding; dainya kari'--in all humbleness; stuti kare--offer prayers; kara-yoda--folded hands; kari'--making.

TRANSLATION

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

TEXT 188

TEXT

jaya jaya sri-krsna-caitanya daya-maya
patita-pavana jaya, jaya mahasaya

SYNONYMS

jaya jaya--all glories; sri-krsna-caitanya--unto Lord Sri Caitanya Mahaprabhu; daya-maya--the most merciful; patita-pavana--the savior of the fallen souls; jaya--glories; jaya--glories; mahasaya--to the great personality.

TRANSLATION

"All glories to Sri Krsna Caitanya Mahaprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

TEXT 189

TEXT

nica-jati, nica-sangi, kari nica kaja
tomara agrete prabhu kahite vasi laja

SYNONYMS

nica-jati--classified among the fallen; nica-sangi--associated with fallen souls; kari--we perform; nica--abominable; kaja--work; tomara--of You; agrete--in front; prabhu--O Lord; kahite--to say; vasi--we feel; laja--ashamed.

TRANSLATION

"Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

PURPORT

Although the two brothers, Rupa and Sanatana (at that time Dabira Khasa and Sakara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable brahmana family that was originally from Karnata. Thus they actually belonged to the brahmana caste. Unfortunately, because of being associated with the Muslim governmental service, their customs and behavior resembled those of the Muslims. Therefore they presented themselves as nica-jati. The word jati means birth. According to sastra, there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rupa and Sanatana, as Dabira Khasa and Sakara Mallika, associated with Muslims, who were naturally opposed to brahminical culture and cow protection. In Srimad-Bhagavatam (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the sastras. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khasa and Sakara Mallika belonged to the brahmana caste, but because they were employed by Muslims, their original habits degenerated into those of the Muslim community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the Bhakti-ratnakara it is clearly stated that because Sakara Mallika and Dabira Khasa associated with lower-class men, they introduced themselves as

belonging to the lower classes. Actually, however, they had been born in respectable brahmana families.

TEXT 190

TEXT

mat-tulyo nasti papatma
naparadhi ca kascana
parihare 'pi lajja me
kim bruve purusottama

SYNONYMS

mat--me; tulyah--like; na asti--there is not; papa-atma--sinful man; na aparadhi--nor an offender; ca--also; kascana--anyone; parihare--in begging pardon; api--even; lajja--ashamed; me--of me; kim--what; bruve--I shall say; purusa-uttama--O Supreme Personality of Godhead.

TRANSLATION

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (1.2.154), by Srila Rupa Gosvami.

TEXT 191

TEXT

patita-pavana-hetu tomara avatara
ama-ba-i jagate, patita nahi ara

SYNONYMS

patita-pavana--deliverance of the fallen; hetu--for the matter of; tomara--Your; avatara--incarnation; ama-ba-i--than us; jagate--in this world; patita--fallen; nahi--there is not; ara--more.

TRANSLATION

Both brothers submitted, "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

TEXT 192

TEXT

jagai-madhai dui karile uddhara
tahan uddharite srama nahila tomara

SYNONYMS

jagai-madhai--the two brothers Jagai and Madhai; dui--two; karile--You did; uddhara--deliverance; tahan--there; uddharite--to deliver; srama--exertion; nahila--there was not; tomara--of You.

TRANSLATION

"You have delivered the two brothers Jagai and Madhai, but to deliver them You did not have to exert Yourself very much.

TEXT 193

TEXT

brahmana-jati tara, navadvipe ghara
nica-seva nahi kare, nahe nicera kurpara

SYNONYMS

brahmana-jati--born in a brahmana family; tara--they; navadvipe--the holy place of Navadvipa-dhama; ghara--their house; nica-seva--service to degraded persons; nahi--not; kare--do; nahe--not; nicera--of low persons; kurpara--an instrument.

TRANSLATION

"The brothers Jagai and Madhai belonged to the brahmana caste, and their residence was in the holy place of Navadvipa. They never served low-class persons, nor were they instruments to abominable activities.

TEXT 194

TEXT

sabe eka dosa tara, haya papacara
papa-rasi dahe namabhasei tomara

SYNONYMS

sabe--in all; eka--one only; dosa--fault; tara--of them; haya--they are; papa-acara--attached to sinful activities; papa-rasi--volumes of sinful activities; dahe--become burned; nama-abhasei--simply by the dim reflection of chanting the holy name; tomara--of Your Lordship.

TRANSLATION

"Jagai and Madhai had but one fault--they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Srila Rupa Gosvami and Sanatana Gosvami presented themselves as being lower than the two brothers Jagai and Madhai, who were delivered by Sri Caitanya Mahaprabhu. When Rupa and Sanatana compared themselves to Jagai and Madhai, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the brahmana caste of Navadvipa, and such brahmanas were pious by nature. Although

they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagai and Madhai was that, as members of a brahmana family, they did not accept service under anyone. The sastras strictly forbid a brahmana to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khasa and Sakara Mallika compared their position to that of Jagai and Madhai, they found Jagai and Madhai's position far better. Jagai and Madhai never accepted the service of a low-class person; nor were they forced to execute abominable activities under the order of a low-class master. Jagai and Madhai chanted the name of Sri Caitanya Mahaprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

TEXT 195

TEXT

tomara nama lana tomara karila nindana
sei nama ha-ila tara muktira karana

SYNONYMS

tomara--Your; nama--holy name; lana--taking; tomara--of You; karila--did; nindana--blaspheming; sei--that; nama--holy name; ha-ila--became; tara--of them; muktira--of deliverance; karana--the cause.

TRANSLATION

"Jagai and Madhai uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

TEXT 196

TEXT

jagai-madhai haite koti koti guna
adhama patita papi ami dui jana

SYNONYMS

jagai-madhai--of the name Jagai and Madhai; haite--than; koti koti--millions and millions; guna--of times; adhama--degraded; patita--fallen; papi--sinful; ami--we; dui--two; jana--persons.

TRANSLATION

"We two are millions and millions of times inferior to Jagai and Madhai. We are more degraded, fallen and sinful than they.

TEXT 197

TEXT

mleccha-jati, mleccha-sevi, kari mleccha-karma

go-brahmana-drohi-sange amara sangama

SYNONYMS

mleccha-jati--belonging to the meat-eater caste; mleccha-sevi--servants of the meat-eaters; kari--we execute; mleccha-karma--the work of meat-eaters; go--cows; brahmana--brahmanas; drohi--those inimical to; sange--with; amara--our; sangama--association.

TRANSLATION

"Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brahmanas."

PURPORT

There are two kinds of meat-eaters--one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Srila Rupa and Sanatana Gosvamis (formerly Dabira Khasa and Sakara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called brahmanas, but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned brahmanas presiding over this state of affairs have certainly become degraded according to the standard given herein by Srila Rupa Gosvami and Sanatana Gosvami. These so-called brahmanas give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow-killing, they are immediately degraded to the platform of mlecchas and yavanas. A mleccha is a meat-eater, and a yavana is one who has deviated from Vedic culture. Unfortunately, such mlecchas and yavanas are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Maharaja Yudhisthira accepted the rule of Bharata-varsa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhismadeva and Lord Krsna. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though it be against the principles of the sastras, the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanatana and Rupa Gosvamis pleaded guilty to such activities; they therefore classified themselves among the mlecchas, although born in a brahmana family.

TEXT 198

TEXT

mora karma, mora hate-galaya bandhiya
ku-visaya-vistha-garte diyache phelaiya

SYNONYMS

mora--our; karma--activities; mora--our; hate--on the hand; galaya--on the neck; bandhiya--binding; ku-visaya--of abominable objects of sense

gratification; vistha--of the stool; garte--in the ditch; diyache phelaiya--have been thrown.

TRANSLATION

The two brothers, Sakara Mallika and Dabira Khasa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable stoollike objects of material sense enjoyment.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura has explained ku-visaya garta as follows: "Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called visaya. When the sense gratificatory processes are executed by pious activity, they are called su-visaya. The word su means 'good,' and visaya means 'sense objects.' When the sense gratificatory activities are performed under sinful conditions, they are called ku-visaya, bad sense enjoyment. In either case, either ku-visaya or su-visaya, these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from su-visaya and ku-visaya, one must engage himself in the transcendental loving service of Krsna, the Supreme Personality of Godhead. The activities of devotional service are free from the contamination of material qualities. Therefore, to be free from the reactions of su-visaya and ku-visaya, one must take to Krsna consciousness. In that way, one will save himself from contamination." In this connection, Srila Narottama dasa Thakura has sung:

karma-kanda, jnana-kanda, kevala visera bhanda
amrta baliya yeba khaya
nana yoni sada phire, kadarya bhaksana kare
tara janma adhah-pate yaya

Su-visaya and ku-visaya both fall under the category of karma-kanda. There is another kanda (platform of activity), called jnana-kanda, or philosophical speculation about the effects of ku-visaya and su-visaya with the intention to find out the means of deliverance from material entanglement. On the platform of jnana-kanda, one may give up the objects of ku-visaya and su-visaya. But that is not the perfection of life. Perfection is transcendental to both jnana-kanda and karma-kanda; it is on the platform of devotional service. If we do not take to devotional service in Krsna consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of jnana-kanda and karma-kanda. Therefore Narottama dasa Thakura says:

nana yoni sada phire, kadarya bhaksana kare
tara janma adhah-pate yaya

"One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence." A man in material existence and attached to ku-visaya or su-visaya is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Krsna conscious. Attachment is there. As explained by Prahlada Maharaja in Srimad-Bhagavatam (7.5.30):

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram
punah-punas-carvita-carvananam

"Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Krsna conscious. Because of their attachment to material activity, they cannot attain liberation, either by the instructions of superior persons or by their own endeavor or by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life."

TEXT 199

TEXT

ama uddharite bali nahi tri-bhuvane
patita-pavana tumi----sabe toma vine

SYNONYMS

ama--us; uddharite--to deliver; bali--powerful; nahi--there is not; tri-bhuvane--within the three worlds; patita-pavana--deliverer of the fallen; tumi--You; sabe--only; toma--You; vine--except.

TRANSLATION

"No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

TEXT 200

TEXT

ama uddhariya yadi dekhao nija-bala
'patita-pavana' nama tabe se saphala

SYNONYMS

ama--us; uddhariya--by delivering; yadi--if; dekhao--You show; nija-bala--Your own strength; patita-pavana--savior of the fallen; nama--this name; tabe--then; se--that; sa-phala--successful.

TRANSLATION

"If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pavana, the savior of the fallen souls.

TEXT 201

TEXT

satya eka bata kahon, suna, daya-maya
mo-vinu dayara patra jagate na haya

SYNONYMS

satya--truthful; eka--one; bata--word; kahon--we say; suna--please hear; daya-maya--O all-merciful Lord; mo-vinu--except for us; dayara--of mercy; patra--objects; jagate--in the world; na--not; haya--there is.

TRANSLATION

"Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

TEXT 202

TEXT

more daya kari' kara sva-daya saphala
akhila brahmanda dekhuka tomara daya-bala

SYNONYMS

more--to us; daya--mercy; kari'--showing; kara--make; sva-daya--Your own mercy; sa-phala--successful; akhila--throughout; brahmanda--the universe; dekhuka--let it be seen; tomara--Your; daya-bala--power of mercy.

TRANSLATION

"We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

TEXT 203

TEXT

na mrsa paramartham eva me
srnu vijnapanam ekam agratah
yadi me na dayisyase tada
dayaniyas tava natha durlabhah

SYNONYMS

na--not; mrsa--untruth; parama-artham--full of meaning; eva--certainly; me--my; srnu--kindly hear; vijnapanam--submission; ekam--one; agratah--first; yadi--if; me--unto me; na dayisyase--You will not show mercy; tada--then; dayaniyah--candidate for mercy; tava--Your; natha--O Lord; durlabhah--difficult to find.

TRANSLATION

" 'Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

PURPORT

This verse is from the Stotra-ratna (47), by Sri Yamunacarya.

TEXT 204

TEXT

apane ayogya dekhi' mane pan ksobha
tathapi tomara gune upajaya lobha

SYNONYMS

apane--ourselves; ayogya--most unfit; dekhi'--seeing; mane--within the mind; pan--get; ksobha--lamentation; tathapi--still; tomara--Your; gune--in transcendental qualities; upajaya--there is; lobha--attraction.

TRANSLATION

"We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

TEXT 205

TEXT

vamana yaiche canda dharite cahe kare
taiche ei vancha mora uthaye antare

SYNONYMS

vamana--a dwarf; yaiche--as; canda--the moon; dharite--to capture; cahe--wants; kare--does; taiche--similarly; ei--this; vancha--desire; mora--our; uthaye--awakens; antare--within the mind.

TRANSLATION

"Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

TEXT 206

TEXT

bhavantam evanucaran nirantarah
prasanta-nihsesa-mano-rathantarah
kadaham aikantika-nitya-kinkarah
praharsayisyami sanatha-jivitam

SYNONYMS

bhavantam--You; eva--certainly; anucaran--serving; nirantarah--always; prasanta--pacified; nihsesa--all; manah-ratha--desires; antarah--other; kada--when; aham--I; aikantika--exclusive; nitya--eternal; kinkarah--servant; praharsayisyami--I shall become joyful; sa-natha--with a fitting master; jivitam--living.

TRANSLATION

" 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?' "

PURPORT

In His teachings to Sanatana Gosvami, Sri Caitanya Mahaprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the Stotra-ratna (43) by Sri Yamunacarya.

TEXT 207

TEXT

suni' mahaprabhu kahe,----suna, dabira-khasa
tumi dui bhai----mora puratana dasa

SYNONYMS

suni'--hearing this; mahaprabhu--Lord Caitanya Mahaprabhu; kahe--says; suna--please hear; dabira khasa--Dabira Khasa; tumi--you; dui bhai--two brothers; mora--My; puratana--old; dasa--servants.

TRANSLATION

After hearing the prayer of Dabira Khasa and Sakara Mallika, Sri Caitanya Mahaprabhu said, "My dear Dabira Khasa, you two brothers are My old servants.

TEXT 208

TEXT

aji haite dunhara nama 'rupa' 'sanatana'
dainya chada, tomara dainye phate mora mana

SYNONYMS

aji haite--from this day; dunhara--of both of you; nama--these names; rupa--Sri Rupa; sanatana--Sri Sanatana; dainya chada--give up your humility; tomara--your; dainye--humility; phate--breaks; mora--My; mana--heart.

TRANSLATION

"My dear Sakara Mallika, from this day your names will be changed to Srila Rupa and Srila Sanatana. Now please abandon your humility, for My heart is breaking to see you so humble.

PURPORT

Actually this is Sri Caitanya Mahaprabhu's initiation of Dabira Khasa and Sakara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

sankha-cakrady-urdhva-pundra-
dharanady-atma-laksanam
tan nama-karanam caiva
vaisnavatvam ihocyate

"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Visnu. The disciple should also immediately begin marking his body with tilaka (urdhva-pundra), especially his forehead. These are spiritual marks, symptoms of a perfect Vaisnava." This is a verse from the Padma Purana, Uttara-khanda. A member of the sahajiya-sampradaya does not change his name; therefore he cannot be accepted as a Gaudiya Vaisnava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

TEXT 209

TEXT

dainya-patri likhi' more pathale bara bara
sei patri-dvara jani tomara vyavahara

SYNONYMS

dainya-patri--humble letters; likhi'--writing; more--unto Me; pathale--you sent; bara bara--again and again; sei--those; patri-dvara--by the letters; jani--I can understand; tomara--your; vyavahara--behavior.

TRANSLATION

"You have written several letters showing your humility. I can understand your behavior from those letters.

TEXT 210

TEXT

tomara hrdaya ami jani patri-dvare
toma sikhaite sloka pathaila tomare

SYNONYMS

tomara--your; hrdaya--hearts; ami--I; jani--understand; patri-dvare--by those letters; toma--you; sikhaite--to instruct; sloka--a verse; pathaila--I sent; tomare--unto you.

TRANSLATION

"By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

TEXT 211

TEXT

para-vyasanini nari
vyagrapi grha-karmasu
tad evasvadayaty antar
nava-sanga-rasayanam

SYNONYMS

para-vyasanini--attached to another man; nari--a woman; vyagra api--although zealous; grha-karmasu--in household affairs; tat eva--that only; asvadayati--tastes; antah--within herself; nava-sanga--of new association; rasa-ayanam--mellow.

TRANSLATION

" 'If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.'

TEXT 212

TEXT

gauda-nikata asite nahi mora prayojana
toma-dunha dekhite mora ihan agamana

SYNONYMS

gauda-nikata--to Bengal; asite--to come; nahi--there was none; mora--My; prayojana--necessity; toma--you; dunha--two; dekhite--to see; mora--My; ihan--here; agamana--coming.

TRANSLATION

"I really had no business in coming to Bengal, but I have come just to see you two brothers.

TEXT 213

TEXT

ei mora manera katha keha nahi jane
sabe bale, kene aila rama-keli-grame

SYNONYMS

ei--this; mora--My; manera--of the mind; katha--intentions; keha--anyone; nahi--not; jane--knows; sabe--everyone; bale--says; kene--why; aila--You came; ramakeli-grame--to this village named Ramakeli.

TRANSLATION

"Everyone is asking why I have come to this village of Ramakeli. No one knows My intentions.

TEXT 214

TEXT

bhala haila, dui bhai aila mora sthane
ghare yaha, bhaya kichu na kariha mane

SYNONYMS

bhala haila--it was very good; dui bhai--you two brothers; aila--came; mora--My; sthane--to the place; ghare--home; yaha--go; bhaya--fear; kichu--any; na--do not; kariha--have; mane--within the mind.

TRANSLATION

"It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

TEXT 215

TEXT

janme janme tumi dui----kinkara amara
acirate krsna tomaya karibe uddhara

SYNONYMS

janme janme--birth after birth; tumi--you; dui--two; kinkara--servants; amara--My; acirate--very soon; krsna--Lord Krsna; tomaya--of both of you; karibe--will do; uddhara--deliverance.

TRANSLATION

"Birth after birth you have been My eternal servants. I am sure that Krsna will deliver you very soon."

TEXT 216

TEXT

eta bali dunhara sire dharila dui hate
dui bhai prabhu-pada nila nija mathe

SYNONYMS

eta bali--saying this; dunhara sire--on the heads of both of them; dharila--placed; dui--two; hate--hands; dui bhai--the two brothers; prabhu-pada--the lotus feet of the Lord; nila--took; nija mathe--on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

TEXT 217

TEXT

donha alingiya prabhu balila bhakta-gane
sabe krpa kari' uddharaha dui jane

SYNONYMS

donha--both of them; alingiya--embracing; prabhu--the Lord; balila--said; bhakta-gane--unto the devotees; sabe--all of you; krpa--mercy; kari'--showing; uddharaha--deliver; dui--the two; jane--persons.

TRANSLATION

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

TEXT 218

TEXT

dui jane prabhura krpa dekhi' bhakta-gane
'hari' 'hari' bale sabe anandita-mane

SYNONYMS

dui jane--unto the two persons; prabhura--of the Lord; krpa--the mercy; dekhi'--seeing; bhakta-gane--all the devotees; hari hari--the holy name of the Lord; bale--chant; sabe--all; anandita--cheerful; mane--in the mind.

TRANSLATION

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, "Hari! Hari!"

PURPORT

Srila Narottama dasa Thakura says, chadiya vaisnava seva nistara payeche keba: unless one serves a Vaisnava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaisnavas, his path is clear. Consequently Sri Caitanya Mahaprabhu requested all the Vaisnavas present to show mercy toward the two brothers, Rupa and Sanatana, who had just been initiated by the Lord. When a Vaisnava sees that another Vaisnava is a recipient of the Lord's mercy, he becomes very happy. Vaisnavas are not envious. If a Vaisnava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other Vaisnavas become very joyful--that is, if they are truly Vaisnavas. One who is envious of the success of a Vaisnava is certainly not a Vaisnava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaisnavas. Why should a Vaisnava be envious of another Vaisnava who is successful in spreading the holy name of the Lord? An actual Vaisnava is very pleased to accept another Vaisnava who is bestowing the Lord's mercy. A mundane person in the dress of a Vaisnava should not be respected but rejected. This is enjoined in the sastra (upeksa). The word upeksa means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaisnavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaisnavas in this Krsna consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaisnava. When Narottama dasa Thakura says chadiya vaisnava seva nistara payeche keba, he is indicating an actual Vaisnava, not an envious or jealous person in the dress of a Vaisnava.

TEXT 219

TEXT

nityananda, haridasa, srivasa, gadadhara

mukunda, jagadananda, murari, vakresvara

SYNONYMS

nityananda--Lord Nityananda; haridasa--Haridasa Thakura; srivasa--Srivasa Thakura; gadadhara--Gadadhara Pandita; mukunda--Mukunda; jagadananda--Jagadananda; murari--Murari; vakresvara--Vakresvara.

TRANSLATION

All the Vaisnava associates of the Lord were present, including Nityananda, Haridasa Thakura, Srivasa Thakura, Gadadhara Pandita, Mukunda, Jagadananda, Murari and Vakresvara.

TEXT 220

TEXT

sabara carane dhari, pade dui bhai
sabe bale,----dhanya tumi, paile gosani

SYNONYMS

sabara--of all of them; carane--the lotus feet; dhari--touching; pade--fall down; dui bhai--the two brothers; sabe bale--all the Vaisnavas say; dhanya tumi--you are so fortunate; paile gosani--you have gotten the shelter of the lotus feet of Lord Caitanya Mahaprabhu.

TRANSLATION

In accordance with the instructions of Sri Caitanya Mahaprabhu, the two brothers, Rupa and Sanatana, immediately touched the lotus feet of these Vaisnavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaisnavas. When they saw that Rupa and Sanatana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaisnava is not at all happy to see the success of another Vaisnava in receiving the Lord's mercy. Unfortunately in this Age of Kali there are many mundane persons in the dress of Vaisnavas, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says, kali-cela. He indicates that there is another Vaisnava, a pseudoVaisnava with tilaka on his nose and kanthi beads around his neck. Such a pseudoVaisnava associates with money and women and is jealous of successful Vaisnavas. Although passing for a Vaisnava, his only business is earning money in the dress of a Vaisnava. Bhaktivinoda Thakura therefore says that such a pseudoVaisnava is not a Vaisnava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an acarya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaisnava acarya. A Vaisnava acarya is self-effulgent, and there is no need for any court judgment. A false acarya may try to override a Vaisnava by a high-court decision, but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga.

TEXT 221

TEXT

saba-pasa ajna magi' calana-samaya
prabhu-pade kahe kichu kariya vinaya

SYNONYMS

saba--all of them; pasa--from; ajna--order; magi'--taking; calana-samaya--at the time of departure; prabhu-pade--at the lotus feet of the Lord; kahe--say; kichu--something; kariya--doing; vinaya--submission.

TRANSLATION

After begging the permission of all the Vaisnavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

TEXT 222

TEXT

ihan haite cala, prabhu, ihan nahi kaya
yadyapi tomare bhakti kare gauda-raja

SYNONYMS

ihan haite--from this place; cala--please depart; prabhu--dear Lord; ihan--in this place; nahi kaya--there is no other business; yadyapi--although; tomare--unto You; bhakti--respect; kare--shows; gauda-raja--the King of Bengal.

TRANSLATION

They said, "Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

TEXT 223

TEXT

tathapi yavana jati, na kari pratiti
tirtha-yatraya eta sanghatta bhala nahe riti

SYNONYMS

tathapi--still; yavana jati--by caste a Muslim; na--does not; kari--do; pratiti--confidence; tirtha-yatraya--in going for a pilgrimage; eta--so; sanghatta--crowd; bhala--good; nahe--not; riti--etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vrndavana.

TEXT 224

TEXT

yara sange cale ei loka laksa-koti
vrndavana-yatrara e nahe paripati

SYNONYMS

yara--of whom; sange--in the company; cale--follow; ei--these; loka--people; laksa-koti--hundreds and thousands; vrndavana-yatrara--of going to Vrndavana; e--this; nahe--not; paripati--method.

TRANSLATION

"Dear Lord, You are going to Vrndavana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

PURPORT

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rupa and Sanatana Gosvamis, expressing their opinion in the presence of Lord Caitanya Mahaprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vrndavana, He visited it alone and accepted a servant only at His devotees' request. He never visited Vrndavana with crowds of people for a commercial purpose.

TEXT 225

TEXT

yadyapi vastutah prabhura kichu nahi bhaya
tathapi laukika-lila, loka-cesta-maya

SYNONYMS

yadyapi--although; vastutah--in fact; prabhura--of the Lord; kichu--any; nahi--there is not; bhaya--fear; tathapi--still; laukika-lila--general pastimes; loka-cesta-maya--consisting of popular behavior.

TRANSLATION

Although Sri Caitanya Mahaprabhu was Sri Krsna Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

TEXT 226

TEXT

eta bali' carana vandi' gela dui-jana
prabhura sei grama haite calite haila mana

SYNONYMS

eta bali'--saying this; carana vandi'--offering prayers to the lotus feet of Lord Caitanya; gela--went back; dui-jana--the two brothers; prabhura--of Sri Caitanya Mahaprabhu; sei--that; grama--village; haite--from; calite--to go; haila--there was; mana--the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahaprabhu then desired to leave that village.

TEXT 227

TEXT

prate cali' aila prabhu 'kanaira natasala'
dekhila sakala tahan krsna-caritra-lila

SYNONYMS

prate--in the morning; cali'--departing; aila--came; prabhu--the Lord; kanaira natasala--to the place of the name Kanai Natasala; dekhila--saw; sakala--all; tahan--there; krsna-caritra-lila--the pastimes of Krsna.

TRANSLATION

In the morning, the Lord left and went to a place known as Kanai Natasala. While there, He saw may pastimes of Lord Krsna.

PURPORT

In those days in Bengal there were many places known as Kanai Natasala, where pictures of the pastimes of Lord Krsna were kept. People used to go there to see them. This is called krsna-caritra-lila. In Bengal there are still many places called hari-sabha, which indicates a place where local people gather to chant the Hare Krsna maha-mantra and discuss the pastimes of Lord Krsna. The word kanai means "Lord Krsna's," and natasala indicates a place where pastimes are demonstrated. So those places which at the present moment are called hari-sabha may previously have been known as Kanai Natasala.

TEXT 228

TEXT

sei ratre prabhu tahan cinte mane mana
sange sanghatta bhala nahe, kaila sanatana

SYNONYMS

sei ratre--that night; prabhu--the Lord; tahan--there; cinte--thinks; mane--within His mind; mana--the mind; sange--with Him; sanghatta--crowds of men; bhala nahe--is not good; kaila sanatana--Sanatana has so spoken.

TRANSLATION

That night the Lord considered Sanatana Gosvami's proposal that He should not go to Vrndavana followed by so many people.

TEXT 229

TEXT

mathura yaiba ami eta loka sange

kichu sukha na paiba, habe rasa-bhange

SYNONYMS

mathura--the holy place of the name Mathura; yaiba--shall go; ami--I; eta--so many; loka--people; sange--with; kichu--any; sukha--happiness; na--not; paiba--I shall get; habe--there will be; rasa-bhange--a disturbance in the atmosphere.

TRANSLATION

The Lord thought, "If I go to Mathura with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

PURPORT

Sri Caitanya Mahaprabhu confirms that visiting a holy place like Vrndavana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

TEXT 230

TEXT

ekaki yaiba, kimva sange eka jana
tabe se sobhaye vrndavanere gamana

SYNONYMS

ekaki--alone; yaiba--I shall go; kimva--or; sange--with; eka--one; jana--person; tabe--then only; se--that; sobhaye--becomes beautiful; vrndavanere--to Vrndavana; gamana--going.

TRANSLATION

The Lord concluded that He would go alone to Vrndavana or, at most, would take only one person as His companion. In that way, going to Vrndavana would be very pleasant.

TEXT 231

TEXT

eta cinti pratah-kale ganga-snana kari'
'nilacale yaba' bali' calila gaurahari

SYNONYMS

eta cinti--thus thinking; pratah-kale--in the morning; ganga-snana--bathing in the Ganges; kari'--performing; nilacale yaba--I shall go to Nilacala (Jagannatha Puri); bali'--saying; calila--started; gaurahari--Sri Caitanya Mahaprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nilacala, saying "I shall go there."

TEXT 232

TEXT

ei mata cali' cali' aila santipure
dina panca-sata rahila acaryera ghare

SYNONYMS

ei mata--in this way; cali' cali'--walking; aila--came; santipure--to Santipura; dina panca-sata--five or seven days; rahila--remained; acaryera ghare--at the house of Advaita Acarya.

TRANSLATION

Walking and walking, Sri Caitanya Mahaprabhu arrived at Santipura and remained at the house of Advaita Acarya for five to seven days.

TEXT 233

TEXT

saci-devi ani' tanre kaila namaskara
sata dina tanra thani bhiksa-vyavahara

SYNONYMS

saci-devi--mother Sacidevi; ani'--calling her; tanre--unto Lord Caitanya Mahaprabhu; kaila--did; namaskara--obeisances; sata dina--seven days; tanra thani--from Sacidevi; bhiksa-vyavahara--accepting meals.

TRANSLATION

Taking this opportunity, Sri Advaita Acarya Prabhu sent for mother Sacidevi, and she remained at His house for seven days to prepare the meals for Sri Caitanya Mahaprabhu.

TEXT 234

TEXT

tanra ajna lana punah karila gamane
vinaya kariya vidaya dila bhakta-gane

SYNONYMS

tanra ajna lana--taking the permission of mother Sacidevi; punah--again; karila--did; gamane--starting; vinaya kariya--by submitting pleasing words; vidaya--farewell; dila--gave; bhakta-gane--to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahaprabhu started for Jagannatha Puri. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

TEXT 235

TEXT

jana dui sange ami yaba nilacale
amare miliba asi' ratha-yatra-kale

SYNONYMS

jana--persons; dui--two; sange--with; ami--I; yaba--shall go; nilacale--to Jagannatha Puri; amare--Me; miliba--will meet; asi'--coming there; ratha-yatra-kale--during the time of the car festival.

TRANSLATION

Sri Caitanya Mahaprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannatha Puri and meet Him during the car festival.

TEXT 236

TEXT

balabhadra bhattacarya, ara pandita damodara
dui-jana-sange prabhu aila nilacala

SYNONYMS

balabhadra bhattacarya--of the name Balabhadra Bhattacarya; ara--and; pandita damodara--Damodara Pandita; dui-jana--two persons; sange--with; prabhu--the Lord; aila--went back; nilacala--to Jagannatha Puri.

TRANSLATION

The two persons who accompanied Sri Caitanya Mahaprabhu to Jagannatha Puri [Nilacala] were Balabhadra Bhattacarya and Damodara Pandita.

TEXT 237

TEXT

dina kata tahan rahi' calila vrndavana
lukana calila ratre, na jane kona jana

SYNONYMS

dina kata--a few days; tahan--at Jagannatha Puri; rahi'--remaining; calila--started; vrndavana--for Vrndavana; lukana--keeping secret; calila--started; ratre--at night; na jane--did not know; kona--some; jana--person.

TRANSLATION

After remaining at Jagannatha Puri for a few days, the Lord secretly started for Vrndavana at night. He did this without anyone's knowledge.

TEXT 238

TEXT

balabhadra bhattacarya rahe matra sange
jharikhanda-pathe kasi aila maha-range

SYNONYMS

balabhadra bhattacarya--of the name Balabhadra Bhattacarya; rahe--remains; matra--only; sange--with Him; jhari-khanda-pathe--on the way through Jharikhanda (Madhya Pradesh); kasi--in Benares; aila--arrived; maha-range--with great delight.

TRANSLATION

When Sri Caitanya Mahaprabhu left Jagannatha Puri for Vrndavana, only Balabhadra Bhattacarya was with Him. Thus He traveled on the path through Jharikhanda and arrived in Benares with great delight.

TEXT 239

TEXT

dina cara kasite rahi' gela vrndavana
mathura dekhiya dekhe dvadasa kanana

SYNONYMS

dina cara--only four days; kasite--at Benares; rahi'--remaining; gela--started for; vrndavana--the holy place Vrndavana; mathura--the holy place Mathura; dekhiya--after seeing; dekhe--visits; dvadasa--twelve; kanana--forests.

TRANSLATION

Sri Caitanya Mahaprabhu stayed at Benares only four days and then left for Vrndavana. After seeing the town of Mathura, He visited the twelve forests.

PURPORT

Those who visit the Vrndavana area today also generally visit twelve places, known as the twelve forests. They start at Mathura, where there is Kamya-vana. From there they go to Tala-vana, Tamala-vana, Madhu-vana, Kusuma-vana, Bhandira-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahavana.

TEXT 240

TEXT

lila-sthala dekhi' preme ha-ila asthira
balabhadra kaila tanre mathurara bahira

SYNONYMS

lila-sthala--all the holy places of Lord Krsna's pastimes; dekhi'--visiting; preme--in great ecstasy; ha-ila--became; asthira--agitated; balabhadra--of the name Balabhadra; kaila--assisted; tanre--Lord Caitanya Mahaprabhu; mathurara--of the town of Mathura; bahira--outside.

TRANSLATION

When Sri Caitanya Mahaprabhu visited all twelve places of Sri Krsna's pastimes, He became very agitated because of ecstasy. Balabhadra Bhattacarya somehow or other got Him out of Mathura.

TEXT 241

TEXT

ganga-tira-pathe lana prayage aila
sri-rupa asi' prabhuke tathai milila

SYNONYMS

ganga-tira-pathe--the path on the bank of the Ganges; lana--taking; prayage--in Allahabad; aila--arrived; sri-rupa--of the name Sri Rupa; asi'--coming there; prabhuke--Lord Sri Caitanya Mahaprabhu; tathai--there; milila--met.

TRANSLATION

After leaving Mathura, the Lord began to walk along a path on the bank of the Ganges, and finally He reached the holy place named Prayaga [Allahabad]. It was there that Srila Rupa Gosvami came and met the Lord.

TEXT 242

TEXT

dandavat kari' rupa bhumite padila
parama anande prabhu alingana dila

SYNONYMS

dandavat kari'--offering obeisances; rupa--Srila Rupa Gosvami; bhumite--on the ground; padila--fell; parama--great; anande--in delight; prabhu--the Lord; alingana--embracing; dila--gave.

TRANSLATION

At Prayaga, Rupa Gosvami fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

TEXT 243

TEXT

sri-rupe siksa karai' pathaila vrndavana
apane karila varanasi agamana

SYNONYMS

sri-rupe siksa karai'--teaching Srila Rupa Gosvami; pathaila--sent; vrndavana--toward Vrndavana; apane--Himself; karila--did; varanasi--to Benares; agamana--coming.

TRANSLATION

After instructing Srila Rupa Gosvami at Prayaga at the Dasasvamedha-ghata, Caitanya Mahaprabhu ordered him to go to Vrndavana. The Lord then returned to Varanasi.

TEXT 244

TEXT

kasite prabhuke asi' milila sanatana
dui masa rahi' tanre karaila siksana

SYNONYMS

kasite--at Varanasi; prabhuke--the Lord; asi'--arriving; milila--met; sanatana--of the name Sanatana Gosvami; dui--two; masa--months; rahi'--remaining; tanre--unto him; karaila--did; siksana--instruction.

TRANSLATION

When Lord Caitanya Mahaprabhu arrived at Varanasi, Sanatana Gosvami met Him there. The Lord remained there for two months and instructed Sanatana Gosvami perfectly.

TEXT 245

TEXT

mathura pathaila tanre diya bhakti-bala
sannyasire krpa kari' gela nilacala

SYNONYMS

mathura--to Mathura; pathaila--sent; tanre--him; diya--giving; bhakti-bala--the strength of devotion; sannyasire--unto the Mayavadi sannyasis; krpa--mercy; kari'--giving; gela--went back; nilacala--to Jagannatha Puri.

TRANSLATION

After fully instructing Sanatana Gosvami, Sri Caitanya Mahaprabhu sent him to Mathura with empowered devotional service. In Benares He also bestowed His mercy upon the Mayavadi sannyasis. He then returned to Nilacala [Jagannatha Puri].

TEXT 246

TEXT

chaya vatsara aiche prabhu karila vilasa
kabhu iti-uti, kabhu ksetra-vasa

SYNONYMS

chaya vatsara--six years; aiche--in that way; prabhu--the Lord; karila--did; vilasa--pastimes; kabhu--sometimes; iti-uti--here and there; kabhu--sometimes; ksetra-vasa--residing at Jagannatha Puri.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there performing His transcendental pastimes, and sometimes He remained at Jagannatha Puri.

TEXT 247

TEXT

anande bhakta-sange sada kirtana-vilasa
jagannatha-darasana, premera vilasa

SYNONYMS

anande--in great delight; bhakta-sange--with devotees; sada--always; kirtana--of chanting; vilasa--enjoyment; jagannatha--Lord Jagannatha; darasana--visiting; premera--of ecstasy; vilasa--pastimes.

TRANSLATION

While at Jagannatha Puri, the Lord passed His time in great joy by performing sankirtana and visiting the temple of Jagannatha in great ecstasy.

TEXT 248

TEXT

madhya-lilara kailun ei sutra-vivarana
antya-lilara sutra ebe suna, bhakta-gana

SYNONYMS

madhya-lilara--of the madhya-lila, the middle portion of His pastimes; kailun--I have made; ei--this; sutra--synopsis; vivarana--description; antya-lilara--of the pastimes at the end, known as antya-lila; sutra--synopsis; ebe--now; suna--hear; bhakta-gana--all devotees.

TRANSLATION

Thus I have given a synopsis of the madhya-lila, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-lila.

TEXT 249

TEXT

vrndavana haite yadi nilacale aila
athara varsa tahan vasa, kahan nahi gela

SYNONYMS

vrndavana haite--from Vrndavana; yadi--though; nilacale--to Jagannatha Puri; aila--came back; athara--eighteen; varsa--years; tahan--at Jagannatha Puri; vasa--residence; kahan--anywhere; nahi--not; gela--went.

TRANSLATION

When the Lord returned to Jagannatha Puri from Vrndavana, He remained there and did not go anywhere else for eighteen years.

TEXT 250

TEXT

prativarsa aisena tahan gaudera bhakta-gana
cari masa rahe prabhura sange sammilana

SYNONYMS

prativarsa--each year; aisena--visit; tahan--there; gaudera--of Bengal; bhakta-gana--all the devotees; cari--four; masa--months; rahe--remain; prabhura--Lord Caitanya Mahaprabhu; sange--with; sammilana--meeting.

TRANSLATION

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannatha Puri every year. They would remain there for four continuous months and enjoy the company of the Lord.

TEXT 251

TEXT

nirantara nrtya-gita kirtana-vilasa
acandale prema-bhakti karila prakasa

SYNONYMS

nirantara--without stopping; nrtya-gita--chanting and dancing; kirtana--of sankirtana; vilasa--enjoyment; a-candale--to everyone, even to the lowest person; prema-bhakti--love of Godhead; karila--did; prakasa--manifestation.

TRANSLATION

At Jagannatha Puri, Sri Caitanya Mahaprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of sankirtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

TEXT 252

TEXT

pandita-gosani kaila nilacale vasa
vakresvara, damodara, sankara, haridasa

SYNONYMS

pandita-gosani--Gadadhara Pandita; kaila--did; nilacale--at Jagannatha Puri; vasa--living; vakresvara--of the name Vakresvara; damodara--Damodara Pandita; sankara--of the name Sankara; haridasa--Haridasa Thakura.

TRANSLATION

Residing with the Lord at Jagannatha Puri were Pandita Gosani and other devotees, such as Vakresvara, Damodara, Sankara and Haridasa Thakura.

TEXT 253

TEXT

jagadananda, bhagavan, govinda, kasisvara
paramananda-puri, ara svarupa-damodara

SYNONYMS

jagadananda--of the name Jagadananda; bhagavan--of the name Bhagavan; govinda--of the name Govinda; kasisvara--of the name Kasisvara; paramananda-puri--of the name Paramananda Puri; ara svarupa-damodara--and Svarupa Damodara, His secretary.

TRANSLATION

Jagadananda, Bhagavan, Govinda, Kasisvara, Paramananda Puri and Svarupa Damodara were other devotees who also lived with the Lord.

TEXT 254

TEXT

ksetra-vasi ramananda raya prabhrti
prabhu-sange ei saba kaila nitya-sthiti

SYNONYMS

ksetra-vasi--residents of Jagannatha Puri; ramananda raya--of the name Ramananda Raya; prabhrti--and others; prabhu-sange--with the Lord; ei saba--all of them; kaila--did; nitya-sthiti--permanently living.

TRANSLATION

Srila Ramananda Raya and other devotees who were residents of Jagannatha Puri also remained permanently with the Lord.

TEXTS 255-256

TEXT

advaita, nityananda, mukunda, srivasa
vidyanidhi, vasudeva, murari,----yata dasa

prativarse aise sange rahe cari-masa
tan-saba lana prabhura vividha vilasa

SYNONYMS

advaita--of the name Advaita; nityananda--of the name Nityananda; mukunda--of the name Mukunda; srivasa--of the name Srivasa; vidyanidhi--of the name Vidyanidhi; vasudeva--of the name Vasudeva; murari--of the name Murari; yata dasa--all servitors of the Lord; prativarse--each year; aise--go there; sange--in association; rahe--remain; cari-masa--four months; tan-saba--all of them; lana--taking; prabhura--of the Lord; vividha--various; vilasa--pastimes.

TRANSLATION

Other devotees of the Lord--headed by Advaita Acarya, Nityananda Prabhu, Mukunda, Srivasa, Vidyanidhi, Vasudeva and Murari--used to visit Jagannatha Puri and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

TEXT 257

TEXT

haridasera siddhi-prapti,----adbhuta se saba
apani mahaprabhu yanra kaila mahotsava

SYNONYMS

haridasera--of Thakura Haridasa; siddhi-prapti--passing away; adbhuta--wonderful; se--those; saba--all incidents; apani--personally; mahaprabhu--Sri Caitanya Mahaprabhu; yanra--whose; kaila--performed; maha-utsava--festival.

TRANSLATION

At Jagannatha Puri, Haridasa Thakura passed away. The incident was very wonderful because the Lord Himself performed the festival of Thakura Haridasa's departure.

TEXT 258

TEXT

tabe rupa-gosanira punar-agamana
tanhara hrdaye kaila prabhu sakti-sancarana

SYNONYMS

tabe--thereafter; rupa-gosanira--of Srila Rupa Gosvami; punah-agamana--again coming there; tanhara--of him; hrdaye--in the heart; kaila--did; prabhu--the Lord; sakti-sancarana--invoking of transcendental power.

TRANSLATION

At Jagannatha Puri Srila Rupa Gosvami met the Lord again, and the Lord invested his heart with all transcendental power.

TEXT 259

TEXT

tabe chota haridase prabhu kaila danda
damodara-pandita kaila prabhuke vakya-danda

SYNONYMS

tabe--thereafter; chota haridase--unto Junior Haridasa; prabhu--the Lord; kaila--did; danda--punishment; damodara-pandita--of the name Damodara Pandita; kaila--did; prabhuke--unto the Lord; vakya-danda--chastisement as a warning.

TRANSLATION

After this, the Lord punished Junior Haridasa, and Damodara Pandita gave some warning to the Lord.

PURPORT

Actually Damodara Pandita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

TEXT 260

TEXT

tabe sanatana-gosanira punar-agamana
jyaistha-mase prabhu tanre kaila pariksana

SYNONYMS

tabe--thereafter; sanatana-gosanira--of Sanatana Gosvami; punah-agamana--again coming; jyaistha-mase--in the month of Jyaistha (May-June); prabhu--the Lord; tanre--him; kaila--did; pariksana--examination.

TRANSLATION

Thereafter Sanatana Gosvami met the Lord again, and the Lord tested him in scorching heat during the month of Jyaistha.

TEXT 261

TEXT

tusta hana prabhu tanre pathaila vrndavana
advaitera haste prabhura adbhuta bhojana

SYNONYMS

tusta hana--being very much pleased; prabhu--the Lord; tanre--him; pathaila--sent back; vrndavana--to Vrndavana; advaitera--of Advaita Acarya; haste--in the hands; prabhura--of the Lord; adbhuta--wonderful; bhojana--feasting.

TRANSLATION

Being pleased, the Lord sent Sanatana Gosvami back to Vrndavana. After that, He was fed wonderfully by the hands of Sri Advaita Acarya.

TEXT 262

TEXT

nityananda-sange yukti kariya nibhrte
tanre pathaila gaude prema pracarite

SYNONYMS

nityananda-sange--with Nityananda Prabhu; yukti--discussion; kariya--making; nibhrte--in privacy; tanre--Him; pathaila--sent; gaude--to Bengal; prema--love of Godhead; pracarite--to preach.

TRANSLATION

After sending Sanatana Gosvami back to Vrndavana, the Lord privately consulted with Sri Nityananda Prabhu. He then sent Him to Bengal to preach love of Godhead.

TEXT 263

TEXT

tabe ta' vallabha bhatta prabhure milila
krsna-namera artha prabhu tanhare kahila

SYNONYMS

tabe ta'--thereafter; vallabha bhatta--of the name Vallabha Bhatta; prabhure--Lord Sri Caitanya Mahaprabhu; milila--met; krsna-namera--of the holy name of Krsna; artha--import; prabhu--the Lord; tanhare--unto him; kahila--explained.

TRANSLATION

Soon afterward, Vallabha Bhatta met the Lord at Jagannatha Puri, and the Lord explained to him the import of the holy name of Krsna.

PURPORT

This Vallabha Bhatta is the head of the Vaisnava sampradaya known as the Vallabhacarya-sampradaya in western India. There is a long story about Vallabha Acarya narrated in the Caitanya-caritamrta, specifically in the Seventh Chapter of Antya-lila and the Nineteenth Chapter of Madhya-lila. Lord Caitanya Mahaprabhu visited the house of Vallabha Acarya on the other side of Prayaga, in a place known as Adaila-grama. Later, Vallabha Bhatta saw Caitanya Mahaprabhu at Jagannatha Puri to explain his commentary on Srimad-Bhagavatam. He was very proud of his writings, but Sri Caitanya Mahaprabhu corrected him, telling him that a Vaisnava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Sridhara Svami was not at all befitting a Vaisnava.

TEXT 264

TEXT

pradyumna misrere prabhu ramananda-sthane
krsna-katha sunaila kahi' tanra gune

SYNONYMS

pradyumna misrere--of the name Pradyumna Misra; prabhu--Lord Caitanya Mahaprabhu; ramananda-sthane--at the place of Ramananda Raya; krsna-katha--topics of Lord Sri Krsna; sunaila--caused to hear; kahi'--explaining; tanra--of Ramananda Raya; gune--the transcendental qualities.

TRANSLATION

After explaining the transcendental qualities of Ramananda Raya, the Lord sent Pradyumna Misra to the residence of Ramananda Raya, and Pradyumna Misra learned krsna-katha from him.

TEXT 265

TEXT

gopinatha pattanayaka----ramananda-bhrata
raja maritechila, prabhu haila trata

SYNONYMS

gopinatha pattanayaka--of the name Gopinatha Pattanayaka; ramananda-bhrata--the brother of Sri Ramananda Raya; raja--the King; maritechila--condemned to death; prabhu--Lord Caitanya Mahaprabhu; haila--became; trata--the deliverer.

TRANSLATION

After this, Lord Caitanya Mahaprabhu saved Gopinatha Pattanayaka, the younger brother of Ramananda Raya, from being condemned to death by the King.

TEXT 266

TEXT

ramacandra-puri-bhaye bhiksa ghataila
vaisnavera duhkha dekhi' ardheka rakhila

SYNONYMS

ramacandra-puri-bhaye--due to fear of Ramacandra Puri; bhiksa--the proportion of eating; ghataila--decreased; vaisnavera--of all the Vaisnavas; duhkha--unhappiness; dekhi'--understanding; ardheka--half of the portion; rakhila--kept.

TRANSLATION

Ramacandra Puri criticized Lord Caitanya Mahaprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaisnavas became very sorry, the Lord increased His portion to half as much as usual.

TEXT 267

TEXT

brahmanda-bhitare haya caudda bhuvana
caudda-bhuvane vaise yata jiva-gana

SYNONYMS

brahmanda-bhitare--within the universe; haya--there are; caudda bhuvana--fourteen planetary systems; caudda-bhuvane--in those fourteen planetary systems; vaise--reside; yata--as many as there are; jiva-gana--living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

TEXT 268

TEXT

manusyera vesa dhari' yatrikera chale
prabhura darsana kare asi' nilacale

SYNONYMS

manusyera--of human beings; vesa dhari'--dressing themselves; yatrikera chale--as if pilgrims; prabhura--of Lord Caitanya Mahaprabhu; darsana kare--visit; asi'--coming; nilacale--to Jagannatha Puri.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannatha Puri to visit Sri Caitanya Mahaprabhu.

TEXT 269

TEXT

eka-dina srivasadi yata bhakta-gana
mahaprabhura guna gana karena kirtana

SYNONYMS

eka-dina--one day; srivasa-adi--Srivasa Thakura and others; yata--all; bhakta-gana--devotees; mahaprabhura--of Lord Caitanya Mahaprabhu; guna--qualities; gana--describing; karena--perform; kirtana--chanting.

TRANSLATION

One day all the devotees, headed by Srivasa Thakura, were chanting the transcendental qualities of Sri Caitanya Mahaprabhu.

TEXT 270

TEXT

suni' bhakta-gane kahe sa-krodha vacane
krsna-nama-guna chadi, ki kara kirtane

SYNONYMS

suni'--hearing this; bhakta-gane--to all the devotees; kahe--the Lord says; sa-krodha vacane--talking in an angry mood; krsna-nama-guna chadi--leaving aside the transcendental qualities and the name of the Lord; ki kara kirtane--what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Sri Caitanya Mahaprabhu chastised them as if He were angry. "What kind of chanting is this?" He asked. "Are you leaving aside the chanting of the holy name of the Lord?"

TEXT 271

TEXT

auddhatya karite haila sabakara mana
svatantra ha-iya sabe nasa 'be bhuvana

SYNONYMS

auddhatya--impudence; karite--to do; haila--was; sabakara--of all of you; mana--the mind; svatantra--independent; ha-iya--becoming; sabe--all of you; nasa 'be--will spoil; bhuvana--the whole world.

TRANSLATION

Thus Sri Caitanya Mahaprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Sri Caitanya Mahaprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahaprabhu, many apa-sampradayas (so-called followers) invented many ways not approved by the acaryas. Bhaktivinoda Thakura has described them as the aula, baula, kartabhaja, neda, daravesa, sani sahajiya, sakhibheki, smarta, jata-gosani, ativadi, cudadhari and gauranga-nagari.

The aula-sampradaya, baula-sampradaya and others invented their own ways of understanding Lord Caitanya's philosophy, without following in the footsteps of the acaryas. Sri Caitanya Mahaprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

TEXT 272

TEXT

dasa-dike koti koti loka hena kale
jaya krsna-caitanya' bali' kare kolahale

SYNONYMS

dasa-dike--in the ten directions; koti koti--many thousands of men; loka--people; hena kale--at this time; jaya krsna-caitanya--all glories to Lord Caitanya Mahaprabhu; bali'--loudly crying; kare--make; kolahale--a tumultuous sound.

TRANSLATION

When Sri Caitanya Mahaprabhu was apparently in a angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, "All glories to Sri Caitanya Mahaprabhu!"

TEXT 273

TEXT

jaya jaya mahaprabhu----vrajendra-kumara
jagat tarite prabhu, tomara avatara

SYNONYMS

jaya jaya mahaprabhu--all glories to Lord Caitanya Mahaprabhu; vrajendra-kumara--originally Lord Krsna, the son of Maharaja Nanda; jagat--the whole world; tarite--to deliver; prabhu--the Lord; tomara--Your; avatara--incarnation.

TRANSLATION

All the people began to call very loudly, "All glories to Sri Caitanya Mahaprabhu, who is the son of Maharaja Nanda! Now You have appeared in order to deliver the whole world!

TEXT 274

TEXT

bahu-dura haite ainu hana bada arta
darasana diya prabhu karaha krtartha

SYNONYMS

bahu-dura--a long distance; haite--from; ainu--we have come; hana--becoming; bada--very much; arta--aggrieved; darasana--audience; diya--giving; prabhu--O Lord; karaha--kindly show; krta-artha--favor.

TRANSLATION

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor."

TEXT 275

TEXT

suniya lokera dainya dravila hrdaya
bahire asi' darasana dila daya-maya

SYNONYMS

suniya--hearing; lokera--of the people; dainya--humility; dravila--became softened; hrdaya--the heart; bahire--outside; asi'--coming; darasana--audience; dila--gave; daya-maya--the merciful.

TRANSLATION

When the Lord heard the humble petition made by the people, his heart softened. Being very merciful, He immediately came out and gave audience to all of them.

TEXT 276

TEXT

bahu tuli' bale prabhu bala' 'hari' 'hari'
uthila----sri-hari-dhvani catur-dik bhari'

SYNONYMS

bahu tuli'--raising the arms; bale--says; prabhu--the Lord; bala'--speak; hari hari--the holy name of the Lord, Hari; uthila--arose; sri-hari-dhvani--vibration of the sound Hari; catuh-dik--the four directions; bhari'--filling.

TRANSLATION

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions.

TEXT 277

TEXT

prabhu dekhi' preme loka anandita mana
prabhuke isvara bali' karaye stavana

SYNONYMS

prabhu dekhi'--seeing the Lord; preme--in ecstasy; loka--all people; anandita--joyous; mana--the mind; prabhuke--the Lord; isvara--as the Supreme Lord; bali'--accepting; karaye--did; stavana--prayer.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

TEXT 278

TEXT

stava suni' prabhuke kahena srinivasa
ghare gupta hao, kene bahire prakasa

SYNONYMS

stava--prayers; suni'--hearing; prabhuke--unto the Lord; kahena--says; srinivasa--Srivasa Thakura; ghare--at home; gupta--covered; hao--You are; kene--why; bahire--outside; prakasa--manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Srivasa Thakura sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside?"

TEXT 279

TEXT

ke sikhala ei loke, kahe kon bata
iha-sabara mukha dhaka diya nija hata

SYNONYMS

ke--who; sikhala--taught; ei--these; loke--people; kahe--they say; kon--what; bata--topics; iha--of them; sabara--of all; mukha--the mouths; dhaka--just cover; diya--with; nija--Your own; hata--hand.

TRANSLATION

Srivasa Thakura continued, "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

TEXT 280

TEXT

surya yaiche udaya kari' cahe lukaite
bujhite na pari taiche tomara carite

SYNONYMS

surya--the sun; yaiche--just like; udaya--appearance; kari'--making; cahe--wants; lukaite--to hide; bujhite--to understand; na--not; pari--able; taiche--similarly; tomara--Your; carite--in the character.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

TEXT 281

TEXT

prabhu kahena,----srinivasa, chada vidambana
sabe meli' kara mora kateka lancana

SYNONYMS

prabhu--the Lord; kahena--says; srinivasa--My dear Srinivasa; chada--give up; vidambana--all these jokes; sabe--all of you; meli'--together; kara--do; mora--of Me; kateka--so much; lancana--humiliation.

TRANSLATION

The Lord replied, "My dear Srinivasa, please stop joking. You have all combined together to humiliate Me in this way."

TEXT 282

TEXT

eta bali' loke kari' subha-drsti dana
abhyantare gela, lokera purna haila kama

SYNONYMS

eta bali'--thus saying; loke--unto the people; kari'--doing; subha-drsti--auspicious glance; dana--charity; abhyantare--within the room; gela--went; lokera--of all the people; purna--fulfilled; haila--was; kama--the desire.

TRANSLATION

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

TEXT 283

TEXT

raghunatha-dasa nityananda-pase gela
cida-dadhi-mahotsava tahani karila

SYNONYMS

raghunatha-dasa--of the name Raghunatha dasa; nityananda--Lord Nityananda; pase--near; gela--went; cida--chipped rice; dadhi--curd; mahotsava--festival; tahani--there; karila--performed.

TRANSLATION

At this time, Raghunatha dasa approached Sri Nityananda Prabhu and, according to His order, prepared a feast and distributed prasada composed of chipped rice and curd.

PURPORT

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with sandesa and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunatha dasa Gosvami, who was a householder at this time, met Nityananda Prabhu. According to His advice, he executed this festival of dadhi-cida-prasada.

TEXT 284

TEXT

tanra ajna lana gela prabhura carane
tanra prabhu tanre samarpila svarupera sthane

SYNONYMS

tanra--His; ajna--order; lana--taking; gela--approached; prabhura--of Caitanya Mahaprabhu; carane--the lotus feet; prabhu--the Lord; tanre--him; samarpila--handed over; svarupera--of Svarupa Damodara; sthane--to the place.

TRANSLATION

Later, Srila Raghunatha dasa Gosvami left home and took shelter of Sri Caitanya Mahaprabhu at Jagannatha Puri. At that time, the Lord received him and placed him under the care of Svarupa Damodara for spiritual enlightenment.

PURPORT

In this regard, Srila Raghunatha dasa Gosvami writes in Vilapa-kusumanjali (5):

yo mam dustara-geha-nirjala-maha-kupad apara-klamat

sadyah sandra-dayambudhih prakrtitah svairikrpa-rajjubhih
uddhrtyatma-saroja-nindi-carana-prantam prapadya svayam
sri-damodara-sac cakara tam aham caitanya-candram bhaje

"Let me offer my respectful obeisances unto the lotus feet of Sri Caitanya Mahaprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarupa Damodara Gosvami."

TEXT 285

TEXT

brahmananda-bharatira ghucaila carmambara
ei mata lila kaila chaya vatsara

SYNONYMS

brahmananda-bharatira--of Brahmananda Bharati; ghucaila--vanquished; carma-ambara--dress of skin; ei mata--in this way; lila--pastimes; kaila--performed; chaya vatsara--six years.

TRANSLATION

Later, Sri Caitanya Mahaprabhu stopped Brahmananda Bharati's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

TEXT 286

TEXT

ei ta' kahila madhya-lilara sutra-gana
sesa dvadasa vatsarera suna vivarana

SYNONYMS

ei ta'--thus; kahila--explained; madhya-lilara--of the middle pastimes; sutra-gana--a synopsis; sesa--last; dvadasa--twelve; vatsarera--of the years; suna--hear; vivarana--the description.

TRANSLATION

I have thus given a synopsis of the madhya-lila. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Srila Kaviraja Gosvami, strictly following in the footsteps of Sri Vyasadeva, gives a synopsis of the lilas of Caitanya-caritamrta. He has given such a description at the end of each canto. In the Adi-lila he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Srila Vrndavana dasa Thakura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the Madhya-lila and Antya-lila. The rest of the pastimes have been described in a synopsis in the Second Chapter of the Madhya-lila. In this way the author has gradually described both the madhya-lila and the antya-lila.

TEXT 287

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, First Chapter, summarizing the later pastimes of Lord Sri Caitanya Mahaprabhu.

Chapter 2
The Ecstatic Manifestations of Lord Sri Caitanya Mahaprabhu

In the Second Chapter of the Madhya-lila, the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of the Antya-lila. Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Krsna. Actually this Caitanya-caritamrta was compiled by the author during very old age. Fearing he might not be able to finish the book, he has included a synopsis of the antya-lila here in the Second Chapter. Srila Kaviraja Gosvami has confirmed that the opinion of Svarupa Damodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarupa Damodara, memorized by Raghunatha dasa Gosvami, who also helped in the compilation of Caitanya-caritamrta. After the disappearance of Svarupa Damodara Gosvami, Raghunatha dasa Gosvami went to Vrndavana. At that time the author, Srila Kaviraja Gosvami, met Raghunatha dasa Gosvami, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, Sri Caitanya-caritamrta.

TEXT 1

TEXT

vicchede 'smin prabhor antya-
lila-sutranuvarnane
gaurasya krsna-viccheda-
pralapady anuvarnyate

SYNONYMS

vicchede--in the chapter; asmin--this; prabhoh--of the Lord; antya-lila--of the last division of His pastimes; sutra--of a synopsis; anuvarnane--in the matter of description; gaurasya--of Lord Sri Caitanya Mahaprabhu; krsna-

viccheda--of separation from Krsna; pralapa--craziness; adi--other subject matters; anuvarnyate--is being described.

TRANSLATION

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahaprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Krsna.

PURPORT

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted sannyasa are generally described. Sri Caitanya Mahaprabhu is specifically mentioned here as being gaura, or of fair complexion. Krsna is generally known to be blackish, but when He is absorbed in the thought of the gopis, who are all of fair complexion, Krsna Himself also becomes fair. Sri Caitanya Mahaprabhu in particular felt separation from Krsna very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Sri Caitanya Mahaprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of the Madhya-lila.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya sri-caitanya--all glories to Sri Caitanya Mahaprabhu; jaya nityananda--all glories to Lord Nityananda; jaya advaitacandra--all glories to Advaita Prabhu; jaya gaura-bhakta-vrnda--all glories to the devotees of the Lord.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

TEXT

sesa ye rahila prabhura dvadasa vatsara
krsnera viyoga-sphurti haya nirantara

SYNONYMS

sesa--at the end; ye--those; rahila--remained; prabhura--of Lord Sri Caitanya Mahaprabhu; dvadasa vatsara--twelve years; krsnera--of Lord Krsna; viyoga--of separation; sphurti--manifestation; haya--is; nirantara--always.

TRANSLATION

During His last twelve years, Sri Caitanya Mahaprabhu always manifested all the symptoms of ecstasy in separation from Krsna.

TEXT 4

TEXT

sri-radhikara cesta yena uddhava-darsane
ei-mata dasa prabhura haya ratri-dine

SYNONYMS

sri-radhikara--of Srimati Radharani; cesta--the activities; yena--just like; uddhava-darsane--in seeing Uddhava at Vrndavana; ei-mata--in this way; dasa--the condition; prabhura--of the Lord; haya--is; ratri-dine--day and night.

TRANSLATION

Sri Caitanya Mahaprabhu's state of mind, day and night, was practically identical to Radharani's state of mind when Uddhava came to Vrndavana to see the gopis.

TEXT 5

TEXT

nirantara haya prabhura viraha-unmada
bhrama-maya cesta sada, pralapa-maya vada

SYNONYMS

nirantara--constantly; haya--is; prabhura--of the Lord; viraha--of separation; unmada--the madness; bhrama-maya--forgetful; cesta--activities; sada--always; pralapa-maya--full of delirium; vada--talking.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

TEXT 6

TEXT

roma-kupe raktodgama, danta saba hale
ksane anga ksina haya, ksane anga phule

SYNONYMS

roma-kupe--the pores of the body; rakta-udgama--exuding blood; danta--teeth; saba--all; hale--loosen; ksane--in one moment; anga--the whole body; ksina--slender; haya--becomes; ksane--in another moment; anga--the body; phule--fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

TEXT 7

TEXT

gambhira-bhitare ratre nahi nidra-lava
bhitte mukha-sira ghase, ksata haya saba

SYNONYMS

gambhira-bhitare--inside the inner room; ratre--at night; nahi--there is not; nidra-lava--a fraction of sleep; bhitte--on the wall; mukha--mouth; sira--head; ghase--grind; ksata--injuries; haya--there are; saba--all.

TRANSLATION

The small room beyond the corridor is called the Gambhira. Sri Caitanya Mahaprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over.

TEXT 8

TEXT

tina dvare kapata, prabhu yayena bahire
kabhu simha-dvare pade, kabhu sindhu-nire

SYNONYMS

tina dvare--the three doors; kapata--completely closed; prabhu--the Lord; yayena--goes; bahire--outside; kabhu--sometimes; simha-dvare--at the gate of the temple of Jagannatha, known as Simha-dvara; pade--falls flat; kabhu--sometimes; sindhu-nire--in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannatha Temple, before the gate known as Simha-dvara. And sometimes the Lord would fall flat into the sea.

TEXT 9

TEXT

cataka parvata dekhi' 'govardhana' bhrame
dhana cale arta-nada kariya krandane

SYNONYMS

cataka parvata--the sand hills; dekhi'--seeing; govardhana--Govardhana Hill in Vrndavana; bhrame--mistakes; dhana--running; cale--goes; arta-nada--wail; kariya--making; krandane--cries.

TRANSLATION

Sri Caitanya Mahaprabhu would also run very fast across the sand hills, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called cataka parvata. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Radharani. Thus Caitanya Mahaprabhu was absorbed in thoughts of Krsna and His pastimes. His state of mind brought Him the atmosphere of Vrndavana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

TEXT 10

TEXT

upavanodyana dekhi' vrndavana-jnana
tahan yai' nace, gaya, ksane murccha ya'na

SYNONYMS

upavana-udyana--small parks; dekhi'--seeing; vrndavana-jnana--took them to be the forests of Vrndavana; tahan--there; yai'--going; nace--dances; gaya--sings; ksane--in a moment; murccha--unconsciousness; ya'na--goes.

TRANSLATION

Sometimes Caitanya Mahaprabhu mistook the small parks of the city for Vrndavana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

TEXT 11

TEXT

kahan nahi suni yei bhavera vikara
sei bhava haya prabhura sarire pracara

SYNONYMS

kahan--anywhere; nahi--not; suni--we hear; yei--that; bhavera--of ecstasy; vikara--transformation; sei--that; bhava--ecstasy; haya--is; prabhura--of the Lord; sarire--in the body; pracara--manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body as described in such exalted scriptures as the Bhakti-rasamrta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Sri Caitanya Mahaprabhu. These symptoms are indicative of mahabhava, or the

highest ecstasy. Sometimes sahajiyas artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Sri Caitanya Mahaprabhu.

TEXT 12

TEXT

hasta-padera sandhi saba vitasti-pramane
sandhi chadi' bhinna haye, carma rahe sthane

SYNONYMS

hasta-padera--of the hands and legs; sandhi--joints; saba--all; vitasti--about eight inches; pramane--in length; sandhi--joints; chadi'--dislocated; bhinna--separated; haye--become; carma--skin; rahe--remains; sthane--in the place.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

TEXT 13

TEXT

hasta, pada, sira saba sarira-bhitare
pravista haya----kurma-rupa dekhiye prabhure

SYNONYMS

hasta--the hands; pada--the legs; sira--head; saba--all; sarira--the body; bhitare--within; pravista--entered; haya--is; kurma-rupa--like a tortoise; dekhiye--one sees; prabhure--the Lord.

TRANSLATION

Sometimes Sri Caitanya Mahaprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

TEXT 14

TEXT

ei mata adbhuta-bhava sarire prakasa
manete sunyata, vakye ha-ha-hutasa

SYNONYMS

ei mata--in this way; adbhuta--wonderful; bhava--ecstasy; sarire--in the body; prakasa--manifestation; manete--in the mind; sunyata--vacancy; vakye--in speaking; ha-ha--despondency; hutasa--disappointment.

TRANSLATION

In this way Sri Caitanya Mahaprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

TEXT 15

TEXT

kahan mora prana-natha murali-vadana
kahan karon kahan pan vrajendra-nandana

SYNONYMS

kahan--where; mora--My; prana-natha--Lord of the life; murali-vadana--playing the flute; kahan--what; karon--shall I do; kahan--where; pan--I shall get; vrajendra-nandana--the son of Maharaja Nanda.

TRANSLATION

Sri Caitanya Mahaprabhu used to express His mind in this way, "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Maharaja Nanda?

TEXT 16

TEXT

kahare kahiba, keba jane mora duhkha
vrajendra-nandana vinu phate mora buka

SYNONYMS

kahare--unto whom; kahiba--I shall speak; keba--who; jane--knows; mora--My; duhkha--disappointment; vrajendra-nandana--Krsna, the son of Nanda Maharaja; vinu--without; phate--breaks; mora--My; buka--heart.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Maharaja, My heart is broken."

TEXT 17

TEXT

ei-mata vilapa kare vihvala antara
rayera nataka-sloka pade nirantara

SYNONYMS

ei-mata--in this way; vilapa--lamentation; kare--does; vihvala--bewildered; antara--within; rayera--of Sri Ramananda Raya; nataka--drama; sloka--verses; pade--recites; nirantara--constantly.

TRANSLATION

In this way Sri Caitanya Mahaprabhu always expressed bewilderment and lamented in separation from Krsna. At such times He used to recite the slokas from Ramananda Raya's drama known as Jagannatha-vallabha-nataka.

TEXT 18

TEXT

prema-ccheda-rujo 'vagacchati harir nayam na ca prema va
sthanasthanam avaiti napi madano janati no durbalah
anyo veda na canya-duhkham akhilam no jivanam vasravam
dvi-trany eva dinani yauvanam idam ha-ha vidhe ka gatih

SYNONYMS

prema-cheda-rujah--the sufferings of a broken loving relationship; avagacchati--knows; harih--the Supreme Lord; na--not; ayam--this; na ca--nor; prema--love; va--nor; sthana--the proper place; asthanam--an unsuitable place; avaiti--knows; na--not; api--also; madanah--Cupid; janati--knows; nah--us; durbalah--very weak; anyah--another; veda--knows; na--not; ca--also; anya-duhkham--the difficulties of others; akhilam--all; nah--our; jivanam--life; va--or; asravam--simply full of miseries; dvi--two; trani--three; eva--certainly; dinani--days; yauvanam--youth; idam--this; ha-ha--alas; vidhe--O creator; ka--what; gatih--our destination.

TRANSLATION

"[Srimati Radharani used to lament:] 'Our Krsna does not realize what we have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?'

PURPORT

This verse is from the Jagannatha-vallabha-nataka (3.9), by Ramananda Raya.

TEXT 19

TEXT

upajila premankura, bhangila ye duhkha-pura,
krsna taha nahi kare pana
bahire nagara-raja, bhitare sathera kaja,
para-nari vadhe savadhana

SYNONYMS

upajila--grew up; prema-ankura--fructification of love of God; bhangila--was broken; ye--that; duhkha-pura--full of miseries; krsna--Lord Krsna; taha--that; nahi--not; kare--does; pana--drinking; bahire--externally; nagara-raja--the most attractive person; bhitare--within; sathera--of a cheater; kaja--activities; para-nari--others' wives; vadhe--kills; savadhana--very careful.

TRANSLATION

[Srimati Radharani spoke thus, in distress due to separation from Krsna:] "Oh, what shall I say of My distress? After I met Krsna My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Krsna Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Krsna? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives."

TEXT 20

TEXT

sakhi he, na bujhiye vidhira vidhana
sukha lagi' kailun prita, haila duhkha viparita,
ebe yaya, na rahe parana

SYNONYMS

sakhi he--(My dear) friend; na bujhiye--I do not understand; vidhira--of the Creator; vidhana--the regulation; sukha lagi'--for happiness; kailun--I did; prita--love; haila--it became; duhkha--unhappiness; viparita--the opposite; ebe--now; yaya--going; na--does not; rahe--remain; parana--life.

TRANSLATION

[Srimati Radharani continued lamenting about the consequences of loving Krsna:] "My dear friend, I do not understand the regulative principles given by the Creator. I loved Krsna for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

TEXT 21

TEXT

kutila prema ageyana, nahi jane sthanasthana,
bhala-manda nare vicarite
krura sathera guna-dore, hate-gale bandhi' more,
rakhiyache, nari' ukasite

SYNONYMS

kutila--crooked; prema--love of Krsna; ageyana--ignorant; nahi--does not; jane--know; sthana-asthana--a suitable place or unsuitable place; bhala-manda--what is good or what is bad; nare--not able; vicarite--to consider; krura--very cruel; sathera--of the cheater; guna-dore--by the ropes of the good qualities; hate--on the hands; gale--on the neck; bandhi'--binding; more--Me; rakhiyache--has kept; nari'--being unable; ukasite--to get relief.

TRANSLATION

"By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Krsna, who is so unkind, has bound My neck and hands, and I am unable to get relief.

TEXT 22

TEXT

ye madana tanu-hina, para-drohe paravina,
panca bana sandhe anuksana
abalara sarire, vindhi' kaila jarajare,
duhkha deya, na laya jivana

SYNONYMS

ye madana--that Cupid; tanu-hina--without a body; para-drohe--in putting others in difficulty; paravina--very expert; panca--five; bana--arrows; sandhe--fixes; anuksana--constantly; abalara--of an innocent woman; sarire--in the body; vindhi'--piercing; kaila--made; jarajare--almost invalid; duhkha deya--gives tribulation; na--does not; laya--take; jivana--the life.

TRANSLATION

"In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

TEXT 23

TEXT

anyera ye duhkha mane, anye taha nahi jane,
satya ei sastrera vicare
anya jana kahan likhi, na janaye prana-sakhi,
yate kahe dhairya dharibare

SYNONYMS

anyera--of others; ye--that; duhkha--unhappiness; mane--in the minds; anye--others; taha--that; nahi--do not; jane--know; satya--truth; ei--this; sastrera--of scripture; vicare--in the judgment; anya jana--other persons; kahan--what; likhi--I shall write; na janaye--do not know; prana-sakhi--My dear friends; yate--by which; kahe--speak; dhairya dharibare--to take patience.

TRANSLATION

"In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalita and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

TEXT 24

TEXT

'krsna----krpa-paravara, kabhu karibena angikara'
sakhi, tora e vyartha vacana
jivera jivana cancala, yena padma-patrera jala,
tata dina jive kon jana

SYNONYMS

krsna--Lord Krsna; krpa-paravara--an ocean of mercy; kabhu--sometimes; karibena--will make; angikara--acceptance; sakhi--My dear friend; tora--your; e--these; vyartha--untruthful; vacana--complimentary words; jivera--of the living entity; jivana--life; cancala--flickering; yena--like; padma-patrera--of the leaf of the lotus flower; jala--the water; tata--so many; dina--days; jive--lives; kon--what; jana--person.

TRANSLATION

"I say, 'My dear friends, you are asking Me to be patient, saying that Krsna is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Krsna's mercy?

TEXT 25

TEXT

sata vatsara paryanta, jivera jivana anta,
ei vakya kaha na vicari'
narira yauvana-dhana, yare krsna kare mana,
se yauvana-dina dui-cari

SYNONYMS

sata vatsara paryanta--up to one hundred years; jivera--of the living entity; jivana--of the life; anta--the end; ei vakya--this word; kaha--you speak; na--without; vicari'--making consideration; narira--of a woman; yauvana-dhana--the wealth of youthfulness; yare--in which; krsna--Lord Krsna; kare--does; mana--intention; se yauvana--that youthfulness; dina--days; dui-cari--two or four.

TRANSLATION

" 'A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Krsna, remains for only a few days.

TEXT 26

TEXT

agni yaiche nija-dhama, dekhaiya abhirama,
patangire akarsiya mare
krsna aiche nija-guna, dekhaiya hare mana,
pache duhkha-samudrete dare

SYNONYMS

agni--fire; yaiche--like; nija-dhama--his own place; dekhaiya--showing; abhirama--attractive; patangire--the flies; akarsiya--attracting; mare--kills; krsna--Lord Krsna; aiche--in that way; nija-guna--His transcendental qualities; dekhaiya--showing; hare mana--attracts our mind; pache--in the end; duhkha-samudrete--in an ocean of unhappiness; dare--drowns.

TRANSLATION

" 'If you say that Krsna is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Krsna. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.' "

TEXT 27

TEXT

eteka vilapa kari', visade sri-gaurahari,
ughadiya duhkhera kapata
bhavera taranga-bale, nana-rupe mana cale,
ara eka sloka kaila patha

SYNONYMS

eteka--in this way; vilapa--lamentation; kari'--doing; visade--in moroseness; sri-gaurahari--Lord Sri Caitanya Mahaprabhu; ughadiya--opening; duhkhera--of unhappiness; kapata--doors; bhavera--of ecstasy; taranga-bale--by the force of the waves; nana-rupe--in various ways; mana--His mind; cale--wanders; ara eka--another one; sloka--verse; kaila--did; patha--recite.

TRANSLATION

In this way, Lord Sri Caitanya Mahaprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and in this way He recited another verse [as follows].

TEXT 28

TEXT

sri-krsna-rupadi-nisevanam vina
vyarthani me 'hany akhilendriyany alam
pasana-suskendhana-bharakany aho
bibharmi va tani katham hata-trapah

SYNONYMS

sri-krsna-rupa-adi--of the transcendental form and pastimes of Lord Sri Krsna; nisevanam--the service; vina--without; vyarthani--meaningless; me--My; ahani--days; akhila--all; indriyani--senses; alam--entirely; pasana--dead stones; suska--dry; indhana--wood; bharakani--burdens; aho--alas; bibharmi--I bear; va--or; tani--all of them; katham--how; hata-trapah--without shame.

TRANSLATION

" 'My dear friends, unless I serve the transcendental form, qualities and pastimes of Sri Krsna, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

TEXT 29

TEXT

vamsi-ganamrta-dhama, lavanyamrta-janma-sthana,
ye na dekhe se canda vadana
se nayane kiba kaja, paduka tara munde vaja,
se nayana rahe ki karana

SYNONYMS

vamsi-gana-amrta-dhama--the abode of the nectar derived from the songs of the flute; lavanya-amrta-janma-sthana--the birthplace of the nectar of beauty; ye--anyone who; na--not; dekhe--sees; se--that; canda--moonlike; vadana--face; se--those; nayane--eyes; kiba kaja--what is the use; paduka--let there be; tara--his; munde--on the head; vaja--thunderbolt; se--those; nayana--eyes; rahe--keeps; ki--what; karana--reason.

TRANSLATION

"Of what use are eyes if one does not see the face of Krsna, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?

PURPORT

The moonlike face of Krsna is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. If the eyes of the gopis are not engaged in seeing the beautiful face of Krsna, it is better that they be struck by a thunderbolt. For the gopis, to see anything but Krsna is uninteresting and, indeed, detestful. The gopis are never pleased to see anything but Krsna. The only solace for their eyes is the beautiful moonlike face of Krsna, the worshipful object of all senses. When they cannot see the beautiful face of Krsna, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Krsna.

TEXT 30

TEXT

sakhi he, suna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gana,
krsna vinu sakala viphala

SYNONYMS

sakhi he--O My dear friend; suna--please hear; mora--My; hata--lost; vidhi-bala--the strength of providence; mora--My; vapu--body; citta--consciousness; mana--mind; sakala--all; indriya-gana--senses; krsna--Lord Krsna; vinu--without; sakala--everything; viphala--futile.

TRANSLATION

"My dear friends, please hear Me. I have lost all providential strength. Without Krsna, My body, consciousness and mind, as well as all My senses, are useless.

TEXT 31

TEXT

krsnera madhura vani, amrtera tarangini,
tara pravesa nahi ye sravane
kanakadi-chidra sama, janiha se sravana,
tara janma haila akarane

SYNONYMS

krsnera--of Lord Krsna; madhura--sweet; vani--words; amrtera--of nectar; tarangini--waves; tara--of those; pravesa--entrance; nahi--there is not; ye--which; sravane--in the ear; kanakadi--of a damaged conchshell; chidra--the hole; sama--like; janiha--please know; se--that; sravana--ear; tara--his; janma--birth; haila--was; akarane--without purpose.

TRANSLATION

"Topics about Krsna are like waves of nectar. If such nectar does not enter one's ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura quotes the following verses from Srimad-Bhagavatam (2.3.17-24):

ayur harati vai pumsam
udyann astam ca yann asau
tasyarte yat-ksano nita
uttama-sloka-vartaya

taravah kim na jivanti
bhastrah kim na svasanty uta
na khadanti na mehanti
kim grame pasavo 'pare

sva-vid-varahostra-kharaih
samstutah purusah pasuh
na yat-karna-pathopeto
jatu nama gadagrajah

bile batorukrama-vikraman ye
na srnvatah karna-pute narasya
jihvasati dardurikeva suta
na copagayaty urugaya-gathah

bharah param patta-kirita-justam
apy uttamangam na namen mukundam
savau karau no kurute saparyam
harer lasat-kancana-kankanau va

barhayite te nayane naranam
lingani visnor na niriksato ye
padau nrnam tau druma-janma-bhajau
ksetrani nanuvrajato harer yau

jivan-chavo bhagavatanghri-renum
na jatu martyo 'bhilabheta yas tu
sri-visnu-padya manujas tulasyah
svasan chavo yas tu na veda gandham

tad asma-saram hrdayam batedam
yad grhyamanair hari-nama-dheyaih
na vikriyetatha yada vikaro
netre jalam gatra-ruhesu harsah

"Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Visnu [His forms, name, quality, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end."

TEXT 32

TEXT

krsnera adharamrta, krsna-guna-carita,
sudha-sara-svada-vinindana
tara svada ye na jane, janmiya na maila kene,
se rasana bheka jihva sama

SYNONYMS

krsnera--of Lord Krsna; adhara-amrta--the nectar of the lips; krsna--of Lord Krsna; guna--the qualities; carita--the activities; sudha-sara--of the essence of all nectar; svada--the taste; vinindana--surpassing; tara--of that; svada--the taste; ye--anyone who; na jane--does not know; janmiya--taking birth; na maila--did not die; kene--why; se--that; rasana--tongue; bheka--of the frog; jihva--the tongue; sama--like.

TRANSLATION

"The nectar from the lips of Lord Krsna and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die

immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

TEXT 33

TEXT

mrga-mada nilotpala, milane ye parimala,
yei hare tara garva-mana
hena krsna-anga-gandha, yara nahi se sambandha,
sei nasa bhastrara samana

SYNONYMS

mrga-mada--the fragrance of musk; nila-utpala--and the bluish lotus flower; milane--in mixing; ye--that; parimala--fragrance; yei--which; hare--vanquishes; tara--of them; garva--pride; mana--and prestige; hena--such; krsna--of Lord Krsna; anga--of the body; gandha--the aroma; yara--whose; nahi--not; se--that; sambandha--relationship; sei--such; nasa--nose; bhastrara--to the bellows; samana--equal.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Krsna's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Krsna's body.

TEXT 34

TEXT

krsna-kara-pada-tala, koti-candra-susitala,
tara sparsa yena sparsa-mani
tara sparsa nahi yara, se yauk charakhara,
sei vapu lauha-sama jani

SYNONYMS

krsna--of Lord Krsna; kara--the palms; pada-tala--the soles of His feet; koti-candra--like the light of millions of moons; su-sitala--cool and pleasing; tara--of them; sparsa--the touch; yena--like; sparsa-mani--touchstone; tara--his; sparsa--touch; nahi--not; yara--of whom; se--that person; yauk--let him go; charakhara--to ruin; sei vapu--that body; lauha-sama--like iron; jani--I know.

TRANSLATION

"The palms of Krsna's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

TEXT 35

TEXT

kari' eta vilapana, prabhu saci-nandana,
ughadiya hrdayera soka

dainya-nirveda-visade, hrdayera avasade,
punarapi pade eka sloka

SYNONYMS

kari'--doing; eta--such; vilapana--lamenting; prabhu--the Lord; saci-nandana--the son of mother Saci; ughadiya--opening; hrdayera--of the heart; soka--the lamentation; dainya--humility; nirveda--disappointment; visade--in moroseness; hrdayera--of the heart; avasade--in despondency; punarapi--again and again; pade--recites; eka--one; sloka--verse.

TRANSLATION

Lamenting in this way, Sri Caitanya Mahaprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart.

PURPORT

In the Bhakti-rasamrta-sindhu, the word dainya (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as dinata, humility. When one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible."1.

Can you look this quote up and see if it ends where we indicate?

(1) The word nirveda is also explained in the Bhakti-rasamrta-sindhu: "One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called nirveda. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." Visada is also explained in the Bhakti-rasamrta-sindhu: "When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called visada." The symptoms of avasada are also explained: "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue."

In the Bhakti-rasamrta-sindhu thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called vyabhicari bhava, destructive ecstasy. If they continue, they are sometimes called sancari, or continued ecstasy.

TEXT 36

TEXT

yada yato daivan madhu-ripur asau locana-patham
tadasmakam ceto madana-hatakenahrtam abhut
punar yasminn esa ksanam api drsor eti padavim
vidhasyamas tasminn akhila-ghatika ratna-khacitah

SYNONYMS

yada--when; yatah--entered upon; daivat--by chance; madhu-ripuh--the enemy of the demon Madhu; asau--He; locana-patham--the path of the eyes; tada--at that time; asmakam--our; cetah--consciousness; madana-hatakena--by wretched Cupid; ahrtam--stolen; abhut--has become; punah--again; yasmin--when; esah--Krsna; ksanam api--even for a moment; drsoh--of the two eyes; eti--goes to; padavim--

the path; vidhasyamah--we shall make; tasmin--at that time; akhila--all; ghatikah--indications of time; ratna-khacitah--bedecked with jewels

TRANSLATION

" 'If by chance the transcendental form of Krsna comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Krsna to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.' "

PURPORT

This verse is spoken by Srimati Radharani in the Jagannatha-vallabha-nataka (3.11), by Ramananda Raya.

TEXT 37

TEXT

ye kale va svapane, dekhinu vamsi-vadane,
sei kale aila dui vairi
'ananda' ara 'madana', hari' nila mora mana,
dekhite na painu netra bhari'

SYNONYMS

ye kale--at the time; va svapane--or in dreams; dekhinu--I saw; vamsi-vadane--Lord Krsna's face with His flute; sei kale--at that time; aila--appeared; dui--two; vairi--enemies; ananda--pleasure; ara--and; madana--Cupid; hari'--stealing; nila--took; mora--My; mana--mind; dekhite--to see; na--not; painu--I was able; netra--eyes; bhari'--fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Krsna's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Krsna to the full satisfaction of My eyes.

TEXT 38

TEXT

punah yadi kona ksana, kayaya krsna darasana
tabe sei ghati-ksana-pala
diya malya-candana, nana ratna-abharana,
alankrta karimu sakala

SYNONYMS

punah--again; yadi--if; kona--some; ksana--moment; kayaya--helps; krsna--Lord Krsna; darasana--seeing; tabe--then; sei--that; ghati-ksana-pala--seconds, moments and hours; diya--offering; malya-candana--garlands and sandalwood pulp; nana--various; ratna--jewels; abharana--ornaments; alankrta--decorated; karimu--I shall make; sakala--all.

TRANSLATION

"If by chance such a moment comes when I can once again see Krsna, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

TEXT 39

TEXT

ksane bahya haila mana, age dekhe dui jana,
tanre puche,----ami na caitanya?
svapna-praya ki dekhinu, kiba ami pralapinu,
tomara kichu suniyacha dainya?

SYNONYMS

ksane--in an instant; bahya--outside; haila--became; mana--the mind; age--in front; dekhe--sees; dui jana--two persons; tanre--unto them; puche--inquires; ami--I; na--not; caitanya--conscious; svapna-praya--almost dreaming; ki--what; dekhinu--I have seen; kiba--what; ami--I; pralapinu--spoke in craziness; tomara--you; kichu--something; suniyacha--have heard; dainya--humility.

TRANSLATION

In an instant, Sri Caitanya Mahaprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Sri Caitanya Mahaprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarupa Damodara, and the other was Raya Ramananda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Srimati Radharani, He immediately began to question whether He was the same Sri Caitanya Mahaprabhu.

TEXT 40

TEXT

suna mora pranera bandhava
nahi krsna-prema-dhana, daridra mora jivana,
dehendriya vrtha mora saba

SYNONYMS

suna--kindly hear; mora--My; pranera--of life; bandhava--friends; nahi--there is none; krsna-prema-dhana--wealth of love of Krsna; daridra--poverty-stricken; mora--My; jivana--life; deha-indriya--all the limbs and senses of My body; vrtha--fruitless; mora--My; saba--all.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Krsna. Consequently My life is poverty-stricken. My limbs and senses are useless."

TEXT 41

TEXT

punah kahe,----haya haya, suna, svarupa-ramaraya,
ei mora hrdaya-niscaya
suni karaha vicara, haya, naya----kaha sara,
eta bali' sloka uccaraya

SYNONYMS

punah--again; kahe--says; haya haya--alas; suna--kindly hear; svarupa-rama-raya--My dear Svarupa Damodara and Ramananda Raya; ei--this; mora--My; hrdaya-niscaya--the certainty in My heart; suni--hearing; karaha--just make; vicara--judgment; haya, naya--correct or not; kaha sara--tell Me the essence; eta bali'--saying this; sloka--another verse; uccaraya--recites.

TRANSLATION

Again He addressed both Svarupa Damodara and Raya Ramananda, speaking despondently, "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Sri Caitanya Mahaprabhu then began to chant another verse.

TEXT 42

TEXT

ka-i-avarahi-am pemmam na hi hoi manuse loe
ja-i hoi kassa virahe hontammi ko jia-i

SYNONYMS

ka-i-avarahi-am--without any cheating propensity, without any motive concerning the four principles of material existence (namely, religiosity, economic development, sense gratification and liberation); pemmam--love of Godhead; na--never; hi--certainly; hoi--becomes; manuse--in human society; loe--in this world; ja-i--if; hoi--there is; kassa--whose; virahe--in separation; hontammi--is; ko--who; jia-i--lives.

TRANSLATION

" 'Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?'

PURPORT

This is a verse in a common language called prakrta, and the exact Sanskrit transformation is kaitava-rahitam prema na hi bhavati manuse loke. yadi bhavati kasya viraho virahe saty api ko jivati.

TEXT 43

TEXT

akaitava krsna-prema, yena jambunada-hema,

sei prema nrloke na haya
yadi haya tara yoga, na haya tabe viyoga,
viyoga haile keha na jiyaya

SYNONYMS

akaitava krsna-prema--unalloyed love of Krsna; yena--like; jambu-nada-hema--gold from the Jambu River; sei prema--that love of Godhead; nr-loke--in the material world; na haya--is not possible; yadi--if; haya--there is; tara--with it; yoga--connection; na--not; haya--is; tabe--then; viyoga--separation; viyoga--separation; haile--if there is; keha--someone; na jiyaya--cannot live.

TRANSLATION

"Pure love for Krsna, just like gold from the Jambu River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."

TEXT 44

TEXT

eta kahi' saci-suta, sloka pade adbhuta,
sune dunhe eka-mana hana
apana-hrdaya-kaja, kahite vasiye laja,
tabu kahi laja-bija khana

SYNONYMS

eta kahi'--thus saying; saci-suta--the son of Srimati Sacimata; sloka--verse; pade--recites; adbhuta--wonderful; sune--hear; dunhe--the two persons; eka-mana hana--with rapt attention; apana-hrdaya-kaja--the activities of one's own heart; kahite--to speak; vasiye--I feel; laja--shameful; tabu--still; kahi--I speak; laja-bija--the seed of bashfulness; khana--finishing.

TRANSLATION

Thus speaking, the son of Srimati Sacimata recited another wonderful verse, and Ramananda Raya and Svarupa Damodara heard this verse with rapt attention. Sri Caitanya Mahaprabhu said, "I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear."

TEXT 45

TEXT

na prema-gandho 'sti darapi me harau
krandami saubhagya-bharam prakasitum
vamsi-vilasy-anana-lokanam vina
bibharmi yat prana-patangakan vrtha

SYNONYMS

na--never; prema-gandhah--a scent of love of Godhead; asti--there is; dara api--even in a slight proportion; me--My; harau--in the Supreme Personality of Godhead; krandami--I cry; saubhagya-bharam--the volume of My fortune; prakasitum--to exhibit; vamsi-vilasi--of the great flute-player; anana--at the

face; lokanam--looking; vina--without; bibharmi--I carry; yat--because; prana-patangakan--My insectlike life; vrtha--with no purpose.

TRANSLATION

Sri Caitanya Mahaprabhu continued, " 'My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose.'

TEXT 46

TEXT

dure suddha-prema-gandha, kapata premera bandha,
seha mora nahi krsna-paya
tabe ye kari krandana, sva-saubhagya prakhyapana,
kari, iha janiha niscaya

SYNONYMS

dure--far away; suddha-prema-gandha--a scent of pure devotional love; kapata--false; premera--of love of Godhead; bandha--binding; seha--that; mora--My; nahi--there is not; krsna-paya--at the lotus feet of Krsna; tabe--but; ye--that; kari--I do; krandana--crying; sva-saubhagya--My own fortune; prakhyapana--demonstration; kari--I do; iha--this; janiha--know; niscaya--certainly.

TRANSLATION

"Actually, My love for Krsna is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt.

TEXT 47

TEXT

yate vamsi-dhvani-sukha, na dekhi' se canda mukha,
yadyapi nahika 'alambana'
nija-dehe kari priti, kevala kamera riti,
prana-kitera kariye dharana

SYNONYMS

yate--in which; vamsi-dhvani-sukha--the happiness of hearing the playing of the flute; na dekhi'--not seeing; se--that; canda mukha--moonlike face; yadyapi--although; nahika--there is not; 'alambana'--the meeting of the lover and beloved; nija--own; dehe--in the body; kari--I do; priti--affection; kevala--only; kamera--of lust; riti--the way; prana--of life; kitera--of the fly; kariye--I do; dharana--continuing.

TRANSLATION

"Even though I do not see the moonlike face of Krsna playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called alambana. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Krsna and has no eagerness to see Him is the sign of being without alambana. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose.

TEXT 48

TEXT

krsna-prema sunirmala, yena suddha-ganga-jala,
sei prema----amrtera sindhu
nirmala se anurage, na lukaya anya dage,
sukla-vastre yaiche masi-bindu

SYNONYMS

krsna-prema--love of Krsna; su-nirmala--without material contamination; yena--exactly like; suddha-ganga-jala--the pure water of the Ganges; sei prema--that love; amrtera sindhu--the ocean of nectar; nirmala--pure; se--that; anurage--attraction; na lukaya--does not conceal; anya--other; dage--spot; sukla-vastre--on white cloth; yaiche--as; masi-bindu--a spot of ink.

TRANSLATION

"Love for Lord Krsna is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Krsna does not conceal any spot, which would appear just like a spot of ink on a white cloth.

PURPORT

Unalloyed love of Krsna is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

TEXT 49

TEXT

suddha-prema-sukha-sindhu, pai tara eka bindu,
sei bindu jagat dubaya
kahibara yogya naya, tathapi baule kaya,
kahile va keba patiyaya

SYNONYMS

suddha-prema--unalloyed love; sukha-sindhu--an ocean of happiness; pai--if I get; tara--of that; eka--one; bindu--drop; sei bindu--that drop; jagat--the whole world; dubaya--drowns; kahibara--to speak; yogya naya--is not fit; tathapi--still; baule--a madman; kaya--speaks; kahile--if spoken; va--or; keba patiyaya--who believes.

TRANSLATION

"Unalloyed love of Krsna is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."

TEXT 50

TEXT

ei mata dine dine, svarupa-ramananda-sane,
nija-bhava karena vidita
bahye visa-jvala haya, bhitare ananda-maya,
krsna-premara adbhuta carita

SYNONYMS

ei mata--in this way; dine dine--day after day; svarupa--Svarupa Damodara; ramananda--Ramananda Raya; sane--with; nija--own; bhava--ecstasy; karena--makes; vidita--known; bahye--externally; visa-jvala haya--there is suffering from poisonous effects; bhitare--within; ananda-maya--transcendental ecstasy; krsna-premara--of love of Krsna; adbhuta--wonderful; carita--characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarupa and Ramananda Raya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Krsna.

TEXT 51

TEXT

ei prema-asvadana, tapta-iksu-carvana,
mukha jvale, na yaya tyajana
sei prema yanra mane, tara vikrama sei jane,
visamrte ekatra milana

SYNONYMS

ei--this; prema--love of Krsna; asvadana--tasting; tapta--hot; iksu-carvana--chewing sugarcane; mukha jvale--the mouth burns; na yaya tyajana--still not possible to give up; sei--that; prema--love of Godhead; yanra mane--in someone's mind; tara--of that; vikrama--the power; sei jane--he knows; visa-amrte--poison and nectar; ekatra--in oneness; milana--meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

TEXT 52

TEXT

pidabhir nava-kala-kuta-katuta-garvasya nirvasano
nisyandena mudam sudha-madhurimahankara-sankocanah
prema sundari nanda-nandana-paro jagarti yasyantare
jnayante sphutam asya vakra-madhuras tenaiva vikrantayah

SYNONYMS

pidabhih--by the sufferings; nava--fresh; kala-kuta--of poison; katuta--of the severity; garvasya--of pride; nirvasanah--banishment; nisyandena--by pouring down; mudam--happiness; sudha--of nectar; madhurima--of the sweetness; ahankara--the pride; sankocanah--minimizing; prema--love; sundari--beautiful friend; nanda-nandana-parah--fixed upon the son of Maharaja Nanda; jagarti--develops; yasya--of whom; antare--in the heart; jnayante--are perceived; sphutam--explicitly; asya--of that; vakra--crooked; madhurah--and sweet; tena--by him; eva--alone; vikrantayah--the influences.

TRANSLATION

Lord Caitanya Mahaprabhu spoke, " 'My dear beautiful friend, if one develops love of Godhead, love of Krsna, the son of Nanda Maharaja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Krsna is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is spoken by Paurnamasi to Nandimukhi in the Vidagdha-madhava (2.18), by Srila Rupa Gosvami.

TEXT 53

TEXT

ye kale dekhe jagannatha-srirama-subhadra-satha,
tabe jane----ailama kuruksetra
saphala haila jivana, dekhilun padma-locana,
judaila tanu-mana-netra

SYNONYMS

ye kale--at that time when; dekhe--He sees; jagannatha--Lord Jagannatha; sri-rama--Balarama; subhadra--Subhadra; satha--with; tabe--at that time; jane--knows; ailama--I have come; kuruksetra--to the pilgrimage site known as Kuruksetra; sa-phala--successful; haila--has become; jivana--life; dekhilun--I have seen; padma-locana--the lotus eyes; judaila--pacified; tanu--body; mana--mind; netra--eyes.

TRANSLATION

When Sri Caitanya Mahaprabhu would see Jagannatha along with Balarama and Subhadra, He would immediately think that He had reached Kuruksetra, where all

of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

TEXT 54

TEXT

garudera sannidhane, rahi' kare darasane,
se anandera ki kahiba ba'le
garuda-stambhera tale, ache eka nimna khale,
se khala bharila asru-jale

SYNONYMS

garudera--Garuda; sannidhane--near; rahi'--staying; kare--does; darasane--seeing; se anandera--of that bliss; ki--what; kahiba--I shall say; ba'le--on the strength; garuda--of the statue of Garuda; stambhera--of the column; tale--underneath; ache--there is; eka--one; nimna--low; khale--ditch; se khala--that ditch; bharila--became filled; asru-jale--with the water of tears.

TRANSLATION

Staying near the Garuda-stambha, the Lord would look upon Lord Jagannatha. What can be said about the strength of that love? On the ground beneath the column of the Garuda-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannatha is a column on which the statue of Garuda is situated. It is called the Garuda-stambha. At the base of that column is a ditch, and that ditch was filled with the tears of the Lord.

TEXT 55

TEXT

tahan haite ghare asi', matira upare vasi',
nakhe kare prthivi likhana
ha-ha kahan vrndavana, kahan gopendra-nandana,
kahan sei vamsi-vadana

SYNONYMS

tahan haite--from there; ghare asi'--coming back home; matira--the ground; upare--upon; vasi'--sitting; nakhe--by the nails; kare--does; prthivi--on the surface of the earth; likhana--marking; ha-ha--alas; kahan--where is; vrndavana--Vrndavana; kahan--where; gopa-indra-nandana--the son of the King of the cowherd men; kahan--where; sei--that; vamsi-vadana--the person with the flute.

TRANSLATION

When coming from the Jagannatha temple to return to His house, Sri Caitanya Mahaprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vrndavana? Where is Krsna, the son of the King of the cowherd men? Where is that person who plays the flute?"

TEXT 56

TEXT

kahan se tri-bhanga-thama, kahan sei venu-gana,
kahan sei yamuna-pulina
kahan se rasa-vilasa, kahan nrtya-gita-hasa,
kahan prabhu madana-mohana

SYNONYMS

kahan--where; se--that; tri-bhanga-thama--figure curved in three places; kahan--where; sei--that; venu-gana--sweet song of the flute; kahan--where; sei--that; yamuna-pulina--bank of the Yamuna River; kahan--where; se--that; rasa-vilasa--the rasa dance; kahan--where; nrtya-gita-hasa--dancing, music and laughing; kahan--where; prabhu--My Lord; madana-mohana--the enchanter of Madana (Cupid).

TRANSLATION

Sri Caitanya Mahaprabhu used to lament by saying, "Where is Sri Krsna, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamuna? Where is the rasa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

TEXT 57

TEXT

uthila nana bhavavega, mane haila udvega,
ksana-matra nare gonaite
prabala virahanale, dhairya haila talamale,
nana sloka lagila padite

SYNONYMS

uthila--arose; nana--various; bhava-avega--forces of emotion; mane--in the mind; haila--there was; udvega--anxiety; ksana-matra--even for a moment; nare--not able; gonaite--to pass; prabala--powerful; viraha-anale--in the fire of separation; dhairya--patience; haila--became; talamale--tottering; nana--various; sloka--verses; lagila--began; padite--to recite.

TRANSLATION

In this way various ecstatic emotions evolved, and the Lord's mind filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

TEXT 58

TEXT

amuny adhanyani dinantarani
hare tvad-alokanam antarena
anatha-bandho karunaika-sindho
ha hanta ha hanta katham nayami

SYNONYMS

amuni--all those; adhanyani--inauspicious; dina-antarani--other days; hare--O My Lord; tvat--of You; alokanam--seeing; antarena--without; anatha-bandho--O friend of the helpless; karuna-eka-sindho--O only ocean of mercy; ha hanta--alas; ha hanta--alas; katham--how; nayami--shall I pass.

TRANSLATION

" 'O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

PURPORT

This is a verse from Krsna-karnamrta (41), by Bilvamangala Thakura.

TEXT 59

TEXT

tomara darsana-vine, adhanya e ratri-dine,
ei kala na yaya katana
tumi anathera bandhu, apara karuna-sindhu,
krpa kari' deha darasana

SYNONYMS

tomara--Your; darsana--audience; vine--without; adhanya--inauspicious; e--this; ratri-dine--night and day; ei kala--this time; na yaya--does not go; katana--passing; tumi--You; anathera bandhu--friend of the helpless; apara--unlimited; karuna-sindhu--ocean of mercy; krpa kari'--showing mercy; deha--kindly give; darasana--audience.

TRANSLATION

"All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

TEXT 60

TEXT

uthila bhava-capala, mana ha-ila cancala,
bhavera gati bujhana na yaya
adarsane pode mana, kemane paba darasana,
krsna-thani puchena upaya

SYNONYMS

uthila--arose; bhava-capala--restlessness of ecstatic emotion; mana--mind; ha-ila--became; cancala--agitated; bhavera--of ecstatic emotion; gati--the course; bujhana--understanding; na yaya--not possible; adarsane--without seeing; pode--burns; mana--the mind; kemane--how; paba--I shall get; darasana--audience; krsna-thani--from Krsna; puchena--inquires; upaya--the means.

TRANSLATION

In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could not meet the Supreme Personality of Godhead, Krsna, His mind burned. He began to ask Krsna of the means by which He could reach Him.

TEXT 61

TEXT

tvac-chaisavam tri-bhuvanadbhutam ity avehi
mac-capalam ca tava va mama vadhigamyam
tat kim karomi viralam murali-vilasi
mugdham mukhambujam udiksitum iksanabhyam

SYNONYMS

tvat--Your; saisavam--early age; tri-bhuvana--within the three worlds; adbhutam--wonderful; iti--thus; avehi--know; mat-capalam--My unsteadiness; ca--and; tava--of You; va--or; mama--of Me; va--or; adhigamyam--to be understood; tat--that; kim--what; karomi--I do; viralam--in solitude; murali-vilasi--O player of the flute; mugdham--attractive; mukha-ambujam--lotuslike face; udiksitum--to see sufficiently; iksanabhyam--by the eyes.

TRANSLATION

" 'O Krsna, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is another quote from the Krsna-karnamrta (32), of Bilvamangala Thakura.

TEXT 62

TEXT

tomara madhuri-bala, tate mora capala,
ei dui, tumi ami jani
kahan karon kahan yan, kahan gele toma pan,
taha more kaha ta' apani

SYNONYMS

tomara--Your; madhuri-bala--strength of sweetness; tate--in that; mora--My; capala--impotence; ei--these; dui--two; tumi--You; ami--I; jani--know; kahan--where; karon--I do; kahan--where; yan--I go; kahan--where; gele--by going; toma--You; pan--I can get; taha--that; more--unto Me; kaha--please speak; ta' apani--You.

TRANSLATION

"My dear Krsna, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know

what to do or where to go. Where can I find You? I am asking You to give directions."

TEXT 63

TEXT

nana-bhavera prabalya, haila sandhi-sabalya,
bhave-bhave haila maha-rana
autsukya, capalya, dainya, rosamarsa adi sainya,
premonmada----sabara karana

SYNONYMS

nana--various; bhavera--of ecstasies; prabalya--the force; haila--there was; sandhi--meeting; sabalya--contradiction; bhave-bhave--between ecstasies; haila--there was; maha-rana--a great fight; autsukya--eagerness; capalya--impotence; dainya--humility; rosa-amarsa--anger and impatience; adi--all these; sainya--soldiers; prema-unmada--madness in love; sabara--of all; karana--the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In the Bhakti-rasamrta-sindhu it is stated that when similar ecstasies from separate causes meet, they are called svarupa-sandhi. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called bhinna-rupa-sandhi, the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies--fear and happiness, regret and happiness--is called meeting (sandhi). The word sabalya refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called sabalya. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called autsukya, or eagerness. If such eagerness is present, one's mouth dries up and one becomes restless. One also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (capalya). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called rosa. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called amarsa. In this state of mind, one perspires, acquires a headache, fades in bodily color and experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

TEXT 64

TEXT

matta-gaja bhava-gana, prabhura deha----iksu-vana,

gaja-yuddhe vanera dalana
prabhura haila divyonmada, tanu-manera avasada,
bhavavese kare sambodhana

SYNONYMS

matta-gaja--mad elephant; bhava-gana--symptoms of ecstasy; prabhura--of the Lord; deha--body; iksu-vana--sugarcane forest; gaja-yuddhe--in the fight of the elephants; vanera--of the forest; dalana--trampling; prabhura--of the Lord; haila--was; divya-unmada--transcendental madness; tanu-manera--of the mind and body; avasada--despondency; bhava-avese--on account of absorption in ecstasy; kare--does; sambodhana--addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

TEXT 65

TEXT

he deva he dayita he bhuvanaika-bandho
he krsna he capala he karunaika-sindho
he natha he ramana he nayanabhirama
ha ha kada nu bhavitasi padam drsor me

SYNONYMS

he deva--O Lord; he dayita--O most dear; he bhuvana-eka-bandho--O only friend of the universe; he krsna--O Lord Krsna; he capala--O restless one; he karuna-eka-sindho--O ocean of mercy; he natha--O My Lord; he ramana--O My enjoyer; he nayana-abhirama--O most beautiful to My eyes; ha ha--alas; kada--when; nu--certainly; bhavita asi--will You be; padam--the dwelling place; drsoh me--of My vision.

TRANSLATION

" 'O My Lord! O dearest one! O only friend of the universe! O Krsna, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?' "

PURPORT

This is text 40 of Krsna-karnamrta.

TEXT 66

TEXT

unmadera laksana, karaya krsna-sphurana,
bhavavese uthe pranaya mana
solluntha-vacana-riti, mana, garva, vyaja-stuti,
kabhu ninda, kabhu va sammana

SYNONYMS

unmadera laksana--the symptoms of madness; karaya--causes; krsna--Lord Krsna; sphurana--impetus; bhava-avese--in an ecstatic condition; uthe--awakens; pranaya--love; mana--disdain; solluntha-vacana--of disrespect by sweet words; riti--the way; mana--honor; garva--pride; vyaja-stuti--indirect prayer; kabhu--sometimes; ninda--blasphemy; kabhu--sometimes; va--or; sammana--honor.

TRANSLATION

The symptoms of madness served as an impetus for remembering Krsna. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Sri Krsna was sometimes blasphemed and sometimes honored.

PURPORT

The word unmada is explained in the Bhakti-rasamrta-sindhu as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of unmada are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word pranaya is explained thus: When there is a possibility of receiving direct honor but it is avoided, that love is called pranaya. Srila Rupa Gosvami, in his Ujjvala-nilamani, explains the word mana thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, mana is experienced.

TEXT 67

TEXT

tumi deva----krida-rata, bhuvanera nari yata,
tahe kara abhista kridana
tumi mora dayita, mote vaise tomara cita,
mora bhagye kaile agamana

SYNONYMS

tumi--You; deva--the Supreme Lord; krida-rata--engaged in Your pastimes; bhuvanera--of all the universes; nari--women; yata--all; tahe--in those pastimes; kara--You do; abhista--desired; kridana--acting; tumi--You; mora--My; dayita--merciful; mote--to Me; vaise--rest; tomara--Your; cita--mind; mora--My; bhagye--by fortune; kaile--You have made; agamana--appearance.

TRANSLATION

"My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

TEXT 68

TEXT

bhuvanera nari-gana, saba' kara akarsana,
tahan kara saba samadhana
tumi krsna----citta-hara, aiche kona pamara,
tomare va keba kare mana

SYNONYMS

bhuvanera--of all the universe; nari-gana--women; saba'--all; kara--You do; akarsana--attraction; tahan--there; kara--You made; saba--all; samadhana--adjustment; tumi--You; krsna--Lord Krsna; citta-hara--the enchanter of the mind; aiche--in that way; kona--some; pamara--debauchee; tomare--You; va--or; keba--who; kare--does; mana--honor.

TRANSLATION

"My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Krsna, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

TEXT 69

TEXT

tomara capala-mati, ekatra na haya sthiti,
ta'te tomara nahi kichu dosa
tumi ta' karuna-sindhu, amara parana-bandhu,
tomaya nahi mora kabhu rosa

SYNONYMS

tomara--Your; capala-mati--restless mind; ekatra--in one place; na--never; haya--is; sthiti--established; ta'te--in that; tomara--Your; nahi--there is not; kichu--any; dosa--fault; tumi--You are; ta'--certainly; karuna-sindhu--the ocean of mercy; amara--My; parana-bandhu--friend of the heart; tomaya--toward You; nahi--there is not; mora--My; kabhu--any time; rosa--anger.

TRANSLATION

"My dear Krsna, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

TEXT 70

TEXT

tumi natha----vraja-prana, vrajera kara paritrana,
bahu karye nahi avakasa
tumi amara ramana, sukha dite agamana,
e tomara vaidagdhya-vilasa

SYNONYMS

tumi--You; natha--the master; vraja-prana--the life of Vrajabhumi (Vrndavana); vrajera--of Vraja; kara--do; paritrana--deliverance; bahu--many; karye--in activities; nahi--there is not; avakasa--rest; tumi--You; amara--My; ramana--enjoyer; sukha--happiness; dite--to give; agamana--appearing; e--this; tomara--Your; vaidagdhya-vilasa--activities of expert transactions.

TRANSLATION

"My dear Lord, You are the master and the life and soul of Vrndavana. Kindly arrange for the deliverance of Vrndavana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word vaidagdhya means that one is very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

TEXT 71

TEXT

mora vakya ninda mani, krsna chadi' gela jani,
suna, mora e stuti-vacana
nayanera abhirama, tumi mora dhana-prana,
ha-ha punah deha darasana

SYNONYMS

mora--My; vakya--words; ninda--blasphemy; mani--accepting; krsna--Lord Krsna; chadi'--giving up; gela--went away; jani--I know; suna--hear; mora--My; e--this; stuti-vacana--words of praise; nayanera--of the eyes; abhirama--the satisfaction; tumi--You are; mora--My; dhana-prana--wealth and life; ha-ha--alas; punah--again; deha--give Me; darasana--audience.

TRANSLATION

"Taking My words as defamation, Lord Krsna has left Me. I know that He is gone, but kindly hear My prayers in praise. You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again."

TEXT 72

TEXT

stambha, kampa, prasveda, vaivarnya, asru, svara-bheda,
deha haila pulake vyapita
hase, kande, nace, gaya, uthi' iti uti dhaya,
ksane bhume padiya murcchita

SYNONYMS

stambha--being stunned; kampa--trembling; prasveda--perspiration; vaivarnya--fading away of the color; asru--tears; svara-bheda--choking of the voice; deha--body; haila--was; pulake--in joy; vyapita--pervaded; hase--laughs; kande--cries; nace--dances; gaya--sings; uthi'--getting up; iti uti--here and there; dhaya--runs; ksane--sometimes; bhume--on the ground; padiya--falling down; murcchita--unconscious.

TRANSLATION

There were different transformations of the body of Lord Caitanya Mahaprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahaprabhu would laugh, sometimes cry, sometimes

dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In the Bhakti-rasamrta-sindhu, eight kinds of transcendental change taking place in the body are described. Stambha, being stunned, refers to the mind's becoming transcendentally absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition the power of speech is lost, and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. Kampa, trembling of the body, is mentioned in the Bhakti-rasamrta-sindhu as a result of a special kind of fear, anger and joy. This is called vepathu, or kampa. When the body begins to perspire because of joy, fear and anger combined, this is called sveda. Vaivarnya is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. Asru is explained in the Bhakti-rasamrta-sindhu as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of asru. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called gadgada. Sri Caitanya Mahaprabhu refers to gadgada-ruddhaya gira, or "a faltering voice." In the Bhakti-rasamrta-sindhu, pulaka is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called pulaka.

TEXT 73

TEXT

murcchaya haila saksatkara, uthi' kare huhunkara,
kahe----ei aila mahasaya
krsnera madhuri-gune, nana bhrama haya mane,
sloka padi' karaye niscaya

SYNONYMS

murcchaya--in the swoon; haila--there was; saksatkara--direct meeting; uthi'--getting up; kare--does; hu-hun-kara--tumultuous sound; kahe--says; ei--thus; aila--He has come; maha-asaya--the great personality; krsnera--of Lord Krsna; madhuri--sweetness; gune--by qualities; nana--various; bhrama--mistakes; haya--are; mane--in the mind; sloka--the verse; padi'--reciting; karaye--does; niscaya--ascertainment.

TRANSLATION

When Sri Caitanya Mahaprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Krsna, the great personality, is

present." In this way, because of Krsna's sweet qualities, Caitanya Mahaprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Krsna.

TEXT 74

TEXT

marah svayam nu madhura-dyuti-mandalam nu
madhuryam eva nu mano-nayanamrtam nu
veni-mrjo nu mama jivita-vallabho nu
krsno 'yam abhyudayate mama locanaya

SYNONYMS

marah--Cupid; svayam--personally; nu--whether; madhura--sweet; dyuti--of effulgence; mandalam--encirclement; nu--whether; madhuryam--sweetness; eva--even; nu--certainly; manah-nayana-amrtam--nectar for the mind and eyes; nu--whether; veni-mrjah--loosening of the hair; nu--whether; mama--My; jivita-vallabhah--the pleasure of the life and soul; nu--whether; krsnah--Lord Krsna; ayam--this; abhyudayate--manifests; mama--My; locanaya--for the eyes.

TRANSLATION

In the attitude of Radharani, Sri Caitanya Mahaprabhu addressed the gopis, " 'My dear friends, where is that Krsna, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopis, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?' "

PURPORT

This is another verse from the Krsna-karnamrta (68).

TEXT 75

TEXT

kiba ei saksat kama, dyuti-bimba murtiman,
ki madhurya svayam murtimanta
kiba mano-netrotsava, kiba prana-vallabha,
satya krsna aila netrananda

SYNONYMS

kiba--whether; ei--this; saksat--directly; kama--Cupid; dyuti-bimba--reflection of the effulgence; murtiman--personified; ki--whether; madhurya--sweetness; svayam--personally; murtimanta--personified; kiba--whether; manah-netra-utsava--festival of the mind and eyes; kiba--whether; prana-vallabha--My life and soul; satya--truly; krsna--Lord Krsna; aila--has come; netra-ananda--the pleasure of My eyes.

TRANSLATION

Sri Caitanya Mahaprabhu then would begin to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Krsna actually come before My eyes ?"

TEXT 76

TEXT

guru----nana bhava-gana, sisya----prabhura tanu-mana,
nana rite satata nacaya
nirveda, visada, dainya, capalya, harsa, dhairya, manyu,
ei nrtye prabhura kala yaya

SYNONYMS

guru--the teacher; nana--various; bhava-gana--ecstasies; sisya--disciples; prabhura--of Lord Caitanya; tanu-mana--body and mind; nana--various; rite--in ways; satata--always; nacaya--causes to dance; nirveda--despondency; visada--moroseness; dainya--humility; capalya--restlessness; harsa--joy; dhairya--endurance; manyu--anger; ei--this; nrtye--in dancing; prabhura--of the Lord; kala--time; yaya--passes.

TRANSLATION

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahaprabhu--including despondency, moroseness, humility, restlessness, joy, endurance and anger--all instructed His body and mind. In this way, Sri Caitanya Mahaprabhu passed His time.

TEXT 77

TEXT

candidasa, vidyapati, rayera nataka-giti,
karnamrta, sri-gita-govinda
svarupa-ramananda-sane, mahaprabhu ratri-dine,
gaya, sune----parama ananda

SYNONYMS

candidasa--the poet Candidasa; vidyapati--the poet Vidyapati; rayera--of the poet Raya Ramananda; nataka--the Jagannatha-vallabha-nataka; giti--songs; karnamrta--the Krsna-karnamrta of Bilvamangala Thakura; sri-gita-govinda--the Gita-govinda, by Jayadeva Gosvami; svarupa--Svarupa Damodara; ramananda-sane--with Raya Ramananda; mahaprabhu--Lord Caitanya Mahaprabhu; ratri-dine--day and night; gaya--sings; sune--hears; parama ananda--with great pleasure.

TRANSLATION

He also passed His time reading the books and singing the songs of Candidasa and Vidyapati, and listening to quotations from the Jagannatha-vallabha-nataka, Krsna-karnamrta and Gita-govinda. Thus in the association of Svarupa Damodara and Raya Ramananda, Sri Caitanya Mahaprabhu passed His days and nights chanting and hearing with great pleasure.

TEXT 78

TEXT

purira vatsalya mukhya, ramanandera suddha-sakhya,
govindadyera suddha-dasya-rasa

gadadhara, jagadananda, svarupera mukhya rasananda,
ei cari bhave prabhu vasa

SYNONYMS

purira--of Paramananda Puri; vatsalya--paternal affection; mukhya--chiefly; ramanandera--of Raya Ramananda; suddha-sakhya--pure fraternity; govinda-adyera--of Govinda and others; suddha-dasya-rasa--the pure and unalloyed mellow of service; gadadhara--Gadadhara Pandita; jagadananda--Jagadananda Pandita; svarupera--of Svarupa Damodara; mukhya--chiefly; rasa-ananda--tasting the pleasure of conjugal love; ei--these; cari--in four; bhave--ecstatic conditions; prabhu--the Lord; vasa--became obliged.

TRANSLATION

Among His associates, Lord Caitanya Mahaprabhu enjoyed paternal loving affection from Paramananda Puri, friendly affection with Ramananda Raya, unalloyed service from Govinda and others, and humors of conjugal love with Gadadhara, Jagadananda and Svarupa Damodara. Sri Caitanya Mahaprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramananda Puri is said to have been Uddhava in Vrndavana. His affections with Sri Caitanya Mahaprabhu were on the platform of paternal love. This was because Paramananda Puri happened to be the Godbrother of the spiritual master of Sri Caitanya Mahaprabhu. Similarly, Ramananda Raya, who is considered an incarnation of Arjuna and by some an incarnation of Visakhadevi, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadadhara Pandita, Jagadananda and Svarupa Damodara, Caitanya Mahaprabhu enjoyed the ecstatic conditions of Srimati Radharani in Her conjugal relationship with Krsna. Absorbed in these four transcendental mellows, Sri Caitanya Mahaprabhu resided in Jagannatha Puri, feeling very much obliged to His devotees.

TEXT 79

TEXT

lilasuka----martya-jana, tanra haya bhavodgama,
isvare se----ki iha vismaya
tahe mukhya-rasasraya, ha-iyachena mahasaya,
tate haya sarva-bhavodaya

SYNONYMS

lila-suka--Bilvamangala Thakura; martya-jana--a person of this world; tanra--of him; haya--there is; bhava-udgama--manifestation of different ecstasies; isvare--in the Supreme Lord; se--that; ki--what; iha--here; vismaya--astonishing; tahe--in that; mukhya--chief; rasa-asraya--mellows,; ha-iyachena--has become; maha-asaya--the great personality Sri Caitanya Mahaprabhu; tate--therefore; haya--there is; sarva-bhava-udaya--a manifestation of all ecstasies.

TRANSLATION

Lilasuka [Bilvamangala Thakura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In

the ecstatic mood of conjugal love, Sri Caitanya Mahaprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Lilasuka is Bilvamangala Thakura Gosvami. He was a South Indian, a brahmana, and his former name was Silhana Misra. When he was a householder, he became attracted to a prostitute named Cintamani, but eventually he took her advice and became renounced. Thus he wrote a book named Santi-sataka, and later, by the mercy of Lord Krsna and the Vaisnavas, he became a great devotee. Thus he became famous as Bilvamangala Thakura Gosvami. On that elevated platform he wrote a book named Krsna-karnamrta, which is very famous amongst Vaisnavas. Since he exhibited so many ecstatic symptoms, people used to call him Lilasuka.

TEXT 80

TEXT

purve vraja-vilase, yei tina abhilase,
yatneha asvada na haila
sri-radhara bhava-sara, apane kari' angikara,
sei tina vastu asvadila

SYNONYMS

purve--formerly; vraja-vilase--in the pastimes of Vrndavana; yei tina--those three; abhilase--in desires; yatneha--by great endeavor; asvada--taste; na haila--there was not; sri-radhara--of Srimati Radharani; bhava-sara--the essence of the ecstasy; apane--personally; kari'--making; angikara--acceptance; sei--those; tina vastu--three subjects; asvadila--tasted.

TRANSLATION

During His previous pastimes in Vrndavana, Lord Krsna desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Srimati Radharani. Therefore, in order to taste them, Sri Krsna accepted the position of Srimati Radharani in the form of Sri Caitanya Mahaprabhu.

TEXT 81

TEXT

apane kari' asvadane, sikhaila bhakta-gane,
prema-cintamanira prabhu dhani
nahi jane sthanasthana, yare tare kaila dana,
mahaprabhu----data-siromani

SYNONYMS

apane--personally; kari'--doing; asvadane--tasting; sikhaila--He taught; bhakta-gane--to His direct disciples; prema-cintamanira--of the touchstone of love of Godhead; prabhu--the Lord; dhani--capitalist; nahi--does not; jane--know; sthana-asthana--the proper place or improper place; yare--to whomever; tare--to him; kaila--made; dana--charity; mahaprabhu--Sri Caitanya Mahaprabhu; data-siromani--the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahaprabhu taught His direct disciples the process. Sri Caitanya Mahaprabhu is a wealthy capitalist possessing the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Sri Caitanya Mahaprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After making unlimited amounts of gold, the touchstone remains the same. Similarly, Sri Caitanya Mahaprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Krsna consciousness movement, following in the footsteps of Sri Caitanya Mahaprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 82

TEXT

ei gupta bhava-sindhu, brahma na paya eka bindu,
hena dhana vilaila samsare
aiche dayalu avatara, aiche data nahi ara,
guna keha nare varnibare

SYNONYMS

ei--this; gupta--confidential; bhava-sindhu--ocean of ecstasies; brahma--Lord Brahma; na--does not; paya--get; eka--one; bindu--drop; hena--such; dhana--wealth; vilaila--distributed; samsare--all over the world; aiche--such; dayalu--merciful; avatara--incarnation; aiche--such; data--charitable donor; nahi--there is not; ara--anyone else; guna--this quality; keha--anyone; nare--not able; varnibare--to describe.

TRANSLATION

No one, not even Lord Brahma, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Sri Caitanya Mahaprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Sri Caitanya Mahaprabhu. There is no greater donor. Who can describe His transcendental qualities?

TEXT 83

TEXT

kahibara katha nahe, kahile keha na bujhaye,
aiche citra caitanyera ranga
sei se bujhite pare, caitanyera krpa yanre,
haya tanra dasanudasa-sanga

SYNONYMS

kahibara katha nahe--not a subject matter to describe freely; kahile--if spoken; keha--someone; na bujhaye--not understands; aiche--in that way; citra--wonderful; caitanyera--of Sri Caitanya Mahaprabhu; ranga--pastimes; sei se--whoever; bujhite--to understand; pare--is able; caitanyera--of Lord Sri Caitanya Mahaprabhu; krpa--the mercy; yanre--unto whom; haya--becomes; tanra--His; dasa-anudasa-sanga--association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Sri Caitanya Mahaprabhu. Unto one who is able to understand, Sri Caitanya Mahaprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Srimati Radharani. Unfit persons who utilize them are perverted into the sahajiya, baula and other sampradayas. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Sri Caitanya Mahaprabhu and His pure devotees. One must be fit to understand the purport of Sri Caitanya Mahaprabhu's activities.

TEXT 84

TEXT

caitanya-lila-ratna-sara, svarupera bhandara,
tenho thuila raghunathera kanthe
tahan kichu ye sunilun, taha ihan vistarilun,
bhakta-gane dilun ei bhete

SYNONYMS

caitanya-lila--the pastimes of Lord Caitanya; ratna-sara--the topmost jewel; svarupera--of Svarupa Damodara; bhandara--of the storehouse; tenho--he; thuila--kept; raghunathera kanthe--in the throat of Raghunatha dasa Gosvami; tahan--there; kichu ye--whatever little; sunilun--I have heard; taha--that only; ihan--in this book; vistarilun--I have described; bhakta-gane--to the pure devotees; dilun--I gave; ei--this; bhete--presentation.

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are the topmost of jewels. They have been kept in the storehouse of Svarupa Damodara Gosvami, who has explained them to Raghunatha dasa Gosvami, who has repeated them to me. Whatever little I have heard from Raghunatha dasa Gosvami I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Sri Caitanya Mahaprabhu were noted by His personal secretary Svarupa Damodara and repeated to Raghunatha dasa Gosvami, who memorized them. Whatever Krsnadasa Kaviraja Gosvami heard is recorded in Sri Caitanya-caritamrta. This is called the parampara system, from Sri Caitanya Mahaprabhu to Svarupa Damodara to Raghunatha dasa Gosvami to Kaviraja Gosvami.

Krsnadasa Kaviraja Gosvami has distributed this information in his book Caitanya-caritamrta. In other words, Caitanya-caritamrta is the essence of the instruction given through the parampara system of the disciplic succession stemming from Sri Caitanya Mahaprabhu.

TEXT 85

TEXT

yadi keha hena kaya, grantha kaila sloka-maya,
itara jane naribe bujhite
prabhura yei acarana, sei kari varnana,
sarva-citta nari aradhite

SYNONYMS

yadi--if; keha--someone; hena--thus; kaya--says; grantha--this book; kaila--is made; sloka-maya--with various Sanskrit verses; itara--ordinary; jane--persons; naribe bujhite--will not be able to understand; prabhura--of Lord Sri Caitanya Mahaprabhu; yei--whatever; acarana--activities; sei--that; kari--I do; varnana--description; sarva-citta--all hearts; nari--I am unable; aradhite--to please.

TRANSLATION

If one says that Sri Caitanya-caritamrta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Sri Caitanya Mahaprabhu and that for me to satisfy everyone is not possible.

PURPORT

Srila Kaviraja Gosvami and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous acaryas and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Sri Caitanya Mahaprabhu's pastimes recorded in Caitanya-caritamrta are studied in universities and scholastic circles from a literary and historical point of view, but actually Caitanya-caritamrta is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Sri Caitanya Mahaprabhu.

TEXT 86

TEXT

nahi kahan savirodha, nahi kahan anurodha,
sahaja vastu kari vivarana
yadi haya ragoddesa, tahan haye avesa,
sahaja vastu na yaya likhana

SYNONYMS

nahi--there is not; kahan--anywhere; sa-virodha--opposing element; nahi--there is not; kahan--anywhere; anurodha--acceptance of someone's opinion; sahaja--simple; vastu--substance; kari--I do; vivarana--description; yadi--if; haya--there is; raga-uddesa--someone's attraction or obstruction; tahan--there;

haye--becoming; avesa--involved; sahaja--simple; vastu--substance; na yaya--is not possible; likhana--the writing.

TRANSLATION

In this Caitanya-caritamrta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

PURPORT

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Sri Caitanya Mahaprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the Caitanya-caritamrta. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

TEXT 87

TEXT

yeba nahi bujhe keha, sunite sunite seha,
ki adbhuta caitanya-carita
krsne upajibe priti, janibe rasera riti,
sunilei bada haya hita

SYNONYMS

yeba--whoever; nahi--does not; bujhe--understand; keha--someone; sunite sunite--hearing and hearing; seha--he; ki--what; adbhuta--wonderful; caitanya-carita--pastimes of Lord Sri Caitanya Mahaprabhu; krsne--unto Krsna; upajibe--will develop; priti--love; janibe--he will understand; rasera--of transcendental mellows; riti--the ways; sunilei--simply by hearing; bada--great; haya--there is; hita--benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Krsna. Gradually one will come to understand the loving affairs between Krsna and the gopis and other associates of Vrndavana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

TEXT 88

TEXT

bhagavata----sloka-maya, tika tara samskrta haya,
tabu kaiche bujhe tri-bhuvana
ihan sloka dui cari, tara vyakhya bhasa kari,
kene na bujhibe sarva-jana

SYNONYMS

bhagavata--Srimad-Bhagavatam; sloka-maya--full of Sanskrit verses; tika--commentaries; tara--of that; samskrta--Sanskrit language; haya--there are; tabu--still; kaiche--how; bujhe--understands; tri-bhuvana--the whole world; ihan--in this; sloka--verses; dui cari--a few; tara--of them; vyakhya--explanation; bhasa--in simple language; kari--I do; kene--why; na--not; bujhibe--will understand; sarva-jana--all people.

TRANSLATION

In reply to those critics who say that Sri Caitanya-caritamrta is full of Sanskrit verses, it can be said that Srimad-Bhagavatam is also full of Sanskrit verses, as are the commentaries on Srimad-Bhagavatam. Nonetheless, Srimad-Bhagavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritamrta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

TEXT 89

TEXT

sesa-lilara sutra-gana, kailun kichu vivarana,
ihan vistarite citta haya
thake yadi ayuh-sesa, vistariba lila-sesa,
yadi mahaprabhura krpa haya

SYNONYMS

sesa-lilara--of the pastimes at the end; sutra-gana--the synopsis; kailun--I have done; kichu--some; vivarana--description; ihan--here; vistarite--to expand more and more; citta haya--there is a desire; thake--remains; yadi--if; ayuh-sesa--the end of life; vistariba--I shall describe; lila--pastimes; sesa--at the end; yadi--if; mahaprabhura--of Sri Caitanya Mahaprabhu; krpa--mercy; haya--there is.

TRANSLATION

I have already given a synopsis of all the facts and figures of Lord Sri Caitanya Mahaprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Sri Caitanya Mahaprabhu, I shall try to describe them again more elaborately.

TEXT 90

TEXT

ami vrddha jaratura, likhite kanpaye kara,
mane kichu smarana na haya
na dekhiye nayane, na suniye sravane,
tabu likhi'----e bada vismaya

SYNONYMS

ami--I; vrddha--old man; jara-atura--disturbed by invalidity; likhite--to write; kanpaye--trembles; kara--the hand; mane--in the mind; kichu--any; smarana--remembrance; na haya--there is not; na dekhiye--I cannot see; nayane--by the eyes; na suniye--I cannot hear; sravane--with the ears; tabu--still; likhi'--writing; e--this; bada vismaya--a great wonder.

TRANSLATION

I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

TEXT 91

TEXT

ei antya-lila-sara, sutra-madhye vistara,
kari' kichu karilun varnana
iha-madhye mari yabe, varnite na pari tabe,
ei lila bhakta-gana-dhana

SYNONYMS

ei antya-lila-sara--the essence of the antya-lila (Lord Caitanya's pastimes at the end); sutra-madhye--in the form of a synopsis; vistara--expansion; kari'--doing; kichu--something; karilun varnana--have described; iha-madhye--in the meantime; mari--I die; yabe--when; varnite--to describe; na pari--not able; tabe--then; ei lila--these pastimes; bhakta-gana-dhana--the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

TEXT 92

TEXT

sanksepe ei sutra kaila, yei ihan na likhila,
age taha kariba vistara
yadi tata dina jiye, mahaprabhura krpa haye,
iccha bhari' kariba vicara

SYNONYMS

sanksepe--in brief; ei sutra--these notes; kaila--I have made; yei--whatever; ihan--in this; na likhila--I could not write; age--in the future; taha--that; kariba--I shall make; vistara--expansion; yadi--if; tata--so many; dina--days; jiye--I live; mahaprabhura--of Sri Caitanya Mahaprabhu; krpa--the mercy; haye--there is; iccha bhari'--satisfying the desire; kariba--I shall do; vicara--consideration.

TRANSLATION

In this chapter I have briefly described the antya-lila. Whatever I have not described I shall describe extensively in the future. If by Sri Caitanya Mahaprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

TEXT 93

TEXT

chota bada bhakta-gana, vandon sabara sri-carana,
sabe more karaha santosa
svarupa-gosanira mata, rupa-raghunatha jane yata,
tai likhi' nahi mora dosa

SYNONYMS

chota--small; bada--great; bhakta-gana--devotees; vandon--I worship; sabara--all of them; sri-carana--the lotus feet; sabe--all of you; more--unto me; karaha--please do; santosa--satisfaction; svarupa-gosanira mata--the view of Svarupa Damodara Gosvami; rupa-raghunatha--Rupa and Raghunatha; jane--know; yata--all; tai--that; likhi'--writing; nahi--there is not; mora--my; dosa--fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarupa Damodara Gosvami and Rupa and Raghunatha dasa Gosvamis. I have neither added to nor subtracted from their version.

PURPORT

According to Srila Bhaktisiddhanta Sarasvati Thakura, there are three kinds of devotees, known as bhajana-vijna (experts in devotional service), bhajana-sila (devotees engaged in devotional service), and krsna-name diksita krsna-nama-kari (initiated devotees engaged in chanting). The author of Sri Caitanya-caritamrta begs the mercy of all these devotees and asks them to be pleased with him. He says, "Let the neophyte devotees--the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some smarta-brahmana--let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous acaryas like Svarupa Damodara, Raghunatha dasa Gosvami and Rupa Gosvami. I have only written what I have learned from them."

TEXT 94

TEXT

sri-caitanya, nityananda, advaitadi bhakta-vrnda,
sire dhari sabara carana
svarupa, rupa, sanatana, raghunathera sri-carana,
dhuli karon mastake bhusana

SYNONYMS

sri-caitanya--Sri Caitanya Mahaprabhu; nityananda--Lord Nityananda Prabhu; advaita-adi bhakta-vrnda--as well as personalities like Advaita Acarya and all the devotees; sire--on my head; dhari--taking; sabara--of all; carana--the lotus feet; svarupa--Srila Svarupa Damodara Gosvami; rupa--Srila Rupa Gosvami; sanatana--Srila Sanatana Gosvami; raghunathera--of Srila Raghunatha Gosvami; sri-carana--the lotus feet; dhuli--dust; karon--I do; mastake--on my head; bhusana--decoration.

TRANSLATION

According to the parampara system, I wish to take the dust from the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, and all the associates of Sri Caitanya Mahaprabhu like Svarupa Damodara, Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

TEXT 95

TEXT

pana yanra ajna-dhana, vrajera vaisnava-gana,
vandon tanra mukhya haridasa
caitanya-vilasa-sindhu-kallolera eka bindu,
tara kana kahe krsnadasa

SYNONYMS

pana--getting; yanra--whose; ajna-dhana--order; vrajera--of Vrndavana; vaisnava-gana--all the Vaisnavas; vandon--I worship; tanra--of them; mukhya--the chief; haridasa--Haridasa; caitanya-vilasa-sindhu--of the ocean of the pastimes of Lord Caitanya; kallolera eka bindu--one drop of one wave; tara--of it; kana--a particle only; kahe--describes; krsnadasa--Krsnadasa Kaviraja Gosvami.

TRANSLATION

Receiving orders from the above authorities and the Vaisnavas of Vrndavana, especially from Haridasa, the priest of Govindaji, I, Krsnadasa Kaviraja Gosvami, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Sri Caitanya Mahaprabhu.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahaprabhu.

Chapter 3
Lord Sri Caitanya Mahaprabhu's Stay at the House of Advaita Acarya

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura gives the following summary of the Third Chapter. After accepting the sannyasa order at Katwa, Sri Caitanya Mahaprabhu traveled continuously for three days in Radha-desa and, by the trick of Nityananda Prabhu, eventually came to the western side of Santipura. Sri Caitanya Mahaprabhu was induced to believe that the river Ganges was the Yamuna. When He was worshiping the sacred river, Advaita Prabhu arrived in a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His (Advaita's) house. There all the Navadvipa devotees, along with mother Sacidevi, came to see Sri Caitanya Mahaprabhu. This house was located at

Santipura. Mother Sacidevi cooked for Sri Caitanya Mahaprabhu and Nityananda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityananda Prabhu. In the evening there was a mass sankirtana at the house of Advaita Prabhu, and mother Sacidevi gave Sri Caitanya Mahaprabhu permission to leave. She requested Him to make Jagannatha Puri, Nilacala, His headquarters. Sri Caitanya Mahaprabhu granted His mother's request and, followed by Nityananda, Mukunda, Jagadananda and Damodara, left Santipura. Bidding farewell to mother Sacidevi, they all proceeded toward Jagannatha Puri, following the path of Chatrabhoga.

TEXT 1

TEXT

nyasam vidhayotpranayo 'tha gauro
vrndavanam gantu-mana bhramad yah
radhe bhraman santi-purim ayitva
lalasa bhaktair iha tam nato 'smi

SYNONYMS

nyasam--the regular ritualistic ceremonies of the sannyasa order; vidhaya--after accepting; utpranayah--arousal of intense love for Krsna; atha--thus; gaurah--Sri Caitanya Mahaprabhu; vrndavanam--to Vrndavana; gantu-manah--thinking of going; bhramat--apparently by mistake; yah--who; radhe--in the tract of land known as Radha; bhraman--wandering; santi-purim--to Santipura; ayitva--going; lalasa--enjoyed; bhaktaih--with the devotees; iha--here; tam--unto Him; natah asmi--I offer my respectful obeisances.

TRANSLATION

After accepting the sannyasa order of life, Lord Caitanya Mahaprabhu, out of intense love for Krsna, wanted to go to Vrndavana, but apparently by mistake He wandered in the Radha-desa. Later He arrived at Santipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Sri Caitanya Mahaprabhu.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Lord Nityananda Prabhu; jaya--all glories; advaita-candra--to Sri Advaita Gosani; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya, headed by Srivasa!

TEXT 3

TEXT

cabbisa vatsara-sesa yei magha-masa
tara sukla-pakse prabhu karila sannyasa

SYNONYMS

cabbisa--twenty-fourth; vatsara--of the year; sesa--at the end; yei--that; magha-masa--the month of Magha (January and February); tara--of that; sukla-pakse--in the waxing period of the moon; prabhu--the Lord; karila--accepted; sannyasa--the sannyasa order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Magha, Sri Caitanya Mahaprabhu accepted the sannyasa order during the waxing period of the moon.

TEXT 4

TEXT

sannyasa kari' premavese calila vrndavana
radha-dese tina dina karila bhramana

SYNONYMS

sannyasa kari'--after accepting the sannyasa order; prema-avese--in intense love for Krsna; calila--proceeded; vrndavana--toward Vrndavana-dhama; radha-dese--in the tract of land known as Radha; tina dina--continuously for three days; karila--did; bhramana--wandering.

TRANSLATION

After accepting the sannyasa order, Caitanya Mahaprabhu, out of intense love for Krsna, started for Vrndavana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Radha-desa.

PURPORT

The word Radha-desa comes from the word rastra, or "state." From rastra the perverted word radha has come. The part of Bengal on the western side of the Ganges is known as Radha-desa. Another name is Paundra-desa or Pendo-desa. The word pendo is a perverted form of the word paundra. It appears that the capital of Rastra-desa was situated in that part of Bengal.

TEXT 5

TEXT

ei sloka padi' prabhu bhavera avese
bhramite pavitra kaila saba radha-dese

SYNONYMS

ei sloka--this verse; padi'--reciting; prabhu--the Lord; bhavera--of ecstasy; avese--in a condition; bhramite--wandering; pavitra--purified; kaila--did; saba radha-dese--all of the tract of land known as Radha-desa.

TRANSLATION

Passing through the tract of land known as Radha-desa, Sri Caitanya Mahaprabhu recited the following verse in ecstasy.

TEXT 6

TEXT

etam sa asthaya paratma-nistham
adhyasitam purvatamair mahadbhih
aham tarisyami duranta-param
tamo mukundanghri-nisevayaiva

SYNONYMS

etam--this; sah--such; asthaya--being completely fixed in; para-atma-nistham--devotion to the Supreme Person, Krsna; adhyasitam--worshiped; purva-tamaih--by previous; mahadbhih--acaryas; aham--I; tarisyami--shall cross over; duranta-param--the insurmountable; tamah--the ocean of nescience; mukunda-anghri--of the lotus feet of Mukunda; nisevaya--by worship; eva--certainly.

TRANSLATION

"[As a brahmana from Avanti-desa said:] 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead."

PURPORT

In connection with this verse, which is a quotation from Srimad-Bhagavatam (11.23.57), Srila Bhaktisiddhanta Sarasvati Thakura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyasa is a regulative principle. If one accepts the sannyasa order, his main business is to devote his life completely to the service of Mukunda, Krsna. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a sannyasi. It is not simply a matter of changing dress. In Bhagavad-gita (6.1) it is also stated, anasritah karma-phalam karyam karma karoti yah. sa sannyasi ca yogi ca: one who works devotedly for the satisfaction of Krsna is a sannyasi. The dress is not sannyasa, but the attitude of service to Krsna is.

The word paratma-nistha means being a devotee of Lord Krsna. Paratma, the Supreme Person, is Krsna. Isvarah paramah krsnah sac-cid-ananda-vigrahah. Those who are completely dedicated to the lotus feet of Krsna in service are actually sannyasis. As a matter of formality, the devotee accepts the sannyasa dress as previous acaryas did. He also accepts the three dandas. Later Visnusvami considered that accepting the dress of a tridandi was paratma-nistha. Therefore sincere devotees add another danda, the jiva-danda, to the three existing dandas. The Vaisnava sannyasi is known as a tridandi-sannyasi. The Mayavadi sannyasi accepts only one danda, not understanding the purpose of tri-danda. Later, many persons in the community of Siva Svami gave up the atma-nistha (devotional service) of the Lord and followed the path of Sankaracarya. Instead of accepting 108 names, those in the Siva Svami sampradaya follow the path of Sankaracarya and accept the ten names of sannyasa. Although Sri Caitanya Mahaprabhu accepted the then-existing order of sannyasa (namely eka-danda), He still recited a verse from Srimad-Bhagavatam about the tridanda-sannyasa

accepted by the brahmana of Avantipura. Indirectly He declared that within that eka-danda, one danda, four dandas existed as one. Accepting ekadanda-sannyasa without paratma-nistha (devotional service to Lord Krsna) is not acceptable to Sri Caitanya Mahaprabhu. In addition, according to the exact regulative principles, one should add the jiva-danda to the tri-danda. These four dandas, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the ekadandi-sannyasis of the Mayavada school are not devoted to the service of Krsna, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Mayavadi sannyasis, not knowing that Sri Caitanya Mahaprabhu was a tridandi, think of Caitanya Mahaprabhu as an ekadandi-sannyasi. This is due to their vivarta, bewilderment. In Srimad-Bhagavatam there is no such thing as an ekadandi-sannyasi; indeed, the tridandi-sannyasi is accepted as the symbolic representation of the sannyasa order. By citing this verse from Srimad-Bhagavatam, Sri Caitanya Mahaprabhu accepted the sannyasa order recommended in Srimad-Bhagavatam. The Mayavadi sannyasis, who are enamored of the external energy of the Lord, cannot understand the mind of Sri Caitanya Mahaprabhu.

To date, all the devotees of Sri Caitanya Mahaprabhu, following in His footsteps, accept the sannyasa order and keep the sacred thread and tuft of unshaved hair. The ekadandi-sannyasis of the Mayavadi school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridanda-sannyasa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The acaryas who advocate the daiva-varnasrama (the social order of catur-varnyam mentioned in the Bhagavad-gita) do not accept the proposition of asura-varnasrama, which maintains that the social order of varna is indicated by birth.

The most intimate devotee of Sri Caitanya Mahaprabhu, namely Gadadhara Pandita, accepted tridanda-sannyasa and also accepted Madhava Upadhyaya as his tridandi-sannyasi disciple. It is said that from this Madhavacarya the sampradaya known in western India as the Vallabhacarya sampradaya has begun. Srila Gopala Bhatta Gosvami, who is known as a smrty-acarya in the Gaudiya-Vaisnava-sampradaya, later accepted the tridanda-sannyasa order from Tridandipada Prabodhananda Sarasvati. Although acceptance of tridanda-sannyasa is not distinctly mentioned in the Gaudiya Vaisnava literature, the first verse of Srila Rupa Gosvami's Upadesamrta advocates that one should accept the tridanda-sannyasa order by controlling the six forces:

vaco vegam manasah krodha-vegam
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvami and is competent to accept disciples all over the world." The followers of Sri Caitanya Mahaprabhu never accepted the Mayavada order of sannyasa, and for this they cannot be blamed. Sri Caitanya Mahaprabhu accepted Sridhara Svami, who was a tridandi-sannyasi, but the Mayavadi sannyasis, not understanding Sridhara Svami, sometimes think that Sridhara Svami belonged to the Mayavada ekadanda-sannyasa community. Actually this was not the case.

TEXT 7

TEXT

prabhu kahe----sadhu ei bhiksura vacana
mukunda sevana-vrata kaila nirdharana

SYNONYMS

prabhu kahe--the Lord said; sadhu--very much purified; ei--this; bhiksura--of the mendicant; vacana--words; mukunda--Lord Krsna; sevana-vrata--decision to serve; kaila--made; nirdharana--indication.

TRANSLATION

Sri Caitanya Mahaprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

TEXT 8

TEXT

paratma-nistha-matra vesa-dharana
mukunda-sevaya haya samsara-tarana

SYNONYMS

para-atma-nistha-matra--only for the determination to serve Krsna; vesa-dharana--changing the dress; mukunda-sevaya--by serving Mukunda; haya--there is; samsara-tarana--liberation from this materiai bondage.

TRANSLATION

The real purpose of accepting sannyasa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT

In this connection, Srila Bhaktivinoda Thakura says that Sri Caitanya Mahaprabhu accepted the sannyasa order and recommended the determination of the Avantipura bhiksu to engage in the service of Mukunda. He accepted the brahmana's version due to his determination to serve Mukunda. The sannyasi dress is actually an attraction for material formality. Sri Caitanya Mahaprabhu did not like such formality, but He wanted the essence of it--service to Mukunda. Such determination in any condition is paratma-nistha. That is required. The conclusion is that the sannyasa order depends not on the dress but the determination to serve Mukunda.

TEXT 9

TEXT

sei vesa kaila, ebe vrndavana giya
krsna-nisevana kari nibhrte vasiya

SYNONYMS

sei--that; vesa--dress; kaila--accepted; ebe--now; vrndavana--to Vrndavana-dhama; giya--going; krsna-nisevana--service to the Lord; kari--I shall execute; nibhrte--in a solitary place; vasiya--sitting.

TRANSLATION

After accepting the sannyasa order, Sri Caitanya Mahaprabhu decided to go to Vrndavana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

TEXT 10

TEXT

eta bali' cale prabhu, premonmadera cihna
dik-vidik-jnana nahi, kiba ratri-dina

SYNONYMS

eta bali'--saying this; cale prabhu--the Lord began to proceed; prema-unmadera cihna--the symptoms of ecstatic love; dik-vidik-jnana--knowledge of the right direction or wrong direction; nahi--there is not; kiba--whether; ratri-dina--night or day.

TRANSLATION

As Sri Caitanya Mahaprabhu was enroute to Vrndavana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

TEXT 11

TEXT

nityananda, acaryaratna, mukunda, tina jana
prabhu-pache-pache tine karena gamana

SYNONYMS

nityananda--Nityananda Prabhu; acaryaratna--Candrasekhara; mukunda--and Mukunda; tina jana--three persons; prabhu-pache-pache--following the Lord; tine--all three of them; karena gamana--go.

TRANSLATION

When Sri Caitanya Mahaprabhu went toward Vrndavana, Nityananda Prabhu, Candrasekhara and Prabhu Mukunda followed Him.

TEXT 12

TEXT

yei yei prabhu dekhe, sei sei loka
premavese 'hari' bale, khande duhkha-soka

SYNONYMS

yei yei--whoever; prabhu--the Lord; dekhe--sees; sei sei loka--those persons; prema-avese--in the ecstasy of love; hari bale--exclaim "Hari"; khande--pass over; duhkha-soka--all kinds of material unhappiness and lamentation.

TRANSLATION

When Sri Caitanya Mahaprabhu passed through Radha-desa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

TEXT 13

TEXT

gopa-balaka saba prabhuke dekhiya
'hari' 'hari' bali' dake ucca kariya

SYNONYMS

gopa-balaka saba--all the cowherd boys; prabhuke dekhiya--seeing the Lord; hari hari bali'--vibrating the sounds "Hari Hari"; dake--shout; ucca kariya--loudly.

TRANSLATION

All the cowherd boys who saw Sri Caitanya Mahaprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

TEXT 14

TEXT

suni' ta-sabara nikata gela gaurahari
'bala' 'bala' bale sabara sire hasta dhari'

SYNONYMS

suni'--hearing; ta-sabara--of all of them; nikata--near; gela--went; gaurahari--Sri Caitanya Mahaprabhu; bala bala--go on speaking, go on speaking; bale--He said; sabara--of all of them; sire hasta dhari'--keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting "Hari! Hari!" Sri Caitanya Mahaprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

TEXT 15

TEXT

ta'-sabara stuti kare,----tomara bhagyavan
krtartha karile more sunana hari-nama

SYNONYMS

ta'-sabara--of all of them; stuti kare--Lord Caitanya Mahaprabhu praised the behavior; tomara--you; bhagyavan--fortunate; krta-artha--successful; karile--you have made; more--to Me; sunana--by chanting; hari-nama--the holy name of Lord Hari.

TRANSLATION

Sri Caitanya Mahaprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

TEXT 16

TEXT

gupte ta-sabake ani' thakura nityananda
sikhaila sabakare kariya prabandha

SYNONYMS

gupte--in confidence; ta-sabake--unto all the cowherd boys; ani'--taking them; thakura nityananda--Nityananda Thakura; sikhaila--instructed; sabakare--all of them; kariya prabandha--by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityananda Prabhu instructed them as follows.

TEXT 17

TEXT

vrndavana-patha prabhu puchena tomare
ganga-tira-patha tabe dekhaiha tanre

SYNONYMS

vrndavana-patha--the path to Vrndavana; prabhu--the Lord; puchena--inquires; tomare--from you; ganga-tira-patha--the path on the bank of the Ganges; tabe--at that time; dekhaiha--please show; tanre--Him.

TRANSLATION

"If Sri Caitanya Mahaprabhu asks you about the path to Vrndavana, please show Him the path on the bank of the Ganges instead."

TEXTS 18-19

TEXT

tabe prabhu puchilena,----'suna, sisu-gana
kaha dekhi, kon pathe yaba vrndavana'

sisu saba ganga-tira-patha dekhaila
sei pathe avese prabhu gamana karila

SYNONYMS

tabe--thereafter; prabhu--the Lord; puchilena--inquired; suna--hear; sisu-gana--O boys; kaha dekhi--please tell Me; kon pathe--in which way; yaba--I shall go; vrndavana--to Vrndavana; sisu--the boys; saba--all; ganga-tira-patha--the

path on the bank of the Ganges; dekhaila--showed; sei--that; pathe--on the path; avese--in ecstasy; prabhu--the Lord; gamana karila--went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahaprabhu about the path to Vrndavana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

TEXT 20

TEXT

acaryaratnere kahe nityananda-gosani
sighra yaha tumi advaita-acaryera thani

SYNONYMS

acaryaratnere--to Candrasekhara Acarya; kahe--said; nityananda-gosani--Lord Nityananda Prabhu; sighra--immediately; yaha--go; tumi--you; advaita-acaryera thani--to the place of Advaita Acarya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Sri Nityananda Prabhu requested Acaryaratna [Candrasekhara Acarya] to go immediately to the house of Advaita Acarya.

TEXT 21

TEXT

prabhu laye yaba ami tanhara mandire
savadhane rahena yena nauka lana tire

SYNONYMS

prabhu laye--taking the Lord; yaba--shall go; ami--I; tanhara--of Him; mandire--to the house; savadhane--very carefully; rahena--let Him stay; yena--there; nauka--boat; lana--taking; tire--on the bank.

TRANSLATION

Sri Nityananda Gosvami told him, "I shall take Sri Caitanya Mahaprabhu to the bank of the Ganges at Santipura, and Advaita Acarya should carefully stay there on shore with a boat.

TEXT 22

TEXT

tabe navadvipe tumi kariha gamana
saci-saha lana aisa saba bhakta-gana

SYNONYMS

tabe--thereafter; navadvipe--to Navadvipa; tumi--you; kariha--should do; gamana--going; saci-saha--mother Saci; lana--taking along; aisa--come back; saba bhakta-gana--all the devotees.

TRANSLATION

"After that," Nityananda Prabhu continued, "I shall go to Advaita Acarya's house, and you should go to Navadvipa and return with mother Saci and all the other devotees."

TEXT 23

TEXT

tanre pathaiya nityananda mahasaya
mahaprabhura age asi' dila paricaya

SYNONYMS

tanre--him; pathaiya--sending; nityananda--Lord Nityananda; maha-asaya--the great personality; mahaprabhura--of Sri Caitanya Mahaprabhu; age--in front; asi'--coming; dila--gave; paricaya--introduction.

TRANSLATION

After sending Acaryaratna to the house of Advaita Acarya, Sri Nityananda Prabhu went before Lord Caitanya Mahaprabhu and gave notice of His coming.

TEXT 24

TEXT

prabhu kahe,----sripada, tomara kothake gamana
sripada kahe, tomara sange yaba vrndavana

SYNONYMS

prabhu kahe--the Lord inquired; sripada--sir; tomara--of You; kothake--where; gamana--going; sripada kahe--Nityananda Prabhu replied; tomara--You; sange--with; yaba--I shall go; vrndavana--toward Vrndavana.

TRANSLATION

Sri Caitanya Mahaprabhu was in ecstasy, and He asked where Nityananda Prabhu was going. Nityananda replied that He was going with Him toward Vrndavana.

TEXT 25

TEXT

prabhu kahe,----kata dure ache vrndavana
tenho kahena,----kara ei yamuna darasana

SYNONYMS

prabhu kahe--the Lord replied; kata dure--how far; ache--there is; vrndavana--Vrndavana-dhama; tenho kahena--He replied; kara--just do; ei--this; yamuna--Yamuna River; darasana--seeing.

TRANSLATION

When the Lord asked Nityananda Prabhu how far it was to Vrndavana, Nityananda replied, "Just see! Here is the river Yamuna."

TEXT 26

TEXT

eta bali' anila tanre ganga-sannidhane
avese prabhura haila gangare yamuna-jnane

SYNONYMS

eta bali'--saying this; anila--He brought; tanre--Him; ganga-sannidhane--near the Ganges; avese--in ecstasy; prabhura--of the Lord; haila--there was; gangare--of the river Ganges; yamuna-jnane--acceptance as the river Yamuna.

TRANSLATION

Saying this, Nityananda Prabhu took Caitanya Mahaprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamuna.

TEXT 27

TEXT

aho bhagya, yamunare pailun darasana
eta bali' yamunara karena stavana

SYNONYMS

aho bhagya--oh, My great fortune; yamunare--of the river Yamuna; pailun--I have gotten; darasana--vision; eta bali'--after saying this; yamunara--of the river Yamuna; karena--does; stavana--praising.

TRANSLATION

The Lord said, "Oh, what good fortune! Now I have seen the river Yamuna." Thus thinking the Ganges to be the river Yamuna, Caitanya Mahaprabhu began to offer prayers to it.

TEXT 28

TEXT

cid-ananda-bhanoh sada nanda-sunoh
para-prema-patri drava-brahma-gatri
aghanam lavitri jagat-ksema-dhatri
pavitri-kriyan no vapur mitra-putri

SYNONYMS

cit-ananda-bhanoh--of the direct manifestation of spiritual energy and bliss; sada--always; nanda-sunoh--of the son of Maharaja Nanda; para-prema-patri--the giver of the highest love; drava-brahma-gatri--composed of the water of the spiritual world; aghanam--of all sins and offenses; lavitri--the destroyer;

jagat-ksema-dhatri--the performer of everything auspicious for the world; pavitri-kriyat--kindly purify; nah--our; vapuh--existence; mitra-putri--the daughter of the sun-god.

TRANSLATION

"O river Yamuna, you are the blissful spiritual water that gives love to the son of Nanda Maharaja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the Caitanya-candrodaya-nataka (5.35), by Kavi-karnapura.

TEXT 29

TEXT

eta bali' namaskari' kaila ganga-snana
eka kaupina, nahi dvitiya paridhana

SYNONYMS

eta bali'--saying this; namaskari'--offering obeisances; kaila--did; ganga-snana--bathing in the Ganges; eka kaupina--only one piece of underwear; nahi--there was not; dvitiya--second; paridhana--garment.

TRANSLATION

After reciting this mantra, Sri Caitanya Mahaprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

TEXT 30

TEXT

hena kale acarya-gosani naukate cadina
aila nutana kaupina-bahirvasa lana

SYNONYMS

hena kale--at that time; acarya-gosani--Advaita Acarya Prabhu; naukate cadina--on board a boat; aila--reached there; nutana--new; kaupina--underwear; bahih-vasa--outer garments; lana--bringing.

TRANSLATION

While Sri Caitanya Mahaprabhu was standing there without a second garment, Sri Advaita Acarya arrived in a boat, bringing with Him new underwear and external garments.

TEXT 31

TEXT

age acarya asi' rahila namaskara kari'
acarya dekhi' bale prabhu mane samsaya kari'

SYNONYMS

age--in front; acarya--Advaita Acarya; asi'--coming; rahila--stood; namaskara kari'--making obeisances; acarya dekhi'--seeing Advaita Acarya; bale--says; prabhu--the Lord; mane--within His mind; samsaya kari'--doubting.

TRANSLATION

When Advaita Acarya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

TEXT 32

TEXT

tumi ta' acarya-gosani, etha kene aila
ami vrndavane, tumi ke-mate janila

SYNONYMS

tumi--You are; ta'--certainly; acarya-gosani--Advaita Acarya; etha--here; kene--why; aila--You have come; ami--I; vrndavane--in Vrndavana; tumi--You; ke-mate--how; janila--knew.

TRANSLATION

Still in His ecstasy, the Lord asked Advaita Acarya, "Why did You come here? How did You know that I was in Vrndavana?"

TEXT 33

TEXT

acarya kahe----tumi yahan, sei vrndavana
mora bhagye ganga-tire tomara agamana

SYNONYMS

acarya kahe--Acarya replied; tumi yahan--wherever You are; sei--that; vrndavana--Vrndavana; mora bhagye--by My great fortune; ganga-tire--on the bank of the Ganges; tomara agamana--Your appearance.

TRANSLATION

Advaita Acarya disclosed the whole situation, telling Sri Caitanya Mahaprabhu, "Wherever You are, that is Vrndavana. Now it is My great fortune that You have come to the bank of the Ganges."

TEXT 34

TEXT

prabhu kahe,----nityananda amare vancila

gangake aniya more yamuna kahila

SYNONYMS

prabhu kahe--the Lord replied; nityananda--Lord Nityananda; amare--Me; vancila--has cheated; gangake--to the bank of the Ganges; aniya--bringing; more--Me; yamuna--the river Yamuna; kahila--informed.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "Nityananda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamuna."

TEXT 35

TEXT

acarya kahe, mithya nahe sripada-vacana
yamunate snana tumi karila ekhana

SYNONYMS

acarya kahe--Advaita Acarya replied; mithya nahe--this is not untrue; sripada-vacana--the words of Sri Nityananda Prabhu; yamunate--in the river Yamuna; snana--bathing; tumi--You; karila--did; ekhana--just now.

TRANSLATION

When Sri Caitanya Mahaprabhu accused Nityananda of cheating Him, Srila Advaita Acarya said, "Whatever Nityananda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamuna."

TEXT 36

TEXT

gangaya yamuna vahe hana eka-dhara
pascime yamuna vahe, purve ganga-dhara

SYNONYMS

gangaya--with the river Ganges; yamuna--the river Yamuna; vahe--flows; hana--becoming; eka-dhara--one stream; pascime--on the western side; yamuna--the river Yamuna; vahe--flows; purve--on the eastern side; ganga-dhara--the flow of the Ganges.

TRANSLATION

Advaita Acarya then explained that at that spot both the Ganges and Yamuna flow together. On the western side was the Yamuna, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamuna mix at the confluence at Allahabad (Prayaga). The Yamuna flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahaprabhu bathed on the western side, He actually took His bath in the river Yamuna.

TEXT 37

TEXT

pascima-dhare yamuna vahe, tahan kaile snana
ardra kaupina chadi' suska kara paridhana

SYNONYMS

pascima-dhare--in the western flow; yamuna--the river Yamuna; vahe--flows; tahan--there; kaile--You did; snana--bathing; ardra--wet; kaupina--underwear; chadi'--giving up; suska--dry; kara--do; paridhana--putting on.

TRANSLATION

Advaita Acarya then suggested that since Caitanya Mahaprabhu had taken His bath in the river Yamuna and His underwear was now wet, the Lord should change His underwear for dry garments.

TEXT 38

TEXT

premavese tina dina acha upavasa
aji mora ghare bhiksa, cala mora vasa

SYNONYMS

prema-avese--in the ecstasy of love; tina dina--three days; acha--You are; upavasa--fasting; aji--today; mora--My; ghare--at the house; bhiksa--alms; cala--kindly come; mora vasa--to My residence.

TRANSLATION

Advaita Acarya said, "You have been fasting continuously for three days in Your ecstasy of love for Krsna. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

TEXT 39

TEXT

eka-musti anna muni kariyachon paka
sukharukha vyanjana kailun, supa ara saka

SYNONYMS

eka-musti--one palmful; anna--rice; muni--I; kariyachon--have done; paka--cooking; sukha-rukha--not very luxurious; vyanjana--vegetables; kailun--I have done; supa--liquid vegetables; ara--and; saka--spinach.

TRANSLATION

Advaita Prabhu continued, "At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking--simply a little liquid vegetable and spinach."

TEXT 40

TEXT

eta bali' naukaya cadana nila nija-ghara
pada-praksalana kaila ananda-antara

SYNONYMS

eta bali'--saying this; naukaya cadana--making Him board the small boat; nila--took; nija-ghara--to His own residence; pada-praksalana--washing the feet; kaila--did; ananda-antara--very happy within Himself.

TRANSLATION

Saying this, Sri Advaita Acarya took the Lord into the boat and brought the Lord to His residence. There Advaita Acarya washed the feet of the Lord and was consequently very happy within.

TEXT 41

TEXT

prathame paka kariyachena acaryani
visnu-samarpana kaila acarya apani

SYNONYMS

prathame--first; paka--cooking; kariyachena--performed; acaryani--the wife of Advaita Acarya; visnu-samarpana--offering to Lord Visnu; kaila--did; acarya--Advaita Acarya; apani--Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Acarya. Then Srila Advaita Acarya personally offered everything to Lord Visnu.

PURPORT

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshiping Lord Visnu. The wife at home cooks a variety of foods for Lord Visnu, and the husband offers it to the Deity. After that, arati is performed, and the prasada is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering prasada to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take prasada. If someone comes, the householder offers him prasada, and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the grhastha-asrama. Although a person may live with his wife and children happily in Krsna consciousness, he also observes the regulative principles followed in any temple. If there is no Krsna consciousness, the householder's abode is called a grhamedhi's house.

Householders in Krsna consciousness are actually grhasthas--that is, those living in the asrama with their families and children. Sri Advaita Prabhu was an ideal grhastha, and His house was the ideal grhastha-asrama.

TEXT 42

TEXT

tina thani bhoga badaila sama kari'
krsnera bhoga badaila dhatu-patropari

SYNONYMS

tina thani--in three places; bhoga--cooked food; badaila--distributed; sama--equal; kari'--making; krsnera bhoga--the food offered to Krsna; badaila--was arranged; dhatu-patra upari--on a metal plate.

TRANSLATION

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Krsna.

PURPORT

The word badaila, meaning "increased," is very significant in this verse. It is a sophisticated word used by the grhasthas in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say badaila, or "increased." If food is prepared for Krsna and offered to Him and the Vaisnavas, the stock is increased, never decreased.

TEXT 43

TEXT

battisa-athiya-kalara angatiya pate
dui thani bhoga badaila bhala mate

SYNONYMS

battisa-athiya--producing thirty-two bunches; kalara--of a banana tree; angatiya--undivided; pate--on leaves; dui thani--in two places; bhoga--the eatables; badaila--arranged; bhala mate--very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

TEXT 44

TEXT

madhye pita-ghrta-sikta saly-annera stupa
cari-dike vyanjana-donga, ara mudga-supa

SYNONYMS

madhye--in the middle; pita--yellow; ghrta-sikta--wet with clarified butter; sali-annera--of very fine cooked rice; stupa--a mound; cari-dike--surrounding the mound of rice; vyanjana-donga--vegetable pots; ara--and; mudga-supa--dal made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dal.

TEXT 45

TEXT

sardraka, vastuka-saka vividha prakara
patola, kusmanda-badi, manakacu ara

SYNONYMS

sardraka--pots with ginger dishes; vastuka-saka--spinach; vividha--various; prakara--kinds; patola--a kind of vegetable; kusmanda--squash; badi--with split dal; manakacu--the root of a vegetable tree called kacu; ara--and.

TRANSLATION

Among the cooked vegetables were patolas, squash, manakacu and a salad made with pieces of ginger and various types of spinach.

TEXT 46

TEXT

ca-i-marica-sukhta diya saba phala-mule
amrta-nindaka panca-vidha tikta-jhale

SYNONYMS

ca-i-marica--with black pepper and ca-i (a kind of spice); sukhta--vegetables made bitter; diya--giving; saba--all; phala-mule--various kinds of fruits and roots; amrta-nindaka--defying nectar; panca-vidha--five kinds of; tikta--bitter; jhale--and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

TEXT 47

TEXT

komala nimba-patra saha bhaja vartaki
patola-phula-badi-bhaja, kusmanda-manacaki

SYNONYMS

komala--newly grown; nimba-patra--nimba leaves; saha--with; bhaja--fried; vartaki--eggplant; patola--with patola fruit; phula-badi--a preparation of dal; bhaja--fried; kusmanda--squashes; manacaki--the food called manacaki.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as patola was fried with phulabadi, a kind of dal preparation first mashed and then dried in the sun. There was also a preparation known as kusmanda-manacaki.

PURPORT

We request our editors of cookbooks to add all these nice preparations described by the experienced author Srila Kaviraja Gosvami.

TEXT 48

TEXT

narikela-sasya, chana, sarkara madhura
mocha-ghanta, dugdha-kusmanda, sakala pracura

SYNONYMS

narikela-sasya--the pulp of coconut; chana--curd; sarkara--fruit sugar; madhura--very sweet; mocha-ghanta--a semisolid preparation made with banana flowers; dugdha-kusmanda--newly grown squash cut into pieces and boiled in milk; sakala--all; pracura--plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

TEXT 49

TEXT

madhuramla-bada, amladi panca-chaya
sakala vyanjana kaila loke yata haya

SYNONYMS

madhura-amla-bada--sweet and sour cakes; amla-adi--sour preparations; panca-chaya--five or six; sakala vyanjana--all vegetables; kaila--made; loke--for the people; yata haya--as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasada.

TEXT 50

TEXT

mudga-bada, kala-bada, masa-bada, mista
ksira-puli, narikela, yata pitha ista

SYNONYMS

mudga-bada--soft cake made with mung; kala-bada--soft cake made with fried banana; masa-bada--soft cake made with urad dal; mista--various kinds of sweets; ksira-puli--condensed milk mixed with rice cakes; narikela--a preparation of coconut; yata--all kinds of; pitha--cakes; ista--desirable.

TRANSLATION

There were soft cakes made with mung dal, soft cakes made with ripe bananas, and soft cakes made with urad dal. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

TEXT 51

TEXT

battisa-athiya kalara donga bada bada
cale hale nahi,----donga ati bada dada

SYNONYMS

battisa-athiya--producing thirty-two bunches of bananas; kalara--of the banana tree; donga--pots made of leaves; bada bada--big; cale hale nahi--they did not tilt or totter; donga--pots; ati--very; bada--big; dada--strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

TEXT 52

TEXT

pancasa pancasa donga vyanjane purina
tina bhogera ase pase rakhila dharina

SYNONYMS

pancasa pancasa--fifty and fifty; donga--pots; vyanjane--with vegetables; purina--filling; tina--three; bhogera--of eating places; ase pase--all around; rakhila--kept; dharina--fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

TEXT 53

TEXT

saghrta-payasa nava-mrt-kundika bharina
tina patre ghanavarta-dugdha rakheta dharina

SYNONYMS

sa-ghrta-payasa--sweet rice mixed with ghee; nava-mrt-kundika--new earthen pots; bharina--filling; tina patre--in three pots; ghana-avarta-dugdha--finely condensed milk; rakheta--were kept; dharina--fixing.

TRANSLATION

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

TEXT 54

TEXT

dugdha-cida-kala ara dugdha-laklaki
yateka karila' taha kahite na saki

SYNONYMS

dugdha-cida--chipped rice made with milk; kala--mixed with bananas; ara--and; dugdha-laklaki--a kind of squash known as lau, boiled with milk; yateka--all that; karila'--was prepared; taha--that; kahite--to describe; na--not; saki--I am able.

TRANSLATION

Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

TEXT 55

TEXT

dui pase dharila saba mrt-kundika bhari'
canpakala-dadhi-sandesa kahite na pari

SYNONYMS

dui pase--on two sides; dharila--kept; saba--all; mrt-kundika--earthen pots; bhari'--filling; canpa-kala--a kind of banana known as canpa-kala; dadhi-sandesa--mixed with yogurt and sandesa; kahite--to say; na--not; pari--I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandesa [a sweetmeat made with curd] and banana. I am unable to describe it all.

TEXT 56

TEXT

anna-vyanjana-upari dila tulasi-manjari
tina jala-patre suvasita jala bhari'

SYNONYMS

anna-vyanjana-upari--on top of the boiled rice and vegetables; dila--placed; tulasi-manjari--flowers of tulasi; tina--three; jala-patre--waterpots; su-vasita--scented; jala--water; bhari'--filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasi trees. There were also pots filled with scented rosewater.

TEXT 57

TEXT

tina subhra-pitha, tara upari vasana
ei-rupe saksat krsne karaila bhojana

SYNONYMS

tina--three; subhra-pitha--white sitting places; tara--of them; upari--on top; vasana--soft cloth; ei-rupe--in this way; saksat--directly; krsne--unto Krsna; karaila--made to do; bhojana--eating.

TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Krsna was offered all the food, and the Lord took it very pleasantly.

TEXT 58

TEXT

aratira kale dui prabhu bolaila
prabhu-sange sabe asi' arati dekhila

SYNONYMS

aratira kale--during the time of arati; dui prabhu--Lord Nityananda and Sri Caitanya Mahaprabhu; bolaila--He called; prabhu-sange--with the Lords; sabe--all other people; asi'--coming there; arati--the arati ceremony; dekhila--observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-arati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahaprabhu and Nityananda Prabhu, to come see the arati. The two Lords and all others present went to see the arati ceremony.

TEXT 59

TEXT

arati kariya krsne kara'la sayana
acarya asi' prabhure tabe kaila nivedana

SYNONYMS

arati kariya--after finishing the arati; krsne--Lord Krsna; kara'la--made to do; sayana--lying down to rest; acarya--Advaita Acarya; asi'--coming; prabhure--unto Lord Caitanya Mahaprabhu; tabe--then; kaila--made; nivedana--submission.

TRANSLATION

After arati was performed for the Deities in the temple, Lord Krsna was made to lie down to rest. Advaita Acarya then came out to submit something to Lord Caitanya Mahaprabhu.

TEXT 60

TEXT

grhera bhitare prabhu karuna gamana
dui bhai aila tabe karite bhojana

SYNONYMS

grhera bhitare--within the room; prabhu--Caitanya Mahaprabhu; karuna--kindly do; gamana--entering; dui bhai--the two brothers, Caitanya Mahaprabhu and Nityananda Prabhu; aila--came; tabe--then; karite bhojana--to partake of the prasada.

TRANSLATION

Sri Advaita Prabhu said, "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahaprabhu and Nityananda Prabhu, then came forward to take the prasada.

TEXT 61

TEXT

mukunda, haridasa,----dui prabhu bolaila
yoda-hate dui-jana kahite lagila

SYNONYMS

mukunda--Mukunda; haridasa--Haridasa; dui prabhu--the two Lords; bolaila--called for; yoda-hate--with folded hands; dui-jana--two persons; kahite lagila--began to say.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu and Nityananda Prabhu went to accept the prasada, They both called Mukunda and Haridasa to come with Them. However, Mukunda and Haridasa, both with folded hands, spoke as follows.

TEXT 62

TEXT

mukunda kahe----mora kichu krtya nahi sare
pache muni prasada pamu, tumi yaha ghare

SYNONYMS

mukunda kahe--Mukunda said; mora--of me; kichu--something; krtya--to perform; nahi sare--not yet finished; pache--later; muni--I; prasada--prasada; pamu--shall accept; tumi yaha ghare--You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasada, so You two Prabhus should now please enter the room."

TEXT 63

TEXT

haridasa kahe----muni papistha adhama
bahire eka musti pache karimu bhojana

SYNONYMS

haridasa kahe--Haridasa said; muni--I; papistha--sinful; adhama--the lowest of men; bahire--outside; eka--one; musti--palmful; pache--later; karimu--I shall do; bhojana--eating.

TRANSLATION

Haridasa Thakura said, "I am the most sinful and lowest among men. Later I shall eat one palmful of prasada while waiting outside."

PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Muslims were considered yavanas, or low-born, and whenever a Muslim was invited, he would be fed outside of the house. Although personally called by Sri Caitanya Mahaprabhu and Nityananda Prabhu to take prasada with Them, still, out of great humility, Haridasa Thakura submitted, "I shall take the prasada outside of the house." Although Haridasa Thakura was an exalted Vaisnava accepted by Advaita Acarya, Nityananda Prabhu and Sri Caitanya Mahaprabhu, nonetheless, in order not to disturb social tranquillity, he humbly kept himself in the position of a Muslim, outside the jurisdiction of the Hindu community. Therefore he proposed to take prasada outside the house. Although he was in an exalted position and equal to other great Vaisnavas, he considered himself a papistha, a most sinful man, and adhama, the lowest among men. Although a Vaisnava may be very much advanced spiritually, he keeps himself externally humble and submissive.

TEXT 64

TEXT

dui prabhu lana acarya gela bhitara ghare
prasada dekhiya prabhura ananda antare

SYNONYMS

dui prabhu--the two prabhus (Caitanya Mahaprabhu and Nityananda Prabhu); lana--with; acarya--Advaita Acarya; gela--went; bhitara--within; ghare--the room; prasada--the prasada; dekhiya--seeing; prabhura--of Caitanya Mahaprabhu; ananda antare--was very pleased within Himself.

TRANSLATION

Advaita Acarya took Lord Nityananda Prabhu and Lord Caitanya Mahaprabhu within the room, and the two Lords saw the arrangement of the prasada. Sri Caitanya Mahaprabhu was especially very much pleased.

PURPORT

Sri Caitanya Mahaprabhu was pleased because He saw how nicely so many varieties of food were prepared for Krsna. Actually all kinds of prasada are prepared for Krsna, not for the people, but the devotees partake of prasada with great pleasure.

TEXT 65

TEXT

aiche anna ye krsnake karaya bhojana
janme janme sire dharon tanhara carana

SYNONYMS

aiche--in this way; anna--the eatables; ye--anyone who; krsnake--unto Krsna; karaya--made to do; bhojana--eating; janme janme--birth after birth; sire--on My head; dharon--I keep; tanhara--his; carana--lotus feet.

TRANSLATION

Sri Caitanya Mahaprabhu approved of all the methods employed in cooking and offering food to Krsna. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Krsna such nice food and place those lotus feet on My head birth after birth."

TEXT 66

TEXT

prabhu jane tina bhoga----krsnera naivedya
acaryera manah-katha nahe prabhura vedya

SYNONYMS

prabhu jane--the Lord knows; tina bhoga--three divisions of bhoga; krsnera naivedya--offerings to Lord Krsna; acaryera--of Advaita Acarya; manah-katha--the intentions; nahe--not; prabhura--to the Lord; vedya--understandable.

TRANSLATION

When Sri Caitanya Mahaprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Krsna. However, He did not understand the intentions of Advaita Acarya.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that one of these servings was offered in a metal dish and was meant for Krsna, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Acarya to Krsna. The other two servings, on banana leaves, were to be accepted by Sri Caitanya Mahaprabhu and Lord Nityananda. That was Advaita Acarya's intention, but He did not disclose this to Sri Caitanya Mahaprabhu. Thus when Sri Caitanya Mahaprabhu saw the food offered in three places, He thought that all of it was meant for Krsna.

TEXT 67

TEXT

prabhu bale----vaisa tine kariye bhojana
acarya kahe----ami kariba parivesana

SYNONYMS

prabhu bale--Lord Caitanya Mahaprabhu said; vaisa--sit down; tine--in the three places; kariye--do; bhojana--eating; acarya kahe--Advaita Acarya replied; ami kariba parivesana--I shall distribute.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Let Us sit down in these three places, and We shall take prasada." However, Advaita Acarya said, "I shall distribute the prasada."

TEXT 68

TEXT

kon sthane vasiba, ara ana dui pata
alpa kari' ani' tahe deha vyanjana bhata

SYNONYMS

kon sthane vasiba--where shall We sit down; ara--other; ana--bring; dui pata--two leaves; alpa kari'--making a small quantity; ani'--bringing; tahe--on that; deha--give; vyanjana--vegetables; bhata--and boiled rice.

TRANSLATION

Sri Caitanya Mahaprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

TEXT 69

TEXT

acarya kahe----vaisa donhe pindira upare
eta bali' hate dhari' vasaila dunhare

SYNONYMS

acarya kahe--Advaita Acarya said; vaisa--sit down; donhe--You two; pindira upare--on the planks of wood; eta bali'--saying this; hate dhari'--catching Their hands; vasaila dunhare--sat the two Lords down.

TRANSLATION

Advaita Acarya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

TEXT 70

TEXT

prabhu kahe----sannyasira bhaksya nahe upakarana
iha khaile kaiche haya indriya varana

SYNONYMS

prabhu kahe--the Lord said; sannyasira--by a sannyasi; bhaksya--to be eaten; nahe--this is not; upakarana--varieties of food; iha--this; khaile--if eating; kaiche--how; haya--there is; indriya--senses; varana--controlling.

TRANSLATION

Sri Caitanya Mahaprabhu said, "It is not proper for a sannyasi to eat such a variety of foods. If he does, how can he control his senses?"

PURPORT

The word upakarana indicates a variety of foods, such as dal, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a sannyasi to eat such palatable dishes. If he did so, he would not be able to control his senses. Sri Caitanya Mahaprabhu did not encourage sannyasis to eat very palatable dishes, for the whole Vaisnava cult is vairagya-vidya, as renounced as possible. Caitanya Mahaprabhu also advised Raghunatha dasa Gosvami not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Krsna. All the rich foods offered to Krsna are given to the grhasthas, the householders. There are many nice things offered to Krsna--garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts--but a humble Vaisnava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are sahajiyas cannot understand what Sri Caitanya Mahaprabhu meant when He asked Advaita Acarya to bring two separate leaves and give a small quantity of the prasada to Him.

TEXT 71

TEXT

acarya kahe----chada tumi apanara curi
ami saba jani tomara sannyasera bhari-bhuri

SYNONYMS

acarya kahe--Advaita Acarya replied; chada--give up; tumi--You; apanara--of Yourself; curi--the concealment; ami--I; saba--all; jani--know; tomara--of You; sannyasera--of the acceptance of the renounced order; bhari-bhuri--the confidential meaning.

TRANSLATION

When Sri Caitanya Mahaprabhu did not accept the food that had already been served, Advaita Acarya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyasa order."

TEXT 72

TEXT

bhojana karaha, chada vacana-caturi
prabhu kahe----eta anna khaite na pari

SYNONYMS

bhojana karaha--kindly accept this prasada; chada--give up; vacana-caturi--jugglery of words; prabhu kahe--the Lord said; eta--so much; anna--food; khaite--to eat; na pari--I am not able.

TRANSLATION

Advaita Acarya thus requested Sri Caitanya Mahaprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

TEXT 73

TEXT

acarya bale----akapate karaha ahara
yadi khaite na para pate rahibeka ara

SYNONYMS

acarya bale--Advaita Acarya says; akapate--without pretense; karaha--kindly do; ahara--eating; yadi--if; khaite--to eat; na para--You are not able; pate--on the leaf; rahibeka ara--let the balance remain.

TRANSLATION

Advaita Acarya then requested the Lord to simply accept the prasada without pretense. If He could not eat it all, the balance could be left on the plate.

TEXT 74

TEXT

prabhu bale----eta anna nariba khaite
sannyasira dharma nahe ucchista rakhite

SYNONYMS

prabhu bale--the Lord said; eta--so much; anna--eatables; nariba--I will not be able; khaite--to eat; sannyasira--of a sannyasi; dharma nahe--it is not the duty; ucchista--remnants of food; rakhite--to keep.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyasi to leave remnants."

According to Srimad-Bhagavatam (11.18.19):

bahir jalasayam gatva
tatopasprsya vag-yatah
vibhajya pavitam sesam
bhunjitasesam ahrtam

"A sannyasi should take whatever edibles he gets from a householder's house, outside near some lake or river, and after offering the food to Visnu, Brahma and the sun (three divisions), he should eat the entire offering and not leave anything for others to eat."

TEXT 75

TEXT

acarya bale----nilacale khao cauyanna-bara
eka-bare anna khao sata sata bhara

SYNONYMS

acarya bale--Advaita Acarya replies; nilacale--at Jagannatha Puri; khao--You eat; cauyanna-bara--fifty-four times; eka-bare--at one time; anna--eatables; khao--You eat; sata sata bhara--hundreds of pots.

TRANSLATION

In this connection Advaita Acarya referred to Caitanya Mahaprabhu's eating at Jagannatha Puri. Lord Jagannatha and Sri Caitanya Mahaprabhu are identical. Advaita Acarya pointed out that at Jagannatha Puri Caitanya Mahaprabhu ate fifty-four times a day, and each time He ate many hundreds of pots of food.

TEXT 76

TEXT

tina janara bhaksya-pinda----tomara eka grasa
tara lekhaya ei anna nahe panca-grasa

SYNONYMS

tina janara--of three persons; bhaksya-pinda--the stack of eatables; tomara--of You; eka grasa--one morsel; tara--to that; lekhaya--in proportion; ei anna--this food; nahe--is not; panca-grasa--five morsels.

TRANSLATION

Sri Advaita Acarya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

TEXT 77

TEXT

mora bhagye, mora ghare, tomara agamana
chadaha caturi, prabhu, karaha bhojana

SYNONYMS

mora bhagye--by My fortune; mora ghare--at My home; tomara--Your; agamana--appearance; chadaha--please give up; caturi--all this jugglery; prabhu--My Lord; karaha--just do; bhojana--eating.

TRANSLATION

Advaita Acarya continued, "By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

TEXT 78

TEXT

eta bali' jala dila dui gosanira hate
hasiya lagila dunhe bhojana karite

SYNONYMS

eta bali'--saying this; jala dila--supplied water; dui gosanira--of Lord Caitanya Mahaprabhu and Lord Nityananda; hate--on the hands; hasiya--smiling; lagila--began; dunhe--both of Them; bhojana karite--to eat.

TRANSLATION

Upon saying this, Advaita Acarya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasada.

TEXT 79

TEXT

nityananda kahe----kailun tina upavasa
aji parana karite chila bada asa

SYNONYMS

nityananda kahe--Lord Nityananda said; kailun--I have undergone; tina--three; upavasa--fasting days; aji--today; parana--breaking the fast; karite--to do; chila--there was; bada--great; asa--hope.

TRANSLATION

Nityananda Prabhu said, "I have undergone fasting for three days continuously. Today I hoped to break My fast."

TEXT 80

TEXT

aji upavasa haila acarya-nimantrane
ardha-peta na bharibe ei graseka anne

SYNONYMS

aji--today also; upavasa--fasting; haila--there was; acarya-nimantrane--by the invitation of Advaita Acarya; ardha-peta--half My belly; na--not; bharibe--will fill; ei--this; graseka anne--one morsel of food.

TRANSLATION

Although Sri Caitanya Mahaprabhu was thinking that the quantity of food was enormous, Nityananda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Acarya, today also is a fast. So small a quantity of food will not even fill half My belly."

TEXT 81

TEXT

acarya kahe----tumi hao tairthika sannyasi
kabhu phala-mula khao, kabhu upavasi

SYNONYMS

acarya kahe--Advaita Acarya replied to Nityananda Prabhu; tumi--You; hao--are; tairthika sannyasi--a mendicant wandering on pilgrimages; kabhu--sometimes; phala-mula--fruits and roots; khao--You eat; kabhu upavasi--sometimes fasting.

TRANSLATION

Advaita Acarya replied, "Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

TEXT 82

TEXT

daridra-brahmana-ghare ye paila musty-eka anna
ihate santusta hao, chada lobha-mana

SYNONYMS

daridra-brahmana--of a poor brahmana; ghare--at the home; ye--whatever; paila--You have gotten; musti-eka--one handful; anna--food; ihate--in this; santusta hao--please be satisfied; chada--give up; lobha-mana--Your greedy mentality.

TRANSLATION

"I am a poor brahmana, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality."

TEXT 83

TEXT

nityananda bale----yabe kaile nimantrana
tata dite caha, yata kariye bhojana

SYNONYMS

nityananda bale--Lord Nityananda said; yabe--when; kaile--You have done; nimantrana--invitation; tata--so much; dite caha--You must supply; yata--as much as; kariye bhojana--I can eat.

TRANSLATION

Lord Nityananda Prabhu replied, "Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat."

TEXT 84

TEXT

suni' nityanandera katha thakura advaita
kahena tanhare kichu paiya pirita

SYNONYMS

suni'--hearing; nityanandera--of Lord Nityananda Prabhu; katha--words; thakura--His Divine Grace; advaita--Advaita Acarya; kahena--spoke; tanhare--unto Nityananda Prabhu; kichu--something; paiya--taking the opportunity; pirita--pleasing words.

TRANSLATION

His Divine Grace Advaita Acarya, after hearing the statement of Nityananda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

TEXT 85

TEXT

bhrasta avadhuta tumi, udara bharite
sannyasa la-iyacha, bujhi, brahmana dandite

SYNONYMS

bhrasta avadhuta--reject paramahamsa; tumi--You; udara bharite--to fill Your belly; sannyasa la-iyacha--You have accepted the renounced order of life; bujhi--I understand; brahmana dandite--to give trouble to a brahmana.

TRANSLATION

Advaita Acarya said, "You are a reject paramahamsa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brahmanas."

PURPORT

There is always a difference of opinion between a smarta-brahmana and a Vaisnava gosvami. There are even smarta opinions and Vaisnava gosvami opinions available in astrological and astronomical calculations. By calling Nityananda Prabhu a bhrasta avadhuta (a rejected paramahamsa), Advaita Acarya Prabhu in a sense accepted Nityananda Prabhu as a paramahamsa. In other words, Nityananda Prabhu had nothing to do with the rules governing smarta-brahmanas. Thus under pretense of condemning Him, Advaita Acarya was actually praising Him. In the avadhuta stage, the paramahamsa stage, which is the supermost stage, one may appear to be visayi, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a sannyasi and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Acarya and Nityananda Prabhu. They are not to be taken as insults.

In Khadadaha, sometimes people misunderstood Nityananda Prabhu to belong to the sakta-sampradaya, whose philosophy is antah saktah bahih saivah sabhayam vaisnavo matah. According to the sakta-sampradaya, a person called kaulavadhuta thinks materially while externally appearing to be a great devotee of Lord Siva. When such a person is in an assembly of Vaisnavas, he appears like a Vaisnava. Actually Nityananda Prabhu did not belong to such a community. Nityananda Prabhu was always a brahmacari of a sannyasi of the vaidika order. Actually He was a paramahamsa. Sometimes He is accepted to be a disciple of Laksmipati Tirtha. If He is so accepted, Nityananda Prabhu belonged to the Madhva-sampradaya. He did not belong to the tantrika-sampradaya of Bengal.

TEXT 86

TEXT

tumi khete para dasa-visa manera anna
ami taha kanha paba daridra brahmana

SYNONYMS

tumi--You; khete--to eat; para--able; dasa-visa--ten or twenty; manera--of the measurement of a mana; anna--rice; ami--I; taha--that; kanha--where; paba--shall get; daridra--poverty-stricken; brahmana--brahmana.

TRANSLATION

Advaita Acarya accused Nityananda Prabhu, saying, "You can eat ten to twenty manas of rice. I am a poor brahmana. How shall I get so much rice?

PURPORT

A mana is a measurement containing about four kilos.

TEXT 87

TEXT

ye panacha musty-eka anna, taha khana utha
pagalami na kariha, na chadaio jhutha

SYNONYMS

ye panacha--whatever You have; musti-eka--one handful; anna--rice; taha--that; khana--eating; utha--please get up; pagalami--madness; na--do not; kariha--do; na--do not; chadaio--strew; jhutha--remnants of food.

TRANSLATION

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

TEXT 88

TEXT

ei mata hasya-rase karena bhojana
ardha-ardha khana prabhu chadena vyanjana

SYNONYMS

ei mata--in this way; hasya-rase--jokingly; karena--does; bhojana--eating; ardha-ardha--half and half; khana--after eating; prabhu--the Lord; chadena--gives up; vyanjana--all the vegetables.

TRANSLATION

In this way, Nityananda Prabhu and Lord Caitanya Mahaprabhu ate and talked with Advaita Acarya jokingly. After eating half of each vegetable preparation given to Him, Sri Caitanya Mahaprabhu abandoned it and went on to the next.

TEXT 89

TEXT

sei vyanjana acarya punah karena purana
ei mata punah punah parivese vyanjana

SYNONYMS

sei vyanjana--that half-finished vegetable; acarya--Advaita Acarya; punah--again; karena--does; purana--filling; ei mata--in this way; punah punah--again and again; parivese--distributes; vyanjana--vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Acarya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Acarya again and again filled it up.

TEXT 90

TEXT

dona vyanjane bhari' karena prarthana
prabhu balena----ara kata kariba bhojana

SYNONYMS

dona--the pot; vyanjane--with vegetables; bhari'--filling; karena--makes; prarthana--request; prabhu balena--Lord Caitanya Mahaprabhu says; ara--more; kata--how much; kariba--can I do; bhojana--eating.

TRANSLATION

After filling a pot with vegetables, Advaita Acarya requested Them to eat more, and Caitanya Mahaprabhu said, "How much more can I go on eating?"

TEXT 91

TEXT

acarya kahe----ye diyachi, taha na chadiba
ekhana ye diye, tara ardheka khaiba

SYNONYMS

acarya kahe--Advaita Acarya said; ye diyachi--whatever I have given; taha na chadiba--please do not give it up; ekhana--now; ye--whatever; diye--I am giving; tara ardheka--half of it; khaiba--You will eat.

TRANSLATION

Advaita Acarya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

TEXT 92

TEXT

nana yatna-dainye prabhure karaila bhojana
acaryera iccha prabhu karila purana

SYNONYMS

nana yatna-dainye--in this way, by various efforts and by humility; prabhure--Lord Caitanya Mahaprabhu; karaila--caused; bhojana--eating; acaryera iccha--the wish of Advaita Acarya; prabhu--Lord Caitanya Mahaprabhu; karila--did; purana--fulfillment.

TRANSLATION

In this way, by submitting various humble requests, Advaita Acarya made Sri Caitanya Mahaprabhu and Lord Nityananda eat. Thus Caitanya Mahaprabhu fulfilled all the desires of Advaita Acarya.

TEXT 93

TEXT

nityananda kahe----amara peta na bharila
lana yaha, tora anna kichu na khaila

SYNONYMS

nityananda kahe--Nityananda Prabhu said; amara--My; peta--belly; na--not; bharila--filled; lana--taking away; yaha--go; tora--Your; anna--food; kichu na khaila--I have not eaten anything.

TRANSLATION

Again Nityananda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your food. I have not taken the least of it."

TEXT 94

TEXT

eta bali' eka-grasa bhata hate lana
ujhali' phelila age yena kruddha hana

SYNONYMS

eta bali'--saying this; eka-grasa--one palmful; bhata--rice; hate--in the hand; lana--taking; ujhali'--releasing; phelila--threw; age--in front; yena--as if; kruddha hana--becoming angry.

TRANSLATION

After saying this, Nityananda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

TEXT 95

TEXT

bhata dui-cari lage acaryera ange
bhata ange lana acarya nace bahu-range

SYNONYMS

bhata dui-cari--two or four pieces of the thrown rice; lage--touch; acaryera ange--the body of Advaita Acarya; bhata--the rice; ange--on His body; lana--with; acarya nace--the Acarya began to dance; bahu-range--in many ways.

TRANSLATION

When two or four pieces of the thrown rice touched His body, Advaita Acarya began to dance in various ways with the rice still stuck to His body.

TEXT 96

TEXT

avadhutera jhutha lagila mora ange
parama pavitra more kaila ei dhange

SYNONYMS

avadhutera jhutha--the remnants of the food of the avadhuta; lagila--touched; mora--My; ange--on the body; parama pavitra--perfectly purified; more--Me; kaila--made; ei--this; dhange--behavior.

TRANSLATION

When the rice thrown by Nityananda Prabhu touched His body, Advaita Acarya thought Himself purified by the touch of remnants thrown by Paramahamsa Nityananda. Therefore He began dancing.

PURPORT

The word avadhuta refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a sannyasi, Nityananda Prabhu exhibited the behavior of a mad avadhuta. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Acarya. Advaita Acarya accepted this happily because He presented Himself as a member of the community of smarta-brahmanas. By touching the remnants of food thrown by Nityananda Prabhu, Advaita Acarya immediately felt Himself purified of all smarta contamination. The remnants of food left by a pure Vaisnava are called maha-maha-prasada. This is completely spiritual and is identified with Lord Visnu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of paramahamsa and beyond the jurisdiction of the varnasrama institution. The remnants of food left by the spiritual master and similar paramahamsas or pure Vaisnavas are purifying. When an ordinary person touches such prasada, his mind is purified, and his mind is raised to the status of a pure brahmana. The behavior and statements of Advaita Acarya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of food left by the bona fide spiritual master and pure Vaisnavas.

TEXT 97

TEXT

tore nimantrana kari' painu tara phala
tora jati-kula nahi, sahaje pagala

SYNONYMS

tore--You; nimantrana--invitation; kari'--making; painu--I have gotten in return; tara--of that; phala--the result; tora--Your; jati-kula nahi--there is no indication of Your caste and family; sahaje--by nature; pagala--You are a madman.

TRANSLATION

Advaita Acarya jokingly said, "My dear Nityananda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words sahaje pagala ("by nature a madman") indicate that Nityananda Prabhu was transcendentally situated on the paramahamsa stage. Because He always remembered Radha-Krsna and Their service, this was transcendental madness. Sri Advaita Acarya was pointing out this fact.

TEXT 98

TEXT

apanara sama more karibara tare
jhutha dile, vipra bali' bhaya na karile

SYNONYMS

apanara sama--like You; more--Me; karibara tare--for making; jhutha--remnants of food; dile--You have given; vipra bali'--considering as a brahmana; bhaya--fear; na karile--You did not do.

TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brahmana."

PURPORT

The words apanara sama indicate that Advaita Acarya considered Himself to belong to the smarta-brahmanas, and He considered Nityananda Prabhu to be on the transcendental stage with pure Vaisnavas. Lord Nityananda gave Advaita Acarya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaisnava or paramahamsa. Advaita Acarya's statement indicates that a paramahamsa Vaisnava is transcendentally situated. A pure Vaisnava is not subject to the rules and regulations of the smarta-brahmanas. That was the reason for Advaita Acarya's stating, apanara sama more karibara tare: "to raise Me to Your own standard." A pure Vaisnava, or a person on the paramahamsa stage, accepts the remnants of food (maha-prasada) as spiritual. He does not consider it to be material or sense gratificatory. He accepts maha-prasada not as ordinary dal and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaisnava, prasada is never polluted even if it is touched by the mouth of a candala. Indeed, it retains its spiritual value. Therefore by eating or touching such maha-prasada, a brahmana is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such maha-prasada, one is freed from all the contaminations of the material condition. That is the verdict of the sastra.

TEXT 99

TEXT

nityananda bale,----ei krsnera prasada
ihake 'jhutha' kahile, tumi kaile aparadha

SYNONYMS

nityananda bale--Lord Nityananda said; ei--this; krsnera prasada--maha-prasada of Lord Krsna; ihake--unto it; jhutha--remnants of food; kahile--if You say; tumi--You; kaile--have made; aparadha--offense.

TRANSLATION

Nityananda Prabhu replied, "These are the remnants of food left by Lord Krsna. If You take them to be ordinary remnants, You have committed an offense."

PURPORT

In the Brhad-visnu Purana it is stated that one who considers maha-prasada to be equal to ordinary rice and dal certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic

considerations where prasada is concerned. prasada is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Visnu Himself. Thus even if one is a brahmana he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the Brhad-visnu Purana.

TEXT 100

TEXT

sateka sannyasi yadi karaha bhojana
tabe ei aparadha ha-ibe khandana

SYNONYMS

sateka sannyasi--one hundred sannyasis; yadi--if; karaha--You make; bhojana--the eating; tabe--then; ei--this; aparadha--offense; ha-ibe--there will be; khandana--nullification.

TRANSLATION

Srila Nityananda Prabhu continued, "If you invite at least one hundred sannyasis to Your home and feed them sumptuously, Your offense will be nullified."

TEXT 101

TEXT

acarya kahe----na kariba sannyasi-nimantrana
sannyasi nasila mora saba smrti-dharma

SYNONYMS

acarya kahe--Advaita Acarya said; na kariba--I shall never do; sannyasi-nimantrana--invitation to the sannyasis; sannyasi--a sannyasi; nasila--has spoiled; mora--My; saba--all; smrti-dharma--regulative principles of the smrti-sastra.

TRANSLATION

Advaita Acarya replied, "I shall never again invite another sannyasi, for it is a sannyasi who has spoiled all My brahminical smrti regulations."

TEXT 102

TEXT

eta bali' dui jane karaila acamana
uttama sayyate la-iya karaila sayana

SYNONYMS

eta bali'--saying this; dui jane--unto the two personalities; karaila acamana--washed Their hands and mouth; uttama--very nice; sayyate--on a bed; la-iya--taking; karaila--made Them do; sayana--lying down.

TRANSLATION

After this, Advaita Acarya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

TEXT 103

TEXT

lavanga elaci-bija----uttama rasa-vasa
tulasi-manjari saha dila mukha-vasa

SYNONYMS

lavanga--cloves; elaci--cardamom; bija--seeds; uttama--very nice; rasa-vasa--tasteful spices; tulasi-manjari--the flowers of tulasi; saha--with; dila--gave; mukha-vasa--perfume of the mouth.

TRANSLATION

Sri Advaita Acarya fed the two Lords cloves and cardamom mixed with tulasi flowers. Thus there was a good flavor within Their mouths.

TEXT 104

TEXT

sugandhi candane lipta kaila kalevara
sugandhi puspa-mala ani' dila hrdaya-upara

SYNONYMS

su-gandhi--fragrant; candane--in sandalwood; lipta--smeared; kaila--made; kalevara--the bodies; su-gandhi--very fragrant; puspa-mala--flower garlands; ani'--bringing; dila--gave; hrdaya-upara--on the chests.

TRANSLATION

Sri Advaita Acarya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

TEXT 105

TEXT

acarya karite cahe pada-samvahana
sankucita hana prabhu balena vacana

SYNONYMS

acarya--Advaita Acarya; karite--to do; cahe--wants; pada-samvahana--massaging the feet; sankucita--hesitant; hana--becoming; prabhu--the Lord; balena--says; vacana--the words.

TRANSLATION

When the Lord lay down on the bed, Advaita Acarya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Acarya.

TEXT 106

TEXT

bahuta nacaile tumi, chada nacana
mukunda-haridasa la-iya karaha bhojana

SYNONYMS

bahuta--in various ways; nacaile--have made Me dance; tumi--You; chada--give up; nacana--dancing; mukunda--Mukunda; haridasa--Haridasa; la-iya--with; karaha--do; bhojana--eating.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Advaita Acarya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridasa and accept Your lunch."

PURPORT

Sri Caitanya Mahaprabhu is here telling Advaita Acarya that it is not befitting for a sannyasi to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaisnava. "You have already made Me dance according to Your vow," Caitanya Mahaprabhu said. "Now please stop it. You can go and take Your lunch with Mukunda and Haridasa."

TEXT 107

TEXT

tabe ta' acarya sange lana dui jane
karila icchaya bhojana, ye achila mane

SYNONYMS

tabe ta'--thereafter; acarya--Advaita Acarya; sange--with; lana--taking; dui jane--the two persons, namely Mukunda and Haridasa; karila--did; icchaya--according to desire; bhojana--eating; ye achila mane--whatever there was in mind.

TRANSLATION

Thereupon Advaita Acarya took prasada with Mukunda and Haridasa, and they all wholeheartedly ate as much as they desired.

TEXT 108

TEXT

santipurera loka suni' prabhura agamana
dekhite aila loka prabhura carana

SYNONYMS

santipurera loka--all the people of Santipura; suni'--hearing; prabhura agamana--the arrival of Sri Caitanya Mahaprabhu; dekhite aila--came to see; loka--all the people; prabhura carana--the lotus feet of the Lord.

TRANSLATION

When the people of Santipura heard that Lord Sri Caitanya Mahaprabhu was staying there, they all immediately came to see His lotus feet.

TEXT 109

TEXT

'hari' 'hari' bale loka anandita hana
camatkara paila prabhura saundarya dekhina

SYNONYMS

hari hari--the holy name of the Lord; bale--say; loka--all the people; anandita--pleased; hana--being; camatkara--wonder; paila--got; prabhura--of the Lord; saundarya--the beauty; dekhina--by seeing.

TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

TEXT 110

TEXT

gaura-deha-kanti surya jiniya ujjvala
aruna-vastra-kanti tahe kare jhala-mala

SYNONYMS

gaura--fair-complexioned; deha--of the body; kanti--the luster; surya--the sun; jiniya--conquering; ujjvala--bright; aruna--reddish; vastra-kanti--the beauty of the garments; tahe--in that; kare--does; jhala-mala--glittering.

TRANSLATION

They saw Sri Caitanya Mahaprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

TEXT 111

TEXT

aise yaya loka harse, nahi samadhana
lokera sanghatte dina haila avasana

SYNONYMS

aise--come; yaya--go; loka--all people; harse--in great pleasure; nahi--there is not; samadhana--calculation; lokera--of the people; sanghatte--in crowds; dina--the day; haila--there was; avasana--the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

TEXT 112

TEXT

sandhyate acarya arambhila sankirtana
acarya nacena, prabhu karena darsana

SYNONYMS

sandhyate--in the evening; acarya--Advaita Acarya; arambhila--began; sankirtana--congregational chanting; acarya--Advaita Acarya; nacena--dances; prabhu--the Lord; karena--does; darsana--seeing.

TRANSLATION

As soon as it was evening, Advaita Acarya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

TEXT 113

TEXT

nityananda gosani bule acarya dharina
haridasa pache nace harasita hana

SYNONYMS

nityananda gosani--Lord Nityananda Prabhu; bule--began to move, dancing; acarya dharina--following Advaita Acarya; haridasa--Haridasa Thakura; pache--behind; nace--dances; harasita hana--being pleased.

TRANSLATION

When Advaita Acarya began to dance, Nityananda Prabhu began dancing behind Him. Haridasa Thakura, being very pleased, also began dancing behind Him.

TEXT 114

TEXT

ki kahiba re sakhi ajuka ananda ora
cira-dine madhava mandire mora

SYNONYMS

ki--what; kahiba--shall I say; re--O; sakhi--My dear friends; ajuka--today; ananda--pleasure; ora--the limit; cira-dine--after many days; madhava--Lord Krsna; mandire--in the temple; mora--My.

TRANSLATION

Advaita Acarya said, " 'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Krsna is in My house.' "

PURPORT

This is a song composed by Vidyapati. Sometimes the word madhava is misunderstood to refer to Madhavendra Puri. Advaita Acarya was a disciple of Madhavendra Puri, and consequently some people think that He was referring to Madhavendra Puri by using the word madhava. But actually this is not the fact. This song was composed to commemorate the separation of Krsna from Radharani during Krsna's absence in Mathura. It is thought that this song was sung by Srimati Radharani when Krsna returned. It is technically called Mathura-viraha.

TEXT 115

TEXT

ei pada gaoyaiya harse karena nartana
sveda-kampa-pulakasru-hunkara-garjana

SYNONYMS

ei pada--this verse; gaoyaiya--causing to be sung; harse--in pleasure; karena--does; nartana--dancing; sveda--perspiration; kampa--shivering; pulaka--standing of hairs; asru--tears on account of pleasure; hunkara--thundering; garjana--bellowing.

TRANSLATION

Advaita Acarya led the sankirtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

TEXT 116

TEXT

phiri' phiri' kabhu prabhura dharena carana
carane dhariya prabhure balena vacana

SYNONYMS

phiri' phiri'--turning and turning; kabhu--sometimes; prabhura--of the Lord; dharena--catches; carana--the lotus feet; carane dhariya--catching the lotus feet; prabhure--unto the Lord; balena--says; vacana--words.

TRANSLATION

While dancing, Advaita Acarya would sometimes turn around and around and catch the lotus feet of Sri Caitanya Mahaprabhu. Advaita Acarya would then speak to Him as follows.

TEXT 117

TEXT

aneka dina tumi more bedaile bhandiya
gharete panachi, ebe rakhiba bandhiya

SYNONYMS

aneka dina--many days; tumi--You; more--Me; bedaile--escaped; bhandiya--cheating or bluffing; gharete--at My home; panachi--I have gotten; ebe--now; rakhiba--I shall keep; bandhiya--binding up.

TRANSLATION

Sri Advaita Acarya would say, "Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up."

TEXT 118

TEXT

eta bali' acarya anande karena nartana
prahareka-ratri acarya kaila sankirtana

SYNONYMS

eta bali'--saying this; acarya--Advaita Acarya; anande--in pleasure; karena--does; nartana--dancing; prahareka--about three hours; ratri--at night; acarya--Sri Advaita Acarya; kaila sankirtana--performed sankirtana, or congregational chanting.

TRANSLATION

So speaking, Advaita Acarya performed congregational chanting with great pleasure for three hours that night and danced all the time.

TEXT 119

TEXT

premera utkantha,----prabhura nahi krsna-sanga
virahe badila prema-jvalara taranga

SYNONYMS

premera utkantha--the ecstasy of the love; prabhura--of the Lord; nahi--there is not; krsna-sanga--meeting with Lord Krsna; virahe--in separation; badila--increased; prema-jvalara--of flames of love; taranga--waves.

TRANSLATION

When Advaita Acarya danced in that way, Lord Caitanya felt ecstatic love for Krsna, and because of His separation, the waves and flames of love increased.

TEXT 120

TEXT

vyakula hana prabhu bhumite padila
gosani dekhiya acarya nrtya sambarila

SYNONYMS

vyakula hana--being too much agitated; prabhu--the Lord; bhumite--to the ground; padila--fell; gosani--the Lord; dekhiya--seeing; acarya--Advaita Acarya; nrtya--the dancing; sambarila--checked.

TRANSLATION

Being agitated by the ecstasy, Sri Caitanya Mahaprabhu suddenly fell to the ground. Seeing this, Advaita Acarya stopped dancing.

TEXT 121

TEXT

prabhura antara mukunda jane bhala-mate
bhavera sadrsa pada lagila gaite

SYNONYMS

prabhura--of the Lord; antara--the heart; mukunda--Mukunda; jane--knows; bhala-mate--very well; bhavera--to the ecstatic mood; sadrsa--suitable; pada--verses; lagila gaite--began to sing.

TRANSLATION

When Mukunda saw the ecstasy of Sri Caitanya Mahaprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

TEXT 122

TEXT

acarya uthaila prabhuke karite nartana
pada suni' prabhura anga na yaya dharana

SYNONYMS

acarya--Advaita Acarya; uthaila--raised; prabhuke--the Lord; karite--to do; nartana--dancing; pada suni'--by hearing the stanzas; prabhura--of the Lord; anga--the body; na--not; yaya--possible; dharana--to hold.

TRANSLATION

Advaita Acarya raised the body of Sri Caitanya Mahaprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

TEXT 123

TEXT

asru, kampa, pulaka, sveda, gadgada vacana
ksane uthe, ksane pade, ksaneka rodana

SYNONYMS

asru--tears; kampa--trembling; pulaka--standing of bodily hairs in ecstasy; sveda--perspiration; gadgada--faltering; vacana--words; ksane--sometimes; uthe--stands; ksane--sometimes; pade--falls down; ksaneka--sometimes; rodana--crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hair stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

TEXT 124

TEXT

ha ha prana-priya-sakhi, ki na haila more
kanu-prema-vise mora tanu-mana jare

SYNONYMS

ha ha--O; prana-priya-sakhi--my dear friend; ki na haila more--what has not happened to me; kanu-prema-vise--the poison of love of Krsna; mora--my; tanu--body; mana--mind; jare--afflicts.

TRANSLATION

Mukunda sang, " 'My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Krsna, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahaprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Krsna, he sang songs about meeting with Krsna. Advaita Acarya also stopped dancing.

TEXT 125

TEXT

ratri-dine pode mana soyasti na pan
yahan gele kanu pan, tahan udi' yan

SYNONYMS

ratri-dine--day and night; pode--burns; mana--mind; soyasti--rest; na--not; pan--I get; yahan--where; gele--if going; kanu pan--I can get Krsna; tahan--there; udi'--flying; yan--I go.

TRANSLATION

" 'My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Krsna, I would immediately fly there.' "

TEXT 126

TEXT

ei pada gaya mukunda madhura susvare
suniya prabhura citta antare vidare

SYNONYMS

ei pada--this stanza; gaya--sings; mukunda--Mukunda; madhura--sweet; susvare--in a voice; suniya--hearing; prabhura--of the Lord; citta--mind; antare--within; vidare--splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahaprabhu heard this stanza, His mind went to pieces.

TEXT 127

TEXT

nirveda, visada, harsa, capalya, garva, dainya
prabhura sahita yuddha kare bhava-sainya

SYNONYMS

nirveda--disappointment; visada--moroseness; harsa--pleasure; capalya--restlessness; garva--pride; dainya--humility; prabhura--the Lord; sahita--with; yuddha--fight; kare--do; bhava--of ecstatic feelings; sainya--soldiers.

TRANSLATION

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

PURPORT

Harsa is described in the Bhakti-rasamrta-sindhu. Harsa is experienced when one finally attains the desired goal of life and consequently becomes very glad. When harsa is present, the body shivers, and one's bodily hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called garva, or pride. In this condition one utters prayers and does not reply to others' inquiries. Seeing one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of garva.

TEXT 128

TEXT

jara-jara haila prabhu bhavera prahare
bhumite padila, svasa nahika sarire

SYNONYMS

jara-jara--tottering; haila--there was; prabhu--the Lord; bhavera--of the ecstatic moods; prahare--in the onslaught; bhumite--on the ground; padila--fell; svasa--breathing; nahika--there was not; sarire--in the body.

TRANSLATION

The entire body of Lord Sri Caitanya Mahaprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell on the ground, and His breathing almost stopped.

TEXT 129

TEXT

dekhiya cintita haila yata bhakta-gana
acambite uthe prabhu kariya garjana

SYNONYMS

dekhiya--seeing; cintita--anxious; haila--became; yata--all; bhakta-gana--devotees; acambite--all of a sudden; uthe--rises; prabhu--the Lord; kariya--making; garjana--thundering.

TRANSLATION

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

TEXT 130

TEXT

'bal' 'bal' bale, nace, anande vihvala
bujhana na yaya bhava-taranga prabala

SYNONYMS

bal bal--speak, speak; bale--the Lord says; nace--dances; anande--in pleasure; vihvala--overwhelmed; bujhana--understanding; na yaya--not possible; bhava-taranga--the waves of ecstasy; prabala--powerful.

TRANSLATION

Upon standing up, the Lord said, "Go on speaking! Go on speaking!" Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

TEXT 131

TEXT

nityananda sange bule prabhuke dharina
acarya, haridasa bule pache ta', nacina

SYNONYMS

nityananda--Nityananda Prabhu; sange--with; bule--walks; prabhuke--the Lord; dharina--catching; acarya--Advaita Acarya; haridasa--Thakura Haridasa; bule--walk; pache--behind; ta--certainly; nacina--dancing.

TRANSLATION

Lord Nityananda began to walk with Caitanya Mahaprabhu to see that He would not fall, and Advaita Acarya and Haridasa Thakura followed Them, dancing.

TEXT 132

TEXT

ei mata prahareka nace prabhu range
kabhu harsa, kabhu visada, bhavera tarange

SYNONYMS

ei mata--in this way; prahareka--for about three hours; nace--dances; prabhu--Lord Caitanya Mahaprabhu; range--in great ecstasy; kabhu--sometimes; harsa--pleasure; kabhu--sometimes; visada--moroseness; bhavera--of ecstasy; tarange--in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

TEXT 133

TEXT

tina dina upavase kariya bhojana
uddanda-nrtyete prabhura haila parisrama

SYNONYMS

tina dina--three days; upavase--in fasting; kariya--doing; bhojana--eating; uddanda--jumping high; nrtyete--in dancing; prabhura--of the Lord; haila--there was; parisrama--fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

TEXT 134

TEXT

tabu ta' na jane srama premavista hana
nityananda mahaprabhuke rakhila dharina

SYNONYMS

tabu--still; ta'--certainly; na jane--does not know; srama--fatigue; prema-avista--absorbed in love; hana--being; nityananda--Lord Nityananda; mahaprabhuke--Lord Caitanya Mahaprabhu; rakhila--stopped; dharina--catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityananda Prabhu, catching Him, stopped His dancing.

TEXT 135

TEXT

acarya-gosani tabe rakhila kirtana
nana seva kari' prabhuke karaila sayana

SYNONYMS

acarya-gosani--Advaita Acarya; tabe--then; rakhila--suspended; kirtana--the chanting; nana--various; seva--services; kari'--performing; prabhuke--unto the Lord; karaila--made to do; sayana--lying down.

TRANSLATION

Although the Lord was fatigued, Nityananda Prabhu kept Him steady by holding Him. At that time Advaita Acarya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

TEXT 136

TEXT

ei-mata dasa-dina bhojana-kirtana
eka-rupe kari' kare prabhura sevana

SYNONYMS

ei-mata--in this way; dasa-dina--continuously for ten days; bhojana-kirtana--eating and chanting; eka-rupe--without change; kari'--doing; kare--does; prabhura--of the Lord; sevana--service.

TRANSLATION

For ten continuous days Advaita Acarya held feasting and chanting in the evening. He served the Lord in this way without any change.

TEXT 137

TEXT

prabhate acaryaratna dolaya cadana
bhakta-gana-sange aila sacimata lana

SYNONYMS

prabhate--in the morning; acaryaratna--Candrasekhara; dolaya--in a palanquin; cadana--seating; bhakta-gana-sange--with devotees; aila--came; saci-mata--mother Saci; lana--bringing.

TRANSLATION

In the morning Candrasekhara brought Sacimata from her house with many devotees, and he seated her in a palanquin.

TEXT 138

TEXT

nadiya-nagarera loka----stri-balaka-vrddha
saba loka aila, haila sanghatta samrddha

SYNONYMS

nadiya--known as Nadia; nagarera--of the city; loka--the people; stri--women; balaka--boys; vrddha--old men; saba loka--all people; aila--came; haila--was; sanghatta--crowd; samrddha--increased.

TRANSLATION

In this way, all the people of the town of Nadia--including all women, boys and old men--came there. Thus the crowd increased.

TEXT 139

TEXT

pratah-krtya kari' kare nama-sankirtana
sacimata lana aila advaita-bhavana

SYNONYMS

pratah-krtya--the morning duties; kari'--finishing; kare--does; nama-sankirtana--chanting the Hare Krsna mantra; saci-mata--mother Saci; lana--with; aila--came; advaita-bhavana--at the house of Advaita Acarya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Krsna maha-mantra, the people accompanied Sacimata to the house of Advaita Acarya.

TEXT 140

TEXT

saci-age padila prabhu dandavat hana
kandite lagila saci kole uthaina

SYNONYMS

saci-age--in front of mother Saci; padila--fell down; prabhu--the Lord; danda-vat--like a stick; hana--becoming; kandite--to cry; lagila--began; saci--mother Saci; kole--on the lap; uthaina--taking.

TRANSLATION

As soon as mother Saci appeared on the scene, Caitanya Mahaprabhu fell before her like a stick. Mother Saci began to cry, taking the Lord on her lap.

TEXT 141

TEXT

donhara darsane dunhe ha-ila vihvala
kesa na dekhiya saci ha-ila vikala

SYNONYMS

donhara darsane--in seeing one another; dunhe--both of them; ha-ila--became; vihvala--overwhelmed; kesa--hair; na--not; dekhiya--seeing; saci--mother Saci; ha-ila--became; vikala--agitated.

TRANSLATION

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Saci became greatly agitated.

TEXT 142

TEXT

anga muche, mukha cumbe, kare niriksana
dekhite na paya,----asru bharila nayana

SYNONYMS

anga--the body; muche--caresses; mukha--face; cumbe--kisses; kare--does; niriksana--observing; dekhite--to see; na paya--not able; asru--tears; bharila--filled; nayana--the eyes.

TRANSLATION

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

TEXT 143

TEXT

kandiya kahena saci, bachare nimani
visvarupa-sama na kariha nithurai

SYNONYMS

kandiya--crying; kahena--says; saci--mother Saci; bachare--my darling; nimani--O Nimai; visvarupa--Visvarupa; sama--like; na kariha--do not do; nithurai--cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Sacimata, crying, said to the Lord, "My darling Nimai, do not be cruel like Visvarupa, Your elder brother."

TEXT 144

TEXT

sannyasi ha-iya punah na dila darasana
tumi taiche kaile mora ha-ibe marana

SYNONYMS

sannyasi--a member of the renounced order; ha-iya--after becoming; punah--again; na--not; dila--gave; darasana--visit; tumi--You; taiche--like that; kaile--if doing; mora--my; ha-ibe--there will be; marana--death.

TRANSLATION

Mother Saci continued, "After accepting the renounced order, Visvarupa never again gave me audience. If You do like Him, that will certainly be the death of me."

TEXT 145

TEXT

kandiya balena prabhu----suna, mora ai
tomara sarira ei, mora kichu nai

SYNONYMS

kandiya--crying; balena--says; prabhu--the Lord; suna--hear; mora--My; ai--mother; tomara--your; sarira--body; ei--this; mora--My; kichu--anything; nai--is not.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

TEXT 146

TEXT

tomara palita deha, janma toma haite
koti janme tomara rna na pari sodhite

SYNONYMS

tomara--your; palita--raised; deha--body; janma--birth; toma--you; haite--from; koti--millions; janme--in births; tomara--your; rna--debt; na--not; pari--I am able; sodhite--to repay.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

TEXT 147

TEXT

jani' va na jani' kaila yadyapi sannyasa
tathapi tomare kabhu nahiba udasa

SYNONYMS

jani'--knowing; va--or; na--not; jani'--knowing; kaila--accepted; yadyapi--although; sannyasa--the renounced order; tathapi--still; tomare--unto you; kabhu--at any time; nahiba--shall not become; udasa--indifferent.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

TEXT 148

TEXT

tumi yahan kaha, ami tahani rahiba
tumi yei ajna kara, sei ta' kariba

SYNONYMS

tumi--you; yahan--wherever; kaha--ask; ami--I; tahani--there; rahiba--shall stay; tumi--you; yei--whatever; ajna--order; kara--give; sei--that; ta'--certainly; kariba--I shall execute.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute."

TEXT 149

TEXT

eta bali' punah punah kare namaskara
tusta hana ai kole kare bara bara

SYNONYMS

eta bali'--saying this; punah punah--again and again; kare--offers; namaskara--obeisances; tusta hana--being pleased; ai--mother Saci; kole--on the lap; kare--takes; bara bara--again and again.

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Saci, being pleased, took Him again and again on her lap.

TEXT 150

TEXT

tabe ai lana acarya gela abhyantara
bhakta-gana milite prabhu ha-ila satvara

SYNONYMS

tabe--thereafter; ai--the mother; lana--taking; acarya--Advaita Acarya; gela--entered; abhyantara--within the house; bhakta-gana--all the devotees; milite--to meet; prabhu--the Lord; ha-ila--became; satvara--immediately.

TRANSLATION

Then Advaita Acarya took mother Saci within the house. The Lord was immediately ready to meet all the devotees.

TEXT 151

TEXT

eke eke milila prabhu saba bhakta-gana
sabara mukha dekhi' kare drdha alingana

SYNONYMS

eke eke--one after another; milila--met; prabhu--the Lord; saba--all; bhakta-gana--the devotees; sabara--of everyone; mukha--face; dekhi'--seeing; kare--does; drdha--tightly; alingana--embracing.

TRANSLATION

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

TEXT 152

TEXT

kesa na dekhiya bhakta yadyapi paya duhkha
saundarya dekhite tabu paya maha-sukha

SYNONYMS

kesa--hair; na dekhiya--not seeing; bhakta--the devotees; yadyapi--although; paya--get; duhkha--unhappiness; saundarya--the beautiful posture; dekhite--to see; tabu--still; paya--get; maha-sukha--great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

TEXTS 153-155

TEXT

srivasa, ramai, vidyanidhi, gadadhara
gangadasa, vakresvara, murari, suklambara

buddhimanta khan, nandana, sridhara, vijaya
vasudeva, damodara, mukunda, sanjaya

kata nama la-iba yata navadvipa-vasi
sabare milila prabhu krpa-drstye hasi'

SYNONYMS

srivasa--Srivasa; ramai--Ramai; vidyanidhi--Vidyanidhi; gadadhara--Gadadhara; gangadasa--Gangadasa; vakresvara--Vakresvara; murari--Murari; suklambara--Suklambara; buddhimanta khan--Buddhimanta Khan; nandana--Nandana; sridhara--Sridhara; vijaya--Vijaya; vasudeva--Vasudeva; damodara--Damodara; mukunda--Mukunda; sanjaya--Sanjaya; kata nama--how many names; la-iba--I shall mention; yata--all; navadvipa-vasi--the inhabitants of Navadvipa; sabare--all of them; milila--met; prabhu--the Lord; krpa-drstye--with merciful glances; hasi'--smiling.

TRANSLATION

Srivasa, Ramai, Vidyanidhi, Gadadhara, Gangadasa, Vakresvara, Murari, Suklambara, Buddhimanta Khan, Nandana, Sridhara, Vijaya, Vasudeva, Damodara, Mukunda, Sanjaya and all the others, however many I can mention--indeed, all the inhabitants of Navadvipa--arrived there, and the Lord met them with smiles and glances of mercy.

TEXT 156

TEXT

anande nacaye sabe bali' 'hari' 'hari'
acarya-mandira haila sri-vaikuntha-puri

SYNONYMS

anande--in pleasure; nacaye--dance; sabe--all; bali'--saying; hari hari--the holy name of the Lord; acarya-mandira--the house of Advaita Acarya; haila--became; sri-vaikuntha-puri--a spiritual Vaikuntha planet.

TRANSLATION

Everyone was chanting the holy names of Hari and dancing. In this way the domicile of Advaita Acarya was converted into Sri Vaikuntha Puri.

TEXT 157

TEXT

yata loka aila mahaprabhuke dekhite
nana-grama haite, ara navadvipa haite

SYNONYMS

yata loka--all the people; aila--came; mahaprabhuke--Sri Caitanya Mahaprabhu; dekhite--to see; nana-grama haite--from various villages; ara--and; navadvipa haite--from Navadvipa.

TRANSLATION

People came to see Sri Caitanya Mahaprabhu from various other villages nearby, as well as Navadvipa.

TEXT 158

TEXT

sabakare vasa dila----bhaksya, anna-pana
bahu-dina acarya-gosani kaila samadhana

SYNONYMS

sabakare--to all of them; vasa dila--gave residential quarters; bhaksya--eatables; anna-pana--food and drink; bahu-dina--for many days; acarya-gosani--Advaita Acarya; kaila--did; samadhana--adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvipa, Advaita Acarya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

TEXT 159

TEXT

acarya-gosanira bhandara----aksaya, avyaya
yata dravya vyaya kare tata dravya haya

SYNONYMS

acarya-gosanira--of Advaita Acarya; bhandara--storehouse; aksaya--inexhaustible; avyaya--indestructible; yata--all; dravya--commodities; vyaya--expenditure; kare--does; tata--so much; dravya--commodity; haya--becomes filled.

TRANSLATION

The supplies of Advaita Acarya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

TEXT 160

TEXT

sei dina haite saci karena randhana
bhakta-gana lana prabhu karena bhojana

SYNONYMS

sei dina haite--from that date; saci--mother Saci; karena--does; randhana--cooking; bhakta-gana--all the devotees; lana--accompanied by; prabhu--Lord Caitanya Mahaprabhu; karena--does; bhojana--dining.

TRANSLATION

From the day Sacimata arrived at the house of Advaita Acarya, she took charge of the cooking, and Sri Caitanya Mahaprabhu dined in the company of all the devotees.

TEXT 161

TEXT

dine acaryera priti----prabhura darsana
ratre loka dekhe prabhura nartana-kirtana

SYNONYMS

dine--during the daytime; acaryera priti--the loving affairs of Adtvaita Acarya; prabhura darsana--the sight of Lord Caitanya Mahaprabhu; ratre--at night; loka--all the people; dekhe--see; prabhura--of the Lord; nartana-kirtana--dancing and chanting.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahaprabhu and the friendly behavior of Advaita Acarya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

TEXT 162

TEXT

kirtana karite prabhura sarva-bhavodaya
stambha, kampa, pulakasru, gadgada, pralaya

SYNONYMS

kirtana karite--while performing chanting; prabhura--of the Lord; sarva--all; bhava-udaya--manifestations of ecstatic symptoms; stambha--being stunned; kampa--trembling; pulaka--standing of the hair; asru--tears; gadgada--faltering of the voice; pralaya--devastation.

TRANSLATION

When the Lord performed kirtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in the Bhakti-rasamrta-sindhu as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called pralaya (devastation) is manifest.

TEXT 163

TEXT

ksane ksane pade prabhu achada khana
dekhi' sacimata kahe rodana kariya

SYNONYMS

ksane ksane--very frequently; pade--falls; prabhu--the Lord; achada khana--tumbling down; dekhi'--seeing; saci-mata--mother Saci; kahe--says; rodana kariya--crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Saci would cry.

TEXT 164

TEXT

curna haila, hena vason nimani-kalevara
ha-ha kari' visnu-pase mage ei vara

SYNONYMS

curna--smashed; haila--has become; hena--thus; vason--I think; nimani-kalevara--the body of Nimai; ha-ha kari'--crying loudly; visnu-pase--Lord Visnu; mage--begs; ei--this; vara--benediction.

TRANSLATION

Srimati Sacimata thought that the body of Nimai was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Visnu.

TEXT 165

TEXT

balya-kala haite tomara ye kailun sevana
tara ei phala more deha narayana

SYNONYMS

balya-kala haite--from my childhood; tomara--Your; ye--whatever; kailun--I have done; sevana--service; tara--of that; ei phala--this result; more--unto me; deha--kindly award; narayana--O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

TEXT 166

TEXT

ye kale nimani pade dharani-upare
vyatha yena nahi lage nimani-sarire

SYNONYMS

ye kale--whenever; nimani--my son Nimai; pade--falls down; dharani-upare--on the surface of the earth; vyatha--pain; yena--as if; nahi--not; lage--touch; nimani-sarire--the body of my son Nimai.

TRANSLATION

"Whenever Nimai falls to the surface of the earth, please do not let Him feel any pain."

TEXT 167

TEXT

ei-mata sacidevi vatsalye vihvala
harsa-bhaya-dainya-bhave ha-ila vikala

SYNONYMS

ei-mata--in this way; saci-devi--mother Saci; vatsalye--in parental affection; vihvala--overwhelmed; harsa--happiness; bhaya--fear; dainya-bhave--and in humility; ha-ila--became; vikala--transformed.

TRANSLATION

When mother Saci was thus overwhelmed in parental love for Lord Caitanya Mahaprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Saci, born in the family of Nilambara Cakravarti, used to worship Lord Visnu even before her marriage. As stated in Bhagavad-gita (6:41):

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Saci, a nitya-siddha living entity, is an incarnation of mother Yasoda. She appeared in the house of Nilambara Cakravarti and was everlastingly engaged in the service of Lord Visnu. Later she directly had as her child Lord Visnu, Sri Caitanya Mahaprabhu, and she served Him from the day of His appearance. This is the position of nitya-siddha associates. Sri Narottama dasa Thakura therefore sings:

gaurangera sangi-gane nitya-siddha kari mane. Every devotee should know that all the associates of Sri Caitanya Mahaprabhu--His family members, friends and other associates--were all nitya-siddhas. A nitya-siddha never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

TEXT 168

TEXT

srivasadi yata prabhura vipra bhakta-gana
prabhuke bhiksa dite haila sabakara mana

SYNONYMS

srivasa-adi--the devotees, headed by Srivasa Thakura; yata--all; prabhura--of the Lord; vipra--especially the brahmanas; bhakta-gana--devotees; prabhuke--unto

the Lord; bhiksa--lunch; dite--to give; haila--there was; sabakara--of all of them; mana--the mind.

TRANSLATION

Since Advaita Acarya was giving alms and food to Lord Caitanya Mahaprabhu, the other devotees, headed by Srivasa Thakura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all grhasthas to invite a sannyasi to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a sannyasi is in the neighborhood of a village, he is inv ted by all householders, one after another. As long as a sannyasi remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a sannyasi has no housing or food problems even when he travels extensively. Even though Advaita Acarya was supplying Caitanya Mahaprabhu with prasada, the other devotees from Navadvipa and Santipura also desired to offer Him prasada.

TEXT 169

TEXT

suni' saci sabakare karila minati
nimanira darasana ara muni paba kati

SYNONYMS

suni'--hearing of this; saci--mother Saci; sabakare--unto all of them; karila--made; minati--submission; nimanira--of Nimai, Sri Caitanya Mahaprabhu; darasana--visit; ara--any more; muni--I; paba--shall get; kati--where or how many times.

TRANSLATION

Hearing these proposals made by other devotees of the Lord, mother Saci said to the devotees, "How many times shall I get the chance to see Nimai again?"

TEXT 170

TEXT

toma-saba-sane habe anyatra milana
muni abhaginira matra ei darasana

SYNONYMS

toma-saba-sane--with all of you; habe--there will be; anyatra--in another place; milana--meeting; muni--I; abhaginira--of one who is unfortunate; matra--only; ei--this; darasana--meeting.

TRANSLATION

Sacimata submitted, "As far as you are concerned, you can meet Nimai, Sri Caitanya Mahaprabhu, many times somewhere else, but what is the possibility of

my ever meeting Him again? I shall have to remain at home. A sannyasi never returns to his home."

TEXT 171

TEXT

yavat acarya-grhe nimanira avasthana
muni bhiksa dimu, sabakare magon dana

SYNONYMS

yavat--as long as; acarya-grhe--in the house of Advaita Acarya; nimanira--of Sri Caitanya Mahaprabhu; avasthana--the stay; muni--I; bhiksa dimu--shall supply the food; sabakare--everyone; magon--I beg; dana--this charity.

TRANSLATION

Mother Saci appealed to all the devotees to give her this charity: As long as Sri Caitanya Mahaprabhu remained at the house of Advaita Acarya, only she would supply Him food.

TEXT 172

TEXT

suni' bhakta-gana kahe kari' namaskara
matara ye iccha sei sammata sabara

SYNONYMS

suni'--hearing this; bhakta-gana--all the devotees; kahe--say; kari'--offering; namaskara--obeisances; matara--of mother Sacidevi; ye iccha--whatever desire; sei--that; sammata--agreeable; sabara--to all the devotees

TRANSLATION

Hearing this appeal from mother Saci, all the devotees offered obeisances and said, "We all agree to whatever mother Saci desires."

TEXT 173

TEXT

matara vyagrata dekhi' prabhura vyagra mana
bhakta-gana ekatra kari' balila vacana

SYNONYMS

matara--of the mother; vyagrata--eagerness; dekhi'--seeing; prabhura--of Sri Caitanya Mahaprabhu; vyagra--agitated; mana--mind; bhakta-gana--all the devotees; ekatra kari'--assembling together; balila--said; vacana--words.

TRANSLATION

When Sri Caitanya Mahaprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

TEXT 174

TEXT

toma-sabara ajna vina calilama vrndavana
yaite narila, vighna kaila nivartana

SYNONYMS

toma-sabara--of all of you; ajna--order; vina--without; calilama--I started; vrndavana--for Vrndavana; yaite narila--not able to go; vighna--some obstruction; kaila--did; nivartana--made to return.

TRANSLATION

Sri Caitanya Mahaprabhu informed them all, "Without your order, I tried to go to Vrndavana. There was some obstacle, however, and I had to return.

TEXT 175

TEXT

yadyapi sahasa ami kariyachi sannyasa
tathapi toma-saba haite nahiba udasa

SYNONYMS

yadyapi--although; sahasa--all of a sudden; ami--I; kariyachi sannyasa--accepted sannyasa; tathapi--still; toma-saba--all of you; haite--from; nahiba--I shall never be; udasa--indifferent.

TRANSLATION

"My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

TEXT 176

TEXT

toma-saba na chadiba, yavat ami jiba'
matare tavat ami chadite nariba

SYNONYMS

toma-saba--all of you; na--not; chadiba--I shall give up; yavat--as long as; ami--I; jiba--shall live or shall remain manifest; matare--mother; tavat--that long; ami--I; chadite--to give up; nariba--shall be unable.

TRANSLATION

"My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

TEXT 177

TEXT

sannyasira dharma nahe----sannyasa karina
nija janma-sthane rahe kutumba lana

SYNONYMS

sannyasira--of a sannyasi; dharma--duty; nahe--it is not; sannyasa--sannyasa; karina--accepting; nija--own; janma-sthane--at the birthplace; rahe--remains; kutumba--relatives; lana--with.

TRANSLATION

"After accepting sannyasa, it is not the duty of a sannyasi to remain at his birthplace, encircled by relatives.

TEXT 178

TEXT

keha yena ei bali' na kare nindana
sei yukti kaha, yate rahe dui dharma

SYNONYMS

keha--anyone; yena--so that; ei--this; bali'--saying; na kare--does not do; nindana--blasphemy; sei--that; yukti--consideration; kaha--tell Me; yate--by which; rahe--remain; dui--two; dharma--duties.

TRANSLATION

"Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyasa."

TEXT 179

TEXT

suniya prabhura ei madhura vacana
saci-pasa acaryadi karila gamana

SYNONYMS

suniya--hearing this; prabhura--of the Lord; ei--this; madhura--sweet; vacana--statement; saci-pasa--before mother Saci; acarya-adi--Advaita Acarya and other devotees; karila--did; gamana--going.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Acarya, approached mother Saci.

TEXT 180

TEXT

prabhura nivedana tanre sakala kahila
suni' saci jagan-mata kahite lagila

SYNONYMS

prabhura--of the Lord; nivedana--submission; tanre--unto her; sakala--all; kahila--told; suni'--hearing this; saci--mother Saci; jagat-mata--the mother of the universe; kahite--to say; lagila--began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Saci, who is the mother of the universe, began to speak.

TEXT 181

TEXT

tenho yadi ihan rahe, tabe mora sukha
tan'ra ninda haya yadi, seha mora duhkha

SYNONYMS

tenho--Lord Caitanya; yadi--if; ihan--here; rahe--stays; tabe--then; mora--my; sukha--happiness; tan'ra ninda--blasphemy of Him; haya--there is; yadi--if; seha--that also; mora--my; duhkha--unhappiness.

TRANSLATION

Sacimata said, "It will be a great happiness for me if Nimai, Sri Caitanya Mahaprabhu, stays here. But at the same time, if someone blames Him, it will be my great unhappiness."

PURPORT

It is a great happiness for a mother if her son does not leave home to search out Krsna but remains with her. At the same time, if a son does not search after Krsna but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Krsna. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Krsna, she is called ma, which indicates maya. By allowing her son to go as a sannyasi and search for Krsna, Sacimata instructs all mothers of the world. She indicates that all sons should become real devotees of Krsna and should not stay at home under the care of an affectionate mother. This is supported by Srimad-Bhagavatam (5.5.18):

gurur na sa syat sva-jano na sa syat
pita na sa syaj janani na sa syat
daivam na tat syan na patis ca sa syan
na mocayed yah samupeta-mrtyum

"No one should become a spiritual master--nor a relative, father, mother, worshipable Deity or husband--if he cannot help a person escape the imminent path of death." Every living entity is wandering within the universe, subjected to the law of karma and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of maya--birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Krsna. As the Lord says in the Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

To stop the cycle of birth and death, one has to understand Krsna as He is. Simply by knowing Krsna, one can stop the process of rebirth into this material world. By acting in Krsna consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Sacimata, although the mother of Nimai Pandita, Sri Caitanya Mahaprabhu, considered all the facts and decided to allow her son to go out and search for Krsna. At the same time, she made some arrangements in order that she might get news of all the activities of Sri Caitanya Mahaprabhu.

TEXT 182

TEXT

tate ei yukti bhala, mora mane laya
nilacale rahe yadi, dui karya haya

SYNONYMS

tate--therefore; ei--this; yukti--consideration; bhala--as good; mora--my; mane--mind; laya--takes; nilacale--in Jagannatha Puri; rahe--He stays; yadi--if; dui--two; karya--purposes; haya--are achieved.

TRANSLATION

Mother Saci said, "This consideration is good. In my opinion, if Nimai remains at Jagannatha Puri, He may not leave any one of us and at the same time can remain aloof as a sannyasi. Thus both purposes are fulfilled.

TEXT 183

TEXT

nilacale navadvipe yena dui ghara
loka-gatagati-varta paba nirantara

SYNONYMS

nilacale--at Jagannatha Puri; navadvipe--as well as Navadvipa; yena--as if; dui--two; ghara--rooms; loka--people; gatagati--come and go; varta--news; paba--I shall get; nirantara--always.

TRANSLATION

"Since Jagannatha Puri and Navadvipa are intimately related--as if they were two rooms in the same house--people from Navadvipa generally go to Jagannatha Puri, and those in Jagannatha Puri go to Navadvipa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

TEXT 184

TEXT

tumi saba karite para gamanagamana
ganga-snane kabhu habe tanra agamana

SYNONYMS

tumi--you; saba--all; karite--to do; para--are able; gamana-agamana--going and coming; ganga-snane--for bathing in the Ganges; kabhu--sometimes; habe--it will be possible; tanra--His; agamana--coming here.

TRANSLATION

"All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

TEXT 185

TEXT

apanara duhkha-sukha tahan nahi gani
tanra yei sukha, taha nija-sukha mani

SYNONYMS

apanara--of my own; duhkha-sukha--unhappiness and happiness; tahan--there; nahi--not; gani--I count; tanra--His; yei--whatever; sukha--happiness; taha--that; nija--my own; sukha--happiness; mani--I accept.

TRANSLATION

"I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

TEXT 186

TEXT

suni' bhakta-gana tanre karila stavana
veda-ajna yaiche, mata, tomara vacana

SYNONYMS

suni'--hearing this; bhakta-gana--all the devotees; tanre--to her; karila--did; stavana--praying; veda-ajna--an injunction of the Vedas; yaiche--like; mata--my dear mother; tomara vacana--your word.

TRANSLATION

After hearing Sacimata, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

TEXT 187

TEXT

bhakta-gana prabhu-age asiya kahila
suniya prabhura mane ananda ha-ila

SYNONYMS

bhakta-gana--the devotees; prabhu--Sri Caitanya Mahaprabhu; age--before; asiya--coming; kahila--informed; suniya--hearing; prabhura--of Lord Caitanya; mane--in the mind; ananda--pleasure; ha-ila--there was.

TRANSLATION

All the devotees informed Lord Caitanya of Sacimata's decision. Hearing it, the Lord became very pleased.

TEXT 188

TEXT

navadvipa-vasi adi yata bhakta-gana
sabare sammana kari' balila vacana

SYNONYMS

navadvipa-vasi--all the inhabitants of Navadvipa; adi--primarily; yata--all; bhakta-gana--devotees; sabare--to all of them; sammana--respect; kari'--showing; balila--said; vacana--these words.

TRANSLATION

Lord Sri Caitanya Mahaprabhu offered respects to all the devotees present from Navadvipa and other towns, speaking to them as follows.

TEXT 189

TEXT

tumi-saba loka----mora parama bandhava
ei bhiksa magon,----more deha tumi saba

SYNONYMS

tumi-saba loka--all of you people; mora--My; parama bandhava--intimate friends; ei bhiksa magon--I beg one favor; more--unto Me; deha--kindly give; tumi--you; saba--all.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

TEXT 190

TEXT

ghare yana kara sada krsna-sankirtana
krsna-nama, krsna-katha, krsna aradhana

SYNONYMS

ghare yana--returning home; kara--kindly do; sada--always; krsna-sankirtana--chanting of the holy name of the Lord; krsna-nama--the holy name of the Lord; krsna-katha--discussion of Krsna's pastimes; krsna--of Lord Krsna; aradhana--worshiping.

TRANSLATION

Lord Caitanya Mahaprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Krsna, chant His holy name and discuss His holy pastimes.

PURPORT

The cult of Sri Caitanya Mahaprabhu, the Hare Krsna movement, is very nicely explained by Lord Caitanya Mahaprabhu authoritatively. It is not that everyone has to take sannyasa like Sri Caitanya Mahaprabhu. Everyone can execute the cult of Krsna consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Krsna, the Hare Krsna maha-mantra. One can also discuss the subject matter of the Bhagavad-gita and Srimad-Bhagavatam and install Deities of Radha-Krsna or Gaura-Nitai or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Krsna consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the maha-mantra and discussing the Bhagavad-gita and Srimad-Bhagavatam. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple--especially householders who live with a wife and children--can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Krsna and discussing the Bhagavad-gita and Srimad-Bhagavatam. Anyone can do this at home without difficulty, and Sri Caitanya Mahaprabhu requested all the devotees present there to do so.

TEXT 191

TEXT

ajna deha nilacale kariye gamana
madhye madhye asi' tomaya diba darasana

SYNONYMS

ajna deha--give permission; nilacale--to Jagannatha Puri; kariye--I do; gamana--going; madhye madhye--sometimes; asi'--coming here; tomaya--to all of you; diba--I shall give; darasana--audience.

TRANSLATION

After thus instructing the devotees, the Lord asked their permission to go to Jagannatha Puri. He assured them that at intervals He would come there and meet them again and again.

TEXT 192

TEXT

eta bali' sabakare isat hasina

vidaya karila prabhu sammana karina

SYNONYMS

eta bali'--saying this; sabakare--to all the devotees; isat hasina--smiling very mildly; vidaya karila--bid them farewell; prabhu--the Lord; sammana karina--showing all respect.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu, offering due respects to all the devotees and smiling very mildly, bid them farewell.

TEXT 193

TEXT

saba vidaya diya prabhu calite kaila mana
haridasa kandi' kahe karuna vacana

SYNONYMS

saba vidaya diya--asking everyone to return home; prabhu--the Lord; calite--to go; kaila--decided; mana--the mind; haridasa kandi'--Haridasa Thakura began to cry; kahe--says; karuna--pathetic; vacana--words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannatha Puri. At that time Haridasa Thakura began to cry and speak some pathetic words.

TEXT 194

TEXT

nilacale yabe tumi, mora kon gati
nilacale yaite mora nahika sakati

SYNONYMS

nilacale yabe tumi--You will go to Jagannatha Puri; mora--my; kon--what; gati--destination; nilacale--to Jagannatha Puri; yaite--to go; mora--my; nahika--there is not; sakati--strength.

TRANSLATION

Haridasa Thakura said, "You are going to Jagannatha Puri, and that is all right, but what will be my destination? I am not able to go to Jagannatha Puri."

PURPORT

Although Srila Haridasa Thakura was born in a Muslim family, he was accepted as a properly initiated brahmana. As such, he had every right to enter the temple of Jagannatha Puri, but because there were some rules and regulations stipulating that only brahmanas, ksatriyas, vaisyas and sudras (members of the varnasrama-dharma system) could enter, Haridasa Thakura, out of his great humility, did not want to violate these existing rules. He therefore said that

he did not have the strength to enter into the temple, and he pointed out that if Lord Sri Caitanya Mahaprabhu lived within the temple, there would be no way for Haridasa Thakura to see Him. Later, when Haridasa Thakura went to Jagannatha Puri, he lived outside the temple on the beach by the sea. A monastery has now been erected there, known as Siddhabakula Matha. people go there to see the place of worship (bhajana-kutira) of Haridasa Thakura.

TEXT 195

TEXT

muni adhama tomara na paba darasana
kemate dhariba ei papistha jivana

SYNONYMS

muni--I; adhama--the lowest of men; tomara--Your; na--not; paba--will get; darasana--seeing; kemate--how; dhariba--shall I maintain; ei--this; papistha--sinful; jivana--life.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

TEXT 196

TEXT

prabhu kahe,----kara tumi dainya samvarana
tomara dainyete mora vyakula haya mana

SYNONYMS

prabhu kahe--the Lord replied; kara--do; tumi--you; dainya--humility; samvarana--checking; tomara--your; dainyete--by humility; mora--My; vyakula--agitated; haya--becomes; mana--the mind.

TRANSLATION

The Lord replied to Haridasa Thakura, "Please check your humility. Just seeing your humility very much agitates My mind."

TEXT 197

TEXT

toma lagi' jagannathe kariba nivedana
toma-lana yaba ami sri-purusottama

SYNONYMS

toma lagi'--for you; jagannathe--unto Lord Jagannatha; kariba--I shall do; nivedana--petition; toma-lana--taking you; yaba--shall go; ami--I; sri-purusottama--to Jagannatha Puri.

TRANSLATION

Lord Caitanya Mahaprabhu assured Haridasa Thakura that He would place a petition before Lord Jagannatha and that He would certainly take him there to Jagannatha Puri.

TEXT 198

TEXT

tabe ta' acarya kahe vinaya karina
dina dui-cari raha krpa ta' karina

SYNONYMS

tabe--thereafter; ta'--certainly; acarya kahe--Advaita Acarya says; vinaya karina--offering all respect; dina dui-cari--another two or four days; raha--kindly remain; krpa--mercy; ta'--certainly; karina--showing.

TRANSLATION

After that, Advaita Acarya respectfully requested Lord Caitanya Mahaprabhu to show Him mercy by remaining another two or four days.

TEXT 199

TEXT

acaryera vakya prabhu na kare langhana
rahila advaita-grhe, na kaila gamana

SYNONYMS

acaryera vakya--the words of Sri Advaita Acarya; prabhu--the Lord; na kare langhana--does not deny; rahila--remained; advaita-grhe--at the house of Advaita Acarya; na kaila gamana--did not go immediately.

TRANSLATION

Caitanya Mahaprabhu never violated the request of Advaita Acarya; therefore He remained at His home and did not leave immediately for Jagannatha Puri.

TEXT 200

TEXT

anandita haila acarya, saci, bhakta, saba
prati-dina kare acarya maha-mahotsava

SYNONYMS

anandita haila--became pleased; acarya--Advaita Acarya; saci--mother Sacidevi; bhakta--the devotees; saba--all; prati-dina--every day; kare--does; acarya--Advaita Acarya; maha-maha-utsava--great festival.

TRANSLATION

Lord Caitanya's decision was received very happily by Advaita Acarya, mother Saci and all the devotees. Advaita Acarya celebrated every day with a great festival.

TEXT 201

TEXT

dine krsna-katha-rasa bhakta-gana-sange
ratre maha-mahotsava sankirtana-range

SYNONYMS

dine--during daytime; krsna-katha-rasa--discussion on Krsna; bhakta-gana-sange--with the devotees; ratre--at night; maha-maha-utsava--a great festival; sankirtana-range--in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Krsna, and at night there was a great festival of congregational chanting at the house of Advaita Acarya.

TEXT 202

TEXT

anandita hana saci karena randhana
sukhe bhojana kare prabhu lana bhakta-gana

SYNONYMS

anandita hana--being pleased; saci--mother Saci; karena--does; randhana--cooking; sukhe--in happiness; bhojana--eating; kare--does; prabhu--Lord Caitanya Mahaprabhu; lana--accompanied by; bhakta-gana--all the devotees.

TRANSLATION

Mother Saci cooked with great pleasure, and Sri Caitanya Mahaprabhu, along with the devotees, accepted the prasada with great pleasure.

TEXT 203

TEXT

acaryera sraddha-bhakti-grha-sampada-dhane
sakala saphala haila prabhura aradhane

SYNONYMS

acaryera--of Advaita Acarya; sraddha--faith; bhakti--devotion; grha--home; sampada--opulence; dhane--the wealth; sakala--all; saphala--successful; haila--became; prabhura--of Lord Caitanya Mahaprabhu; aradhane--in the worship.

TRANSLATION

In this way all the opulences of Advaita Acarya--His faith, devotion, home, riches and everything else--were successfully utilized in the worship of Lord Caitanya Mahaprabhu.

PURPORT

Advaita Acarya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahaprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing prasada and talking about Krsna during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Krsna consciousness movement. Thus they will daily perform sankirtana-yajna. In Srimad-Bhagavatam (11.5.32) the daily performance of sankirtana-yajna is recommended for this age (yajnaih sankirtana-prayair yajanti hi su-medhasah). One should worship Lord Caitanya Mahaprabhu and His four associates, the Panca-tattva, by distributing prasada and holding congregational chanting. Indeed, that yajna or sacrifice is most recommended in this Age of Kali. In this age, other yajnas are not possible to perform, but this yajna can be performed everywhere and anywhere without difficulty.

TEXT 204

TEXT

sacira ananda bade dekhi' putra-mukha
bhojana karana purna kaila nija-sukha

SYNONYMS

sacira--of Sacimata; ananda bade--pleasure increases; dekhi'--seeing; putra-mukha--the face of her son; bhojana karana--feeding; purna--full; kaila--made; nija-sukha--her own happiness.

TRANSLATION

As mother Saci constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

TEXT 205

TEXT

ei-mata advaita-grhe bhakta-gana mile
vancila kataka-dina maha-kutuhale

SYNONYMS

ei-mate--in this way; advaita-grhe--at the home of Advaita Acarya; bhakta-gana--all the devotees; mile--meet together; vancila--passed; kataka-dina--some days; maha-kutuhale--in a greatly festive mood.

TRANSLATION

In this way, at Advaita Acarya's house all the devotees met and passed some days together in a greatly festive mood.

TEXT 206

TEXT

ara dina prabhu kahe saba bhakta-gane

nija-nija-grhe sabe karaha gamane

SYNONYMS

ara dina--the next day; prabhu--the Lord; kahe--says; saba--all; bhakta-gane--to the devotees; nija-nija-grhe--to your respective homes; sabe--all; karaha--do; gamane--returning.

TRANSLATION

The next day, Lord Caitanya Mahaprabhu requested all the devotees to return to their respective homes.

TEXT 207

TEXT

ghare giya kara sabe krsna-sankirtana
punarapi ama-sange ha-ibe milana

SYNONYMS

ghare giya--returning home; kara--do; sabe--all; krsna-sankirtana--congregational chanting of the maha-mantra; punarapi--again; ama-sange--with Me; ha-ibe--there will be; milana--meeting.

TRANSLATION

Sri Caitanya Mahaprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

TEXT 208

TEXT

kabhu va tomara karibe niladri gamana
kabhu va asiba ami karite ganga-snana

SYNONYMS

kabhu--sometimes; va--either; tomara--you; karibe--will do; niladri--to Jagannatha Puri; gamana--going; kabhu--sometimes; va--or; asiba--shall come; ami--I; karite--to do; ganga-snana--bathing in the Ganges.

TRANSLATION

Sri Caitanya Mahaprabhu told them, "Sometimes you will come to Jagannatha Puri, and sometimes I shall come bathe in the Ganges."

TEXTS 209-210

TEXT

nityananda-gosani, pandita jagadananda
damodara pandita, ara datta mukunda

ei cari-jana acarya dila prabhu sane

janani prabodha kari' vandila carane

SYNONYMS

nityananda-gosani--Lord Nityananda; pandita jagadananda--Jagadananda Pandita; damodara pandita--Damodara Pandita; ara datta mukunda--and Mukunda Datta; ei cari-jana--these four persons; acarya--Advaita Acarya; dila--gave; prabhu sane--with Sri Caitanya Mahaprabhu; janani--mother Saci; prabodha kari'--pacifying; vandila carane--offerred prayers at her lotus feet.

TRANSLATION

Sri Advaita Acarya sent four persons--Nityananda Gosani, Jagadananda Pandita, Damodara Pandita and Mukunda Datta--to accompany the Lord. After pacifying His mother, Sacimata, Sri Caitanya Mahaprabhu submitted prayers to her lotus feet.

TEXT 211

TEXT

tanre pradaksina kari' karila gamana
etha acaryera ghare uthila krandana

SYNONYMS

tanre--mother Saci; pradaksina kari'--circumambulating; karila--did; gamana--going; etha--there; acaryera--of Advaita Acarya; ghare--in the house; uthila--there arose; krandana--crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahaprabhu circumambulated His mother and then started for Jagannatha Puri. In the house of Advaita Acarya there arose tumultuous crying.

TEXT 212

TEXT

nirapeksa hana prabhu sighra calila
kandite kandite acarya pascat calila

SYNONYMS

nirapeksa--indifferent; hana--becoming; prabhu--the Lord; sighra--very quickly; calila--went; kandite kandite--crying and crying; acarya--Advaita Acarya; pascat--behind; calila--went.

TRANSLATION

Sri Caitanya Mahaprabhu was unaffected. He left swiftly, and Advaita Acarya followed Him weeping.

PURPORT

As Srila Bhaktisiddhanta Sarasvati Thakura explains, the word nirapeksa means not being affected by anything material and remaining fixed in the service of the Lord. Sri Caitanya Mahaprabhu did not very much care for the roaring tumult

and cry at the house of Advaita Acarya, which He heard when starting for Jagannatha Puri. Worldly moralists may criticize Sri Caitanya Mahaprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Krsna consciousness movement, He actually showed that a person seriously engaged in Krsna consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Krsna consciousness. Therefore those who are engaged in Krsna consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahaprabhu has personally shown, one cannot properly execute Krsna consciousness without being neutral.

TEXT 213

TEXT

kata dura giya prabhu kari' yoda hata
acarye prabodhi' kahe kichu mista bata

SYNONYMS

kata dura giya--after going some distance; prabhu--the Lord; kari'--making; yoda hata--folded hands; acarye--Advaita Acarya; prabodhi'--pacifying; kahe--says; kichu--something; mista bata--sweet words.

TRANSLATION

After He had followed Sri Caitanya Mahaprabhu for some distance, Advaita Acarya was petitioned by Sri Caitanya Mahaprabhu with folded hands. The Lord spoke the following sweet words.

TEXT 214

TEXT

janani prabodhi' kara bhakta samadhana
tumi vyagra haile karo na rahibe prana

SYNONYMS

janani prabodhi'--pacifying the mother; kara--make; bhakta--devotees; samadhana--adjustments; tumi--You; vyagra haile--if becoming agitated; karo--anyone's; na rahibe--will not remain; prana--the life.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist."

TEXT 215

TEXT

eta bali' prabhu tanre kari' alingana
nivrtti kariya kaila svacchanda gamana

SYNONYMS

eta bali'--saying this; prabhu--the Lord; tanre--unto Him; kari'--doing; alingana--embracing; nivrtti--stop; kariya--making; kaila--did; svacchanda--without anxiety; gamana--going toward Jagannatha Puri.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu embraced Advaita Acarya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannatha Puri.

TEXT 216

TEXT

ganga-tire-tire prabhu cari-jana-sathe
niladri calila prabhu chatrabhoga-pathe

SYNONYMS

ganga-tire-tire--on the banks of the Ganges; prabhu--the Lord; cari-jana-sathe--with the other four persons; niladri--to Jagannatha Puri; calila--proceeded; prabhu--the Lord; chatrabhoga-pathe--on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Niladri, Jagannatha Puri.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four parganas, is a station named Magrahata. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khadi. In this village is a Deity of Lord Siva known as Vaijurkanatha. A festival takes place there every year during the months of March and April. The festival is known as Nanda-mela. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Baruipura, and near this station is another place, called Atisara. Formerly this village was also situated on the banks of the Ganges. One can go from this village to Panihati and from there to Varaha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kali-ghata, which is still known as Adi-ganga. From Baruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurapura police station. It is to be noted that Sri Caitanya Mahaprabhu passed through all these places on His way to Jagannatha Puri.

TEXT 217

TEXT

'caitanya-mangale' prabhura niladri-gamana
vistari varniyachena dasa-vrndavana

SYNONYMS

caitanya-mangale--in the book named Caitanya-mangala; prabhura--of the Lord; niladri-gamana--going to Jagannatha Puri; vistari--elaborating; varniyachena--has described; dasa-vrndavana--Vrndavana dasa Thakura.

TRANSLATION

In his book known as Caitanya-mangala [Caitanya-bhagavata], Vrndavana dasa Thakura has elaborately described the Lord's passage to Jagannatha Puri.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that while Sri Caitanya Mahaprabhu passed through Bengal, He passed through Atisara-grama, Varaha-grama and Chatrabhoga. He then reached the Orissa province, where He passed through Prayaga-ghata, Suvarnarekha, Remuna, Yajapura, Vaitarani, Dasasvamedha-ghata, Kataka, Mahanadi, Bhuvanesvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Atharanala. In this way, passing through all these and other places, He reached Jagannatha Puri.

TEXT 218

TEXT

advaita-grhe prabhura vilasa sune yei jana
acire milaye tanre krsna-prema-dhana

SYNONYMS

advaita-grhe--at the house of Advaita Acarya; prabhura--of the Lord; vilasa--the pastimes; sune--hears; yei--one who; jana--person; acire--very soon; milaye--meets; tanre--him; krsna-prema-dhana--the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Acarya, he will certainly very soon attain the riches of love of Krsna.

TEXT 219

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Third Chapter, describing Lord Caitanya Mahaprabhu's stay at the house of Advaita Acarya, His acceptance of the sannyasa order and observation of daily festivals at Advaita Acarya's house, His congregationally chanting the holy name of the Lord and His feasting with all the devotees.

Chapter 4
Sri Madhavendra Puri's Devotional Service

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vrddhamantresvara, Sri Caitanya Mahaprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuna, where there is a Deity of Gopinatha. There He narrated the story of Madhavendra Puri, as He had heard it from His spiritual master, Isvara Puri. The narration is as follows.

One night while in Govardhana, Madhavendra Puri dreamed that the Gopala Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Sri Gopalaji on top of Govardhana Hill with great pomp. Gopala was worshiped, and the Annakuta festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopala Deity again appeared to Madhavendra Puri in a dream and asked him to go to Jagannatha Puri to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Madhavendra Puri immediately started for Orissa. Traveling through Bengal, he reached Remuna village and there received a pot of condensed milk (ksira) offered to the Deity of Gopinathaji. This pot of condensed milk was stolen by Gopinatha and delivered to Madhavendra Puri. Since then, the Gopinatha Deity has been known as Ksira-cora-gopinatha, the Deity who stole the pot of condensed milk. After reaching Jagannatha Puri, Madhavendra Puri received permission from the King to take out one mana of sandalwood and eight ounces of camphor. Aided by two men, he brought these things to Remuna. Again he saw in a dream that Gopala at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopinathaji. Understanding that that would satisfy the Gopala Deity at Govardhana, Madhavendra Puri executed the order and returned to Jagannatha Puri.

Sri Caitanya Mahaprabhu narrated this story for Lord Nityananda Prabhu and other devotees and praised the pure devotional service of Madhavendra Puri. When He recited some verses composed by Madhavendra Puri, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice prasada. Thus He passed that night, and the next morning He again started for Jagannatha Puri.

TEXT 1

TEXT

yasmai datum corayan ksira-bhandam
gopinathah ksira-corabhidho 'bhut
sri-gopalah pradurasid vasah san
yat-premna tam madhavendram nato 'smi

SYNONYMS

yasmai--unto whom; datum--to deliver; corayan--stealing; ksira-bhandam--the pot of sweet rice; gopinathah--Gopinatha; ksira-cora--stealer of a pot of sweet

rice; abhidhah--celebrated; abhut--became; sri-gopalah--Sri Gopala Deity; praduhrasit appeared; vasah--captivated; san--being; yat-premna--by his love; tam--unto him; madhavendram--Madhavendra Puri, who was in the Madhva-sampradaya; natah asmi--I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Madhavendra Puri, who was given a pot of sweet rice stolen by Sri Gopinatha, celebrated thereafter as Ksira-cora. Being pleased by Madhavendra Puri's love, Sri Gopala, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Thakura annotates that this Gopala Deity was originally installed by Vajra, the grandson of Krsna. Madhavendra Puri rediscovered Gopala and established Him on top of Govardhana Hill. This Gopala Deity is still situated at Nathadvara and is under the management of descendants of Vallabhacarya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of prasada by paying a small price.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya gauracandra--all glories to Sri Caitanya Mahaprabhu; jaya nityananda--all glories to Lord Nityananda; jaya advaita-candra--all glories to Advaita Prabhu; jaya gaura-bhakta-vrnda--all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

TEXTS 3-4

TEXT

niladri-gamana, jagannatha-darasana
sarvabhauma bhattacarya-prabhura milana

e saba lila prabhura dasa vrndavana
vistari' kariyachena uttama varnana

SYNONYMS

niladri-gamana--going to Jagannatha Puri; jagannatha-darasana--visiting the temple of Lord Jagannatha; sarvabhauma bhattacarya--with Sarvabhauma Bhattacarya; prabhura--of the Lord; milana--meeting; e saba--all these; lila--pastimes; prabhura--of the Lord; dasa vrndavana--Vrndavana dasa Thakura;

vistari'--elaborating; kariyachena--has done; uttama--very nice; varnana--description.

TRANSLATION

The Lord went to Jagannatha Puri and visited Lord Jagannatha's temple. He also met with Sarvabhauma Bhattacarya. All these pastimes have been very elaborately explained by Vrndavana dasa Thakura in his book Caitanya-bhagavata.

TEXT 5

TEXT

sahaje vicitra madhura caitanya-vihara
vrndavana-dasa-mukhe amrtera dhara

SYNONYMS

sahaje--naturally; vicitra--wonderful; madhura--sweet; caitanya--of Lord Caitanya Mahaprabhu; vihara--the activities; vrndavana-dasa--of Vrndavana dasa Thakura; mukhe--from the mouth; amrtera--of nectar; dhara--shower.

TRANSLATION

By nature all the activities of Sri Caitanya Mahaprabhu are very wonderful and sweet, and when they are described by Vrndavana dasa Thakura, they become like a shower of nectar.

TEXT 6

TEXT

ataeva taha varnile haya punarukti
dambha kari' varni yadi taiche nahi sakti

SYNONYMS

ataeva--therefore; taha--such activities; varnile--if describing; haya--there is; punarukti--repetition; dambha kari'--being proud; varni--I describe; yadi--if; taiche--such; nahi--there is not; sakti--power.

TRANSLATION

Therefore I very humbly submit that since these incidents have already been nicely described by Vrndavana dasa Thakura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

TEXT 7

TEXT

caitanya-mangale yaha karila varnana
sutra-rupe sei lila kariye sucana

SYNONYMS

caitanya-mangale--in the book named Caitanya-mangala; yaha--whatever; karila varnana--has described; sutra-rupe--in the form of a synopsis; sei lila--those pastimes; kariye sucana--I shall present.

TRANSLATION

I am therefore presenting only a synopsis of those events already described elaborately by Vrndavana dasa Thakura in his Caitanya-mangala [now known as Caitanya-bhagavata].

TEXT 8

TEXT

tanra sutre ache, tenha na kaila varnana
yatha-kathancit kari' se lila kathana

SYNONYMS

tanra--his; sutre--in the synopsis; ache--there are; tenha--he; na kaila varnana--did not describe; yatha-kathancit--something of them; kari'--doing; se--these; lila--of pastimes; kathana--narration.

TRANSLATION

Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

TEXT 9

TEXT

ataeva tanra paye kari namaskara
tanra paya aparadha na ha-uk amara

SYNONYMS

ataeva--therefore; tanra paye--at his lotus feet; kari--I do; namaskara--obeisances; tanra paya--to the lotus feet of Vrndavana dasa Thakura; aparadha--offense; na--not; ha-uk--let it happen; amara--my.

TRANSLATION

I thus offer my respectful obeisances unto the lotus feet of Vrndavana dasa Thakura. I hope that I will not offend his lotus feet by this action.

TEXT 10

TEXT

ei-mata mahaprabhu calila nilacale
cari bhakta sange krsna-kirtana-kutuhale

SYNONYMS

ei-mata--in this way; mahaprabhu--Lord Caitanya Mahaprabhu; calila--proceeded; nilacale--toward Jagannatha Puri; cari bhakta--four devotees; sange--

with; krsna-kirtana--for chanting of the holy name of Krsna; kutuhale--in great eagerness.

TRANSLATION

Sri Caitanya Mahaprabhu proceeded toward Jagannatha Puri with four of His devotees, and He chanted the holy name of the Lord, the Hare Krsna mantra, with great eagerness.

TEXT 11

TEXT

bhiksa lagi' eka-dina eka grama giya
apane bahuta anna anila magiya

SYNONYMS

bhiksa lagi'--for prasada; eka-dina--in one day; eka grama--to one village; giya--going; apane--personally; bahuta--a great quantity; anna--of rice and other eatables; anila--brought; magiya--begging.

TRANSLATION

Each day Sri Caitanya Mahaprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasada.

TEXT 12

TEXT

pathe bada bada dani vighna nahi kare
ta' sabare krpa kari' aila remunare

SYNONYMS

pathe--on the way; bada bada--big, big; dani--toll or tax collector; vighna--hindrances; nahi--not; kare--make; ta' sabare--to all of them; krpa kari'--showing mercy; aila--reached; remunare--the village known as Remuna.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuna.

PURPORT

There is a railway station named Balesvara, and five miles to the west is the village of Remuna. The temple of Ksira-cora-gopinatha still exists in this village, and within the temple the samadhi tomb of Rasikananda Prabhu, the chief disciple of Syamananda Gosvami, can still be found.

TEXT 13

TEXT

remunate gopinatha parama-mohana

bhakti kari' kaila prabhu tanra darasana

SYNONYMS

remunate--in that village of Remuna; gopinatha--the Deity of Gopinatha; parama-mohana--very attractive; bhakti kari'--with great devotion; kaila--did; prabhu--the Lord; tanra--of Him; darasana--visit.

TRANSLATION

The Deity of Gopinatha in the temple at Remuna was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

TEXT 14

TEXT

tanra pada-padma nikata pranama karite
tanra puspa-cuda padila prabhura mathate

SYNONYMS

tanra pada-padma--the lotus feet of Gopinatha; nikata--near; pranama--obeisances; karite--while offering; tanra--His; puspa-cuda--helmet of flowers; padila--fell down; prabhura--of the Lord; mathate--on the head.

TRANSLATION

When Sri Caitanya Mahaprabhu offered His obeisances at the lotus feet of the Gopinatha Deity, the helmet of flowers on the head of Gopinatha fell down and landed on the head of Caitanya Mahaprabhu.

TEXT 15

TEXT

cuda pana mahaprabhura anandita mana
bahu nrtya-gita kaila lana bhakta-gana

SYNONYMS

cuda pana--getting the helmet; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; anandita--pleased; mana--the mind; bahu--various kinds; nrtya-gita--dancing and chanting; kaila--performed; lana--with; bhakta-gana--the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Sri Caitanya Mahaprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

TEXT 16

TEXT

prabhura prabhava dekhi' prema-rupa-guna
vismita ha-ila gopinathera dasa-gana

SYNONYMS

prabhura--of the Lord; prabhava--the influence; dekhi'--seeing; prema-rupa--His beauty; guna--and His qualities; vismita ha-ila--became struck with wonder; gopinathera--of the Gopinatha Deity; dasa-gana--the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Sri Caitanya Mahaprabhu's intense love, His exquisite beauty and His transcendental qualities.

TEXT 17

TEXT

nana-rupe pritye kaila prabhura sevana
sei ratri tahan prabhu karila vancana

SYNONYMS

nana-rupe--in various ways; pritye--on account of love; kaila--did; prabhura--of the Lord; sevana--service; sei ratri--that night; tahan--there; prabhu--Lord Caitanya Mahaprabhu; karila--did; vancana--passing.

TRANSLATION

Because of their love for Sri Caitanya Mahaprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopinatha.

TEXT 18

TEXT

mahaprasada-ksira-lobhe rahila prabhu tatha
purve isvara-puri tanre kahiyachena katha

SYNONYMS

maha-prasada--for the remnants of food; ksira--sweet rice; lobhe--in eagerness; rahila--remained; prabhu--the Lord; tatha--there; purve--before that; isvara-puri--Isvara Puri, His spiritual master; tanre--unto Him; kahiyachena--told; katha--a narration.

TRANSLATION

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopinatha Deity, having heard a narration from His spiritual master, Isvara Puri, of what had once happened there.

TEXT 19

TEXT

'ksira-cora gopinatha' prasiddha tanra nama
bhakta-gane kahe prabhu sei ta' akhyana

SYNONYMS

ksira-cora gopinatha--the Gopinatha who stole the pot of sweet rice; prasiddha--very famous; tanra nama--His name; bhakta-gane--to all the devotees; kahe--tells; prabhu--the Lord; sei ta' akhyana--that narration.

TRANSLATION

That Deity was known widely as Ksira-cora-gopinatha, and Caitanya Mahaprabhu told His devotees the story of how the Deity became so famous.

TEXT 20

TEXT

purve madhava-purira lagi' ksira kaila curi
ataeva nama haila 'ksira-cora hari'

SYNONYMS

purve--formerly; madhava-purira lagi'--for Madhavendra Puri; ksira--sweet rice; kaila--did; curi--steal; ataeva--therefore; nama--the name; haila--became; ksira-cora hari--the Lord who stole a pot of sweet rice.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Madhavendra Puri; therefore He became very famous as the Lord who stole the sweet rice.

TEXT 21

TEXT

purve sri-madhava-puri aila vrndavana
bhramite, bhramite gela giri govardhana

SYNONYMS

purve--formerly; sri-madhava-puri--Srila Madhavendra Puri; aila--came; vrndavana--to Vrndavana; bhramite bhramite--while traveling; gela--went; giri govardhana--to the hill known as Govardhana.

TRANSLATION

Once, Sri Madhavendra Puri traveled to Vrndavana, where he came upon the hill known as Govardhana.

TEXT 22

TEXT

preme matta,----nahi tanra ratri-dina-jnana
ksane uthe, ksane pade, nahi sthanasthana

SYNONYMS

preme matta--maddened in the ecstasy of love of Krsna; nahi--there was not; tanra--of him; ratri-dina-jnana--knowledge of day and night; ksane--sometimes; uthe--stands; ksane pade--sometimes falls; nahi--there was no sense; sthana-asthana--a proper place or not.

TRANSLATION

Madhavendra Puri was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

TEXT 23

TEXT

saila parikrama kari' govinda-kunde asi'
snana kari, vrksa-tale ache sandhyaya vasi'

SYNONYMS

saila--the hill; parikrama--circumambulation; kari'--finishing; govinda-kunde--to the bank of the Govinda-kunda; asi'--coming there; snana kari--taking a bath; vrksa-tale--under the shade of a tree; ache--is; sandhyaya--in the evening; vasi'--resting.

TRANSLATION

After circumambulating the hill, Madhavendra Puri went to Govinda-kunda and took his bath. He then sat beneath a tree to take his evening rest.

TEXT 24

TEXT

gopala-balaka eka dugdha-bhanda lana
asi' age dhari' kichu balila hasiya

SYNONYMS

gopala-balaka--cowherd boy; eka--one; dugdha-bhanda lana--taking a pot of milk; asi'--coming; age dhari'--holding it in front; kichu--something; balila--said; hasiya--smiling.

TRANSLATION

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri and, smiling, addressed him as follows.

TEXT 25

TEXT

puri, ei dugdha lana kara tumi pana
magi' kene nahi khao, kiba kara dhyana

SYNONYMS

puri--O Madhavendra Puri; ei dugdha lana--taking this milk; kara tumi pana--drink it; magi'--by begging; kene--why; nahi--not; khao--you eat; kiba--what; kara--do; dhyana--meditation.

TRANSLATION

"O Madhavendra Puri, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

TEXT 26

TEXT

balakera saundarye purira ha-ila santosa
tahara madhura-vakye gela bhoka-sosa

SYNONYMS

balakera--of the boy; saundarye--in the beauty; purira--of Madhavendra Puri; ha-ila--was; santosa--very much satisfaction; tahara--of Him; madhura-vakye--by the sweet words; gela--forgot; bhoka-sosa--all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

TEXT 27

TEXT

puri kahe,----ke tumi, kahan tomara vasa
ke-mate janile, ami kari upavasa

SYNONYMS

puri kahe--Madhavendra Puri inquired from the boy; ke tumi--who are You; kahan tomara vasa--where do You reside; ke-mate--how; janile--You know; ami kari upavasa--I am fasting.

TRANSLATION

Madhavendra Puri said, "Who are You ? Where do You reside? And how did You know that I was fasting?"

TEXT 28

TEXT

balaka kahe,----gopa ami, ei grame vasi
amara gramete keha na rahe upavasi

SYNONYMS

balaka kahe--the boy said; gopa ami--I am a cowherd boy; ei grame vasi--I reside in this village; amara gramete--in My village; keha--anyone; na--not; rahe--remains; upavasi--without food.

TRANSLATION

The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

TEXT 29

TEXT

keha anna magi' khaya, keha dugdhahara
ayacaka-jane ami diye ta' ahara

SYNONYMS

keha--someone; anna--food; magi'--begging; khaya--eats; keha--someone; dugdha-ahara--drinks milk; ayacaka-jane--a person who does not beg; ami--I; diye--supply; ta'--certainly; ahara--eatables.

TRANSLATION

"In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

TEXT 30

TEXT

jala nite stri-gana tomare dekhi' gela
stri-saba dugdha diya amare pathaila

SYNONYMS

jala nite--for bringing water; stri-gana--the women; tomare--you; dekhi' gela--saw you and went; stri-saba--all the women; dugdha--milk; diya--giving; amare--Me; pathaila--have sent.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

TEXT 31

TEXT

go-dohana karite cahi, sighra ami yaba
ara-bara asi ami ei bhanda la-iba

SYNONYMS

go-dohana karite cahi--I want to milk the cows; sighra--very soon; ami yaba--I must go; ara-bara--again; asi--coming back; ami--I; ei--this; bhanda--pot; la-iba--will take it back.

TRANSLATION

The boy continued, "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

TEXT 32

TEXT

eta bali' gela balaka na dekhiye ara
madhava-purira citte ha-ila camatkara

SYNONYMS

eta bali'--saying this; gela--went; balaka--the boy; na--not; dekhiye--could be seen; ara--any more; madhava-purira--of Madhavendra Puri; citte--in the mind; ha-ila--there was; camatkara--wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder.

TEXT 33

TEXT

dugdha pana kari' bhanda dhuna rakhila
bata dekhe, se balaka punah na aila

SYNONYMS

dugdha--milk; pana kari'--drinking; bhanda--the pot; dhuna--washing; rakhila--kept aside; bata dekhe--looks at the path; se balaka--the boy; punah--again; na aila--did not come back.

TRANSLATION

After drinking the milk, Madhavendra Puri washed the pot and put it aside. He looked toward the path, but the boy never returned.

TEXT 34

TEXT

vasi' nama laya puri, nidra nahi haya
sesa-ratre tandra haila,----bahya-vrtti-laya

SYNONYMS

vasi'--sitting there; nama laya--chants the Hare Krsna maha-mantra; puri--Madhavendra Puri; nidra--sleep; nahi haya--there was not; sesa-ratre--at the end of the night; tandra--dozing; haila--there was; bahya-vrtti--of external activities; laya--stop.

TRANSLATION

Madhavendra Puri could not sleep. He sat and chanted the Hare Krsna maha-mantra, and at the end of the night he dozed a little, and his external activities stopped.

TEXT 35

TEXT

svapne dekhe, sei balaka sammukhe asina
eka kunje lana gela hatete dharina

SYNONYMS

svapne--in a dream; dekhe--he saw; sei balaka--the very same boy; sammukhe--in front; asina--coming; eka kunje--in one of the bushes; lana--taking him; gela--went; hatete dharina--holding him by the hand.

TRANSLATION

In a dream Madhavendra Puri saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

TEXT 36

TEXT

kunja dekhana kahe,----ami ei kunje ra-i
sita-vrsti-vatagnite maha-duhkha pai

SYNONYMS

kunja dekhana--while showing him the bush; kahe--He says; ami--I; ei--this; kunje--in the bush; ra-i--reside; sita-vrsti--in chilly cold and in showering rain; vata--in severe wind; agnite--and in scorching heat; maha-duhkha pai--I am experiencing great pain.

TRANSLATION

The boy showed Madhavendra Puri the bush and said, "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

TEXT 37

TEXT

gramera loka ani' ama kadha' kunja haite
parvata-upari lana rakha bhala-mate

SYNONYMS

gramera--of the village; loka--the people; ani'--bringing; ama--Me; kadha'--take out; kunja haite--from this bush; parvata-upari--on the top of the hill; lana--taking Me; rakha--keep Me; bhala-mate--very nicely.

TRANSLATION

"Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

TEXT 38

TEXT

eka matha kari' tahan karaha sthapana
bahu sitala jale kara sri-anga marjana

SYNONYMS

eka--one; matha--temple; kari'--constructing; tahan--there; karaha--do; sthapana--installment; bahu--much; sitala--cold; jale--in water; kara--do; sri-anga--My transcendental body; marjana--washing.

TRANSLATION

"Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

TEXT 39

TEXT

bahu-dina tomara patha kari niriksana
kabe asi' madhava ama karibe sevana

SYNONYMS

bahu-dina--many days; tomara--of you; patha--the path; kari--I do; niriksana--observing; kabe--when; asi'--coming; madhava--Madhavendra Puri; ama--Me; karibe--he will do; sevana--serving.

TRANSLATION

"For many days I have been observing you, and I have been wondering, 'When will Madhavendra Puri come here to serve Me?'

TEXT 40

TEXT

tomara prema-vase kari' seva angikara
darsana diya nistariba sakala samsara

SYNONYMS

tomara--your; prema-vase--by being subjugated by the love; kari'--doing; seva--of service; angikara--acceptance; darsana diya--giving audience; nistariba--I shall deliver; sakala--all; samsara--the material world.

TRANSLATION

"I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

TEXT 41

TEXT

'sri-gopala' nama mora,----govardhana-dhari
vajrera sthapita, ami ihan adhikari

SYNONYMS

sri-gopala nama--the name Sri Gopala; mora--My; govardhana-dhari--the lifter of Govardhana Hill; vajrera--by Vajra, the grandson of Krsna; sthapita--installed; ami--I; ihan--here; adhikari--the authority.

TRANSLATION

"My name is Gopala. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

TEXT 42

TEXT

saila-upari haite ama kunje lukana
mleccha-bhaye sevaka mora gela palana

SYNONYMS

saila-upari--the top of the hill; haite--from; ama--Me; kunje--in the bushes; lukana--concealing; mleccha-bhaye--from fear of the Muslims; sevaka--servant; mora--My; gela--went; palana--running away.

TRANSLATION

"When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

TEXT 43

TEXT

sei haite rahi ami ei kunja-sthane
bhala haila aila ama kadha savadhane

SYNONYMS

sei haite--from that time; rahi--reside; ami--I; ei--this; kunja-sthane--in the bush; bhala haila--it was very good; aila--you have come; ama--Me; kadha--take out; savadhane--with care.

TRANSLATION

"Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

TEXT 44

TEXT

eta bali' se-balaka antardhana kaila
jagiya madhava-puri vicara karila

SYNONYMS

eta bali'--saying this; se-balaka--that very boy; antardhana kaila--disappeared; jagiya--awakening; madhava-puri--Madhavendra Puri; vicara--consideration; karila--made.

TRANSLATION

After saying this, the boy disappeared. Then Madhavendra Puri woke up and began to consider his dream.

TEXT 45

TEXT

sri-krsnake dekhinu muni narinu cinite
eta bali' premavese padila bhumite

SYNONYMS

sri-krsnake dekhinu--saw Lord Krsna personally; muni--I; narinu--was unable; cinite--to identify; eta bali'--saying this; prema-avese--in the ecstasy of love; padila--fell down; bhumite--on the ground.

TRANSLATION

Madhavendra Puri began to lament, "I saw Lord Krsna directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

TEXT 46

TEXT

ksaneka rodana kari, mana kaila dhira
ajna-palana lagi' ha-ila susthira

SYNONYMS

ksaneka--for some time; rodana kari--crying; mana--mind; kaila--made; dhira--pacified; ajna--the order; palana--of executing; lagi'--for the matter; ha-ila--became; su-sthira--silent.

TRANSLATION

Madhavendra Puri cried for some time, but then he fixed his mind on executing the order of Gopala. Thus he became tranquil.

TEXT 47

TEXT

pratah-snana kari' puri grama-madhye gela
saba loka ekatra kari' kahite lagila

SYNONYMS

pratah-snana--morning bath; kari'--finishing; puri--Madhavendra Puri; grama-madhye--within the village; gela--entered; saba loka--all the people; ekatra kari'--assembling; kahite lagila--began to speak.

TRANSLATION

After taking his morning bath, Madhavendra Puri entered the village and assembled all the people. Then he spoke as follows.

TEXT 48

TEXT

gramera isvara tomara----govardhana-dhari
kunje ache, cala, tanre bahira ye kari

SYNONYMS

gramera--of the village; isvara--the proprietor; tomara--your; govardhana-dhari--the lifter of Govardhana Hill; kunje ache--in the bushes in the jungle; cala--let us go; tanre--Him; bahira ye kari--take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhari, is lying in the bushes. Let us go there and rescue Him from that place.

TEXT 49

TEXT

atyanta nivida kunja,----nari pravesite
kuthari kodali laha dvara karite

SYNONYMS

atyanta--very much; nivida--dense; kunja--bushes; nari--we are not able; pravesite--to enter; kuthari--choppers; kodali--spades; laha--take; dvara karite--to make a way.

TRANSLATION

"The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

TEXT 50

TEXT

suni' loka tanra sange calila harise
kunja kati' dvara kari' karila pravese

SYNONYMS

suni'--hearing; loka--the people; tanra--him; sange--with; calila--went; harise--with great pleasure; kunja kati'--cutting the bushes; dvara--a way; kari'--making; karila pravese--entered.

TRANSLATION

After hearing this, all the people accompanied Madhavendra Puri with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

TEXT 51

TEXT

thakura dekhila mati-trne acchadita
dekhi' saba loka haila anande vismita

SYNONYMS

thakura--the Deity; dekhila--they saw; mati--with dirt; trne--and grass; acchadita--covered; dekhi'--seeing; saba loka--all the people; haila--became; anande--with pleasure; vismita--amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

TEXT 52

TEXT

avarana dura kari' karila vidite
maha-bhari thakura----keha nare calaite

SYNONYMS

avarana--the covering; dura kari'--clearing away; karila vidite--declared; maha-bhari--very heavy; thakura--the Deity; keha--anyone; nare--not able; calaite--to cause to move.

TRANSLATION

After they cleansed the body of the Deity, some of them said, "The Deity is very heavy. No one person can move Him."

TEXT 53

TEXT

maha-maha-balistha loka ekatra karina
parvata-upari gela puri thakura lana

SYNONYMS

maha-maha-balistha--who are very strong; loka--persons; ekatra karina--assembling; parvata-upari--to the top of the hill; gela--went; puri--Madhavendra Puri; thakura lana--taking the Deity.

TRANSLATION

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Madhavendra Puri also went there.

TEXT 54

TEXT

patharera simhasane thakura vasaila
bada eka pathara prsthe avalamba dila

SYNONYMS

patharera--of stone; simha-asane--on a throne; thakura--the Deity; vasaila--installed; bada--big; eka--one; pathara--stone; prsthe--at the back; avalamba--support; dila--gave.

TRANSLATION

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

TEXT 55

TEXT

gramera brahmana saba nava ghata lana
govinda-kundera jala anila chanina

SYNONYMS

gramera--of the village; brahmana--brahmana priests; saba--all; nava--nine; ghata--waterpots; lana--bringing; govinda-kundera--of the lake known as Govinda-kunda; jala--the water; anila--brought; chanina--filtering.

TRANSLATION

All the brahmana priests of the village gathered together with nine waterpots, and water from Govinda-kunda lake was brought there and filtered.

TEXT 56

TEXT

nava sata-ghata jala kaila upanita
nana vadya-bheri baje, stri-gana gaya gita

SYNONYMS

nava--nine; sata-ghata--hundreds of waterpots; jala--water; kaila--made; upanita--brought; nana--various; vadya--musical sounds; bheri--bugles; baje--vibrate; stri-gana--all the women; gaya--chant; gita--various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kunda. There were musical sounds of bugles and drums and the singing of women.

TEXT 57

TEXT

keha gaya, keha nace, mahotsava haila
dadhi, dugdha, ghrta aila grame yata chila

SYNONYMS

keha gaya--some sing; keha nace--some dance; mahotsava haila--there was a festival; dadhi--yogurt; dugdha--milk; ghrta--clarified butter; aila--was brought; grame--in the village; yata--as much; chila--as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

TEXT 58

TEXT

bhoga-samagri aila sandesadi yata
nana upahara, taha kahite pari kata

SYNONYMS

bhoga-samagri--ingredients for eatables to be offered; aila--brought in; sandesa-adi--sweetmeats; yata--all kinds of; nana--various; upahara--presentations; taha--that; kahite--to say; pari--I am able; kata--how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

TEXT 59

TEXT

tulasi adi, puspa, vastra aila aneka
apane madhava-puri kaila abhiseka

SYNONYMS

tulasi--tulasi leaves; adi--and others; puspa--flowers; vastra--garments; aila--arrived; aneka--in great quantity; apane--personally; madhava-puri--Sri Madhavendra Puri; kaila--executed; abhiseka--the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION

The villagers brought a large quantity of tulasi leaves, flowers, and various kinds of garments. Then Sri Madhavendra Puri personally began the abhiseka [bathing ceremony].

PURPORT

In the Hari-bhakti-vilasa (sixth vilasa, verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the

sounds of conchshells, bells and other instruments and the chanting of the mantra om bhagavate vasudevaya namah, as well as the chanting of the Brahma-samhita verses beginning cintamani-prakara-sadmasu kalpa-vrksa-laksavrtesu surabhir abhipalayantam.

TEXT 60

TEXT

amangala dura kari' karaila snana
bahu taila diya kaila sri-anga cikkana

SYNONYMS

amangala--all inauspiciousness; dura kari'--driving away; karaila--caused; snana--bathing; bahu--a great quantity; taila--oil; diya--applying; kaila--made; sri-anga--the body; cikkana--glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

TEXT 61

TEXT

panca-gavya, pancamrte snana karana
maha-snana karaila sata ghata dina

SYNONYMS

panca-gavya--in five kinds of products from the cow; panca-amrte--in a preparation made with five palatable foods; snana--bath; karana--finishing; maha-snana--a vast bath with ghee and water; karaila--performed; sata--one hundred; ghata--waterpots; dina--with.

TRANSLATION

After the first bathing, further bathings were conducted with panca-gavya and then with pancamrta. Then the maha-snana was performed with ghee and water, which had been brought in one hundred pots.

PURPORT

The ingredients of panca-gavya are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The pancamrta consists of five kinds of nectar--yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

TEXT 62

TEXT

punah taila diya kaila sri-anga cikkana

sankha-gandhodake kaila snana samadhana

SYNONYMS

punah--again; taila diya--with oil; kaila--made; sri-anga--the body of the Deity; cikkana--shiny; sankha-gandha-udake--in water scented with flowers and sandalwood pulp and kept within a conchshell; kaila--did; snana--bath; samadhana--execution.

TRANSLATION

After the maha-snana was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Srila Bhaktisiddhanta Sarasvati Thakura quotes from the Hari-bhakti-vilasa. Barley powder, wheat powder, vermilion powder, urad dal powder and another powder preparation called avata (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the maha-snana, at least two and a half manas (about twenty-four gallons) of water are needed to pour over the body of the Deity.

TEXT 63

TEXT

sri-anga marjana kari' vastra paraila
candana, tulasi, puspa-mala ange dila

SYNONYMS

sri-anga--the transcendental body of the Deity; marjana kari'--cleansing; vastra--garments; paraila--were put on; candana--sandalwood pulp; tulasi--tulasi leaves; puspa-mala--garlands of flowers; ange--on the body; dila--were placed.

TRANSLATION

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasi garlands and other fragrant flower garlands were placed upon the body of the Deity.

TEXT 64

TEXT

dhupa, dipa, kari' nana bhoga lagaila
dadhi-dugdha-sandesadi yata kichu aila

SYNONYMS

dhupa--incense; dipa--lamp; kari'--burning; nana--various; bhoga--foods; lagaila--were offered; dadhi--yogurt; dugdha--milk; sandesa--sweetmeats; adi--and others; yata--as much as; kichu--some; aila--received.

TRANSLATION

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

TEXT 65

TEXT

suvasita jala nava-patre samarpila
acamana diya se tambula nivedila

SYNONYMS

suvasita jala--scented water; nava-patre--in new pots; samarpila--were offered; acamana diya--when offering acamana (water for washing the feet and mouth); se--he; tambula--pan and spices; nivedila--offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

TEXT 66

TEXT

aratrika kari' kaila bahuta stavana
dandavat kari' kaila atma-samarpana

SYNONYMS

aratrika--the performance of aratrika; kari'--finishing; kaila--chanted; bahuta--varieties; stavana--of prayers; dandavat--obeisances; kari'--offering; kaila--did; atma-samarpana--self-surrender.

TRANSLATION

After the last offering of tambula and pan, bhoga-aratrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

TEXT 67

TEXT

gramera yateka tandula, dali godhuma-curna
sakala aniya dila parvata haila purna

SYNONYMS

gramera--of the village; yateka--all; tandula--the rice; dali--dal; godhuma-curna--wheat flour; sakala--all; aniya--bringing; dila--offered; parvata--the top of the hill; haila--became; purna--filled.

TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dal and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

TEXT 68

TEXT

kumbhakara ghare chila ye mrd-bhajana
saba anaila prate, cadila randhana

SYNONYMS

kumbhakara--of the potters of the village; ghare--in the houses; chila--there was; ye--whatever; mrd-bhajana--clay pots; saba--all; anaila--brought; prate--in the morning; cadila--started; randhana--cooking.

TRANSLATION

When the villagers brought their stock of rice, dal and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

TEXT 69

TEXT

dasa-vipra anna randhi' kare eka stupa
jana-panca randhe vyanjanadi nana supa

SYNONYMS

dasa-vipra--ten brahmanas; anna--food grains; randhi'--cooking; kare--do; eka stupa--in one stack; jana-panca--five brahmanas; randhe--cook; vyanjana-adi--vegetables; nana--various; supa--liquid.

TRANSLATION

Ten brahmanas cooked the food grains, and five brahmanas cooked both dry and liquid vegetables.

TEXT 70

TEXT

vanya saka-phala-mule vividha vyanjana
keha bada-badi-kadi kare vipra-gana

SYNONYMS

vanya saka--spinach of the forest; phala--fruits; mule--with roots; vividha--varieties; vyanjana--vegetables; keha--someone; bada-badi--bada and badi; kadi--from the pulp of dal; kare--made; vipra-gana--all the brahmanas.

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made bada and badi by mashing dal. In this way the brahmanas prepared all kinds of food.

TEXT 71

TEXT

jana panca-sata ruti kare rasi-rasi
anna-vyanjana saba rahe ghrte bhasi'

SYNONYMS

jana panca-sata--five to seven men; ruti--chapatis; kare--make; rasi-rasi--in great quantity; anna-vyanjana--food grains and vegetables; saba--all; rahe--remained; ghrte--in ghee; bhasi'--overflooding.

TRANSLATION

Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dal.

TEXT 72

TEXT

nava-vastra pati' tahe palasera pata
randhi' randhi' tara upara rasi kaila bhata

SYNONYMS

nava-vastra--new cloth; pati'--spreading; tahe--on that; palasera pata--the leaves of palasa; randhi' randhi'--cooking and cooking; tara upara--on that; rasi--stacked; kaila--made; bhata--rice.

TRANSLATION

All the cooked rice was stacked on palasa leaves, which were on new cloths spread over the ground.

TEXT 73

TEXT

tara pase ruti-rasira parvata ha-ila
supa-adi-vyanjana-bhanda caudike dharila

SYNONYMS

tara pase--around the stack of rice; ruti--of chapatis; rasira--of stacks; parvata--another small hill; ha-ila--became; supa-adi--of all liquid vegetables; vyanjana--and of all other vegetables; bhanda--pots; caudike--all around; dharila--were placed.

TRANSLATION

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

TEXT 74

TEXT

tara pase dadhi, dugdha, matha, sikharini
payasa, mathani, sara pase dhari ani'

SYNONYMS

tara pase--by the side of the vegetables; dadhi--yogurt; dugdha--milk; matha--buttermilk; sikharini--a sweet preparation made with yogurt; payasa--sweet rice; mathani--cream; sara--solid cream collected over yogurt; pase--by the side; dhari--keeping; ani'--bringing.

TRANSLATION

Pots of yogurt, milk, buttermilk and sikharini, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called Annakuta, cooked rice is stacked like a small mountain for prasada distribution.

TEXT 75

TEXT

hena-mate anna-kuta karila sajana
puri-gosani gopalere kaila samarpana

SYNONYMS

hena-mate--in this way; anna-kuta--of the Annakuta ceremony; karila--did; sajana--performance; puri-gosani--Madhavendra Puri; gopalere--unto the Gopala Deity; kaila--did; samarpana--offering.

TRANSLATION

In this way the Annakuta ceremony was performed, and Madhavendra Puri Gosvami personally offered everything to Gopala.

TEXT 76

TEXT

aneka ghata bhari' dila suvasita jala
bahu-dinera ksudhaya gopala khaila sakala

SYNONYMS

aneka ghata--many waterpots; bhari'--filled; dila--offered; suvasita--scented; jala--water; bahu-dinera--of many days; ksudhaya--by hunger; gopala--Gopala; khaila--ate; sakala--everything.

TRANSLATION

Many waterpots were filled with scented water for drinking, and Lord Sri Gopala, who had been hungry for many days, ate everything offered to Him.

TEXT 77

TEXT

yadyapi gopala saba anna-vyanjana khaila
tanra hasta-sparse punah temani ha-ila

SYNONYMS

yadyapi--although; gopala--Lord Gopala; saba--all; anna-vyanjana--dal, rice and vegetables; khaila--ate; tanra--His; hasta--of the hands; sparse--by the touch; punah--again; temani--exactly as before; ha-ila--became.

TRANSLATION

Although Sri Gopala ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the Bhagavad-gita (9.26) Krsna says:

patram puspam phalam
toyam yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) The Lord is purna, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is purna, He remains the same even after eating. Purnasya purnam adaya purnam evavasisyate. The food offered to Krsna is qualitatively as good as Krsna; just as Krsna is avyaya, indestructible, the food eaten by Krsna, being identical with Him, remains as before.

Apart from this, Krsna can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Krsna to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Krsna's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Krsna's activities, names, forms, qualities, pastimes and entourage.

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau

svayam eva sphuraty adah

"No one can understand Krsna by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamrta-sindhu 1.2.234) The devotees understand Krsna through revelation. It is not possible for a mundane scholar to understand Krsna and His pastimes through research work on the nondevotional platform.

TEXT 78

TEXT

iha anubhava kaila madhava gosani
tanra thani gopalera lukana kichu nai

SYNONYMS

iha--this; anubhava kaila--perceived; madhava gosani--Madhavendra Puri Gosvami; tanra thani--before him; gopalera--of Lord Gopala; lukana--secret; kichu--anything; nai--there is not.

TRANSLATION

How Gopala ate everything while the food remained the same was transcendentally perceived by Madhavendra Puri Gosvami; nothing remains a secret to the devotees of the Lord.

TEXT 79

TEXT

eka-dinera udyoge aiche mahotsava kaila
gopala-prabhave haya, anye na janila

SYNONYMS

eka-dinera udyoge--by one day's attempt; aiche--such; mahotsava--festival; kaila--performed; gopala--of Gopala; prabhave--by the potency; haya--is possible; anye--others; na--not; janila--know.

TRANSLATION

The wonderful festival and installation of Sri Gopalaji was arranged in one day. Certainly all this was accomplished by the potency of Gopala. No one but a devotee can understand this.

PURPORT

The Krsna consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Sri Caitanya Mahaprabhu, we understand that everything is possible by the grace of Krsna. Why does Krsna have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Krsna can understand that these things happen so wonderfully by the grace of Sri Caitanya Mahaprabhu. We are simply the instruments. In the fierce Battle of Kuruksetra, Arjuna was victorious within eighteen days simply because Krsna's grace was on his side.

yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srir vijayo bhutir
dhruva nitir matir mama

"Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion." (Bg. 18.78)

If the preachers in our Krsna consciousness movement are sincere devotees of Krsna, Krsna will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Krsna were victorious in the Battle of Kuruksetra, this Krsna consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of predecessors (the six Gosvamis and other devotees of the Lord). As Narottama dasa Thakura has stated: tandera carana sevi bhakta-sane vasa, janame janame haya ei abhilasa. The Krsna consciousness devotees must always desire to remain in the society of devotees. Bhakta-sane vasa: they cannot go outside the Krsna conscious society or the movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahaprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Krsna.

TEXT 80

TEXT

acamana diya dila vidaka-sancaya
arati karila loke, kare jaya jaya

SYNONYMS

acamana--washing water; diya--offering; dila--gave; vidaka-sancaya--betel nuts; arati karila--arati was performed; loke--all the people; kare--chant; jaya jaya--the words jaya jaya, "all glories."

TRANSLATION

Madhavendra Puri offered water to Gopala for washing His mouth, and he gave Him betel nuts to chew. Then, while arati was performed, all the people chanted, "Jaya, Jaya!" ["All glories to Gopala!"].

TEXT 81

TEXT

sayya karaila, nutana khata anana
nava vastra ani' tara upare patiya

SYNONYMS

sayya--a bedstead; karaila--made; nutana--new; khata--bedstead; anana--bringing; nava vastra--new cloth; ani'--bringing; tara--of the cot; upare--on the top; patiya--spreading.

TRANSLATION

Arranging for the Lord's rest, Sri Madhavendra Puri brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

TEXT 82

TEXT

trna-tati diya cari-dik avarila
uparete eka tati diya acchadila

SYNONYMS

trna-tati--straw mattress; diya--with; cari-dik--all around; avarila--covered; uparete--on top; eka--one; tati--similar straw mattress; diya--with; acchadila--covered.

TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

TEXT 83

TEXT

puri-gosani ajna dila sakala brahmane
a-bala-vrddha gramera loka karaha bhojane

SYNONYMS

puri-gosani--Madhavendra Puri; ajna--order; dila--gave; sakala brahmane--to all the brahmanas; a-bala-vrddha--beginning from the children up to the old persons; gramera--of the village; loka--the people; karaha--make; bhojane--take prasada.

TRANSLATION

After the Lord was laid down to rest on the bed, Madhavendra Puri gathered all the brahmanas who had prepared the prasada and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"

TEXT 84

TEXT

sabe vasi' krame krame bhojana karila
brahmana-brahmani-gane age khaoyaila

SYNONYMS

sabe--all; vasi'--sitting; krame krame--by and by; bhojana karila--honored prasada and ate it; brahmana-brahmani-gane--the brahmanas and their wives; age--first; khaoyaila--were fed.

TRANSLATION

All the people gathered there sat down to honor the prasada, and by and by they took food. All the brahmanas and their wives were fed first.

PURPORT

According to the varnasrama system, the brahmanas are always honored first. Thus at the festival, the brahmanas and their wives were first offered the remnants of food, and then the others (ksatriyas, vaisyas and sudras). This has always been the system, and it is still prevalent in India, even though the caste brahmanas are not qualified. The system is still current due to the varnasrama institutional rules and regulations.

TEXT 85

TEXT

anya gramera loka yata dekhite aila
gopala dekhiya saba prasada khaila

SYNONYMS

anya--other; gramera--of the villages; loka--people; yata--all; dekhite--to see; aila--came; gopala--the Lord Gopala; dekhiya--seeing; saba--all; prasada--remnants of food; khaila--partook.

TRANSLATION

Not only did the people of Govardhana village take prasada, but also those who came from other villages. They also saw the Deity of Gopala and were offered prasada to eat.

TEXT 86

TEXT

dekhiya purira prabhava loke camatkara
purva annakuta yena haila saksatkara

SYNONYMS

dekhiya--by seeing; purira--of Madhavendra Puri; prabhava--the influence; loke--all the people; camatkara--struck with wonder; purva--formerly; anna-kuta--the Annakuta ceremony during the time of Krsna; yena--as if; haila--became; saksatkara--directly manifest.

TRANSLATION

Seeing the influence of Madhavendra Puri, all the people gathered there were struck with wonder. They saw that the Annakuta ceremony, which had been performed before during the time of Krsna, was now taking place again by the mercy of Sri Madhavendra Puri.

PURPORT

Formerly, at the end of Dvapara-yuga, all the cowherd men of Vrndavana had arranged to worship King Indra, but they gave this worship up, following the advice of Krsna. Instead, they performed a ceremony whereby they worshiped the cows, brahmanas and Govardhana Hill. At that time Krsna expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the paraphernalia

and food offered to Govardhana Hill. It is stated in Srimad-Bhagavatam (10.24.26, 31-33):

pacyantam vividhah pakah
supantah payasadayah
samyava-pupa-saskulyah
sarva-dohas ca grhyatam

kalatmana bhagavata
sakra-darpam jighamsata
proktam nisamya nandadyah
sadhv agrhnanta tad-vacah

tatha ca vyadadhuh sarvam
yathaha madhusudanah
vacayitva svasty-ayanam
tad-dravyena giri-dvijan

upahrtya balin sarvan
adrta yavasam gavam
go-dhanani puras-krtya
girim cakruh pradaksinam

" 'Prepare very nice foods of all descriptions from the grains and ghee collected for the yajna. Prepare rice, dal, then halavah, pakora, puri and all kinds of milk preparations like sweet rice, sweetballs, sandesa, rasagulla and laddu.'

"The Supreme Personality of Godhead, Krsna, therefore advised the cowherd men to stop the Indra-yajna and begin the Govardhana-puja to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Maharaja, accepted Krsna's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Krsna, Nanda Maharaja and the cowherd men called in learned brahmanas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasada. The inhabitants of Vrndavana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill."

TEXT 87

TEXT

sakala brahmane puri vaisnava karila
sei sei seva-madhye saba niyojila

SYNONYMS

sakala brahmane--all the brahmanas who were present there; puri--Madhavendra Puri Gosvami; vaisnava karila--elevated to the position of Vaisnavas; sei sei--under different divisions; seva-madhye--in rendering service; saba--all of them; niyojila--were engaged.

TRANSLATION

All the brahmanas present on that occasion were initiated by Madhavendra Puri into the Vaisnava cult, and Madhavendra Puri engaged them in different types of service.

PURPORT

In the scriptures it is stated: sat-karma-nipuno vipro mantra-tantra-visaradah. A qualified brahmana must be expert in the occupational duties of a brahmana. His duties are mentioned as six brahminical engagements. Pathana means that a brahmana must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic scriptures. This is pathana. He must also be expert in worshiping different deities and in performing the Vedic rituals (yajana). On account of this yajana, the brahmana, being the head of society, performs all the Vedic rituals for ksatriyas, vaisyas, and sudras. This is called yajana, assisting others in performing ceremonies. The remaining two items are dana and pratigraha. The brahmana accepts all kinds of contributions (pratigraha) from his followers (namely, the ksatriyas, vaisyas and sudras). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (dana).

In order for such a qualified brahmana to worship the Deity, he must be a Vaisnava. Thus the Vaisnava's position is superior to that of the brahmana. This example given by Madhavendra Puri confirms that even though a brahmana may be very expert, he cannot become a priest or servitor of the visnu-murti unless he is initiated in vaisnava-mantra. After installing the Deity of Gopala, Madhavendra Puri initiated all the brahmanas into Vaisnavism. He then allotted the brahmanas different types of service to the Deity. From four in the morning until ten at night (from mangala-aratrika to sayana-aratrika), there must be at least five or six brahmanas to take care of the Deity. Six aratrikas are performed in the temple, and food is frequently offered to the Deity and the prasada distributed. This is the method of worshiping the Deity according to the rules and regulations set by predecessors. Our sampradaya belongs to the disciplic succession of Madhavendra Puri, who belonged to the Madhva-sampradaya. We are in the disciplic succession of Sri Caitanya Mahaprabhu, who was initiated by Sri Isvara Puri, a disciple of Madhavendra Puri's. Our sampradaya is therefore called the Madhva-Gaudiya-sampradaya. As such, we must carefully follow in the footsteps of Sri Madhavendra Puri and observe how he installed the Gopala Deity on top of Govardhana Hill, how he arranged and performed the Annakuta ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Sri Madhavendra Puri's activities. All the servitors of the Deity must be strictly qualified as brahmanas and, specifically, must engage in the Vaisnava custom of offering as much prasada as possible and distributing it to the devotees who visit the temple to see the Lord.

TEXT 88

TEXT

punah dina-sese prabhura karaila utthana
kichu bhoga lagaila karaila jala-pana

SYNONYMS

punah--again; dina-sese--at the end of the day; prabhura--of the Lord; karaila--caused to do; utthana--rising; kichu--some; bhoga--food; lagaila--offered; karaila--caused to do; jala--water; pana--drinking.

TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called vaikali-bhoga, food offered at the end of the day.

TEXT 89

TEXT

gopala prakata haila,----dese sabda haila
asa-pasa gramera loka dekhite aila

SYNONYMS

gopala--Lord Gopala; prakata haila--has appeared; dese--throughout the country; sabda haila--the news spread; asa-pasa--neighboring; gramera--of the villages; loka--the people; dekhite aila--came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopala had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

TEXT 90

TEXT

ekeka dina ekeka grame la-ila magina
anna-kuta kare sabe harasita hana

SYNONYMS

ekeka dina--one day after another; ekeka grame--one village after another; la-ila--took permission; magina--begging; anna-kuta kare--perform the Annakuta ceremony; sabe--all; harasita--pleased; hana--becoming.

TRANSLATION

One village after another was pleased to beg Madhavendra Puri to allot them one day to perform the Annakuta ceremony. Thus, day after day, the Annakuta ceremony was performed for some time.

TEXT 91

TEXT

ratri-kale thakurere karaiya sayana
puri-gosani kaila kichu gavya bhojana

SYNONYMS

ratri-kale--at night; thakurere--the Deity; karaiya--causing to do; sayana--lying down for rest; puri-gosani--Madhavendra Puri; kaila--did; kichu--some; gavya--milk preparation; bhojana--eating.

TRANSLATION

Sri Madhavendra Puri did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

TEXT 92

TEXT

pratah-kale punah taiche karila sevana
anna lana eka-gramera aila loka-gana

SYNONYMS

pratah-kale--in the morning; punah--again; taiche--just as before; karila--rendered; sevana--service; anna lana--with food grains; eka-gramera--of one village; aila--came; loka-gana--the people.

TRANSLATION

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

TEXT 93

TEXT

anna, ghrta, dadhi, dugdha,----grame yata chila
gopalera age loka aniya dharila

SYNONYMS

anna--food grain; ghrta--ghee, or clarified butter; dadhi--yogurt; dugdha--milk; grame--in the village; yata--as much; chila--as there was; gopalera age--before the Deity Gopala; loka--all people; aniya--bringing; dharila--placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopala as much food grains, ghee, yogurt and milk as they had in their village.

PURPORT

Anna, ghrta, dadhi and dugdha are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopala in the Annakuta ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaisnava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The vaisyas (people engaged in agriculture and commerce) are therefore recommended in the Bhagavad-gita to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Krsna consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee

and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopala brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept prasada for themselves but to distribute it to others. The Krsna consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Madhavendra Puri and execute the Annakuta ceremony. When the people take to eating only prasada offered to the Deity, all the demons will be turned into Vaisnavas. When the people are Krsna conscious, naturally the government will be so also. A Krsna conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

TEXT 94

TEXT

purva-dina-praya vipra karila randhana
taiche anna-kuta gopala karila bhojana

SYNONYMS

purva-dina-praya--almost like the previous day; vipra--all the brahmanas; karila--did; randhana--cooking; taiche--similarly; anna-kuta--heaps of food; gopala--the Deity of Lord Gopala; karila--did; bhojana--eating.

TRANSLATION

The next day, almost like before, there was an Annakuta ceremony. All the brahmanas prepared foods and Gopala accepted them.

TEXT 95

TEXT

vraja-vasi lokera krsne sahaja piriti
gopalera sahaja-priti vraja-vasi-prati

SYNONYMS

vraja-vasi--the inhabitants of Vrndavana (Vrajabhumi); lokera--of the people; krsne--unto Lord Krsna; sahaja--natural; piriti--love; gopalera--of Lord Gopala; sahaja--natural; priti--love; vraja-vasi-prati--toward the inhabitants of Vrajabhumi.

TRANSLATION

The ideal place to execute Krsna consciousness is Vrajabhumi, or Vrndavana, where the people are naturally inclined to love Krsna and Krsna is naturally inclined to love them.

PURPORT

In the Bhagavad-gita it is said: ye yatha mam prapadyante tams tathaiva bhajamy aham. There is a responsive cooperation between the Supreme Lord Krsna and His devotees. The more a devotee sincerely loves Krsna, the more Krsna reciprocates, so much so that a highly advanced devotee can talk with Krsna face to face. Krsna confirms this in the Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." The actual mission of human life is to understand Krsna and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Krsna and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Srimad-Bhagavatam describes this as a form of cheating. Religion means abiding by the orders of Krsna, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Krsna consciousness are a useless waste of time.

TEXT 96

TEXT

maha-prasada khaila asiya saba loka
gopala dekhiya sabara khande duhkha-soka

SYNONYMS

maha-prasada--spiritualized foods offered to Krsna; khaila--ate; asiya--coming; saba--all; loka--people; gopala--the Deity of Sri Gopala; dekhiya--seeing; sabara--of all of them; khande--disappears; duhkha-soka--all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopala, and they took maha-prasada sumptuously. When they saw the superexcellent form of Lord Gopala, all their lamentation and unhappiness disappeared.

TEXT 97

TEXT

asa-pasa vraja-bhumera yata grama saba
eka eka dina sabe kare mahotsava

SYNONYMS

asa-pasa--neighboring; vraja-bhumera--of Vrajabhumi; yata--all; grama--villages; saba--all; eka eka--one after another; dina--days; sabe--all; kare--perform; maha-utsava--festivals.

TRANSLATION

All the villages in neighboring Vrajabhumi [Vrndavana] became aware of the appearance of Gopala, and all the people from these villages came to see Him. Day after day they all performed the Annakuta ceremony.

TEXT 98

TEXT

gopala-prakata suni' nana desa haite
nana dravya lana loka lagila asite

SYNONYMS

gopala--of the Deity of Gopala; prakata--appearance; suni'--hearing; nana--various; desa--countries; haite--from; nana--various; dravya--things; lana--bringing; loka--people; lagila--began; asite--to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopala's appearance. Thus people came from all over, bringing a variety of presentations.

TEXT 99

TEXT

mathurara loka saba bada bada dhani
bhakti kari' nana dravya bheta deya ani'

SYNONYMS

mathurara--of the city of Mathura; loka--the people; saba--all; bada bada--very big; dhani--capitalists; bhakti kari'--out of devotion; nana dravya--various kinds of things; bheta--presents; deya--gave; ani'--bringing.

TRANSLATION

The people of Mathura, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

TEXT 100

TEXT

svarna, raupya, vastra, gandha, bhaksya-upahara
asankhya aise, nitya badila bhandara

SYNONYMS

svarna--gold; raupya--silver; vastra--garments; gandha--scents; bhaksya-upahara--presentations for eating; asankhya--countless; aise--came; nitya--daiiy; badila--increased; bhandara--the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopala increased daily.

TEXT 101

TEXT

eka maha-dhani ksatriya karaila mandira
keha paka-bhandara kaila, keha ta' pracira

SYNONYMS

eka--one; maha-dhani--very rich man; ksatriya--of the royal order; karaila--constructed; mandira--a temple; keha--someone; paka-bhandara--clay pots for cooking; kaila--made; keha--someone; ta'--certainly; pracira--the boundary walls.

TRANSLATION

One very rich ksatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

TEXT 102

TEXT

eka eka vraja-vasi eka eka gabhi dila
sahasra sahasra gabhi gopalera haila

SYNONYMS

eka eka--each and every; vraja-vasi--resident of Vrndavana; eka eka--one; gabhi--cow; dila--contributed; sahasra sahasra--thousands and thousands; gabhi--cows; gopalera--of Gopala; haila--there were.

TRANSLATION

Each and every family residing in the land of Vrajabhumi contributed one cow. In this way, thousands of cows became the property of Gopala.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of prasada. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Krsna consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in bhakti (devotional service to the Lord). Hrsikena hrsikesa-sevanam bhaktir ucyate. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hrsikesa is called bhakti. When the dormant propensity for bhakti is awakened, one can understand the Supreme Personality of Godhead as He is. Bhaktya mam abhijanati yavan yas casmi tattvatah. (Bg. 18.55) This is the process of giving

humanity the chance to awaken Krsna consciousness. Thus people can perfect their lives in all respects.

TEXT 103

TEXT

gauda ha-ite aila dui vairagi brahmana
puri-gosani rakhila tare kariya yatana

SYNONYMS

gauda ha-ite--from Bengal; aila--came; dui--two; vairagi--of the renounced order; brahmana--persons born in brahmana families; puri-gosani--Madhavendra Puri; rakhila--kept; tare--them; kariya--making; yatana--all efforts.

TRANSLATION

Eventually two brahmanas in the renounced order arrived from Bengal, and Madhavendra Puri, who liked them very much, kept them in Vrndavana and gave them all kinds of comforts.

TEXT 104

TEXT

sei dui sisya kari' seva samarpila
raja-seva haya,----purira ananda badila

SYNONYMS

sei dui--these two persons; sisya kari'--initiating; seva--with the service; samarpila--entrusted; raja-seva--gorgeous performance of service; haya--is; purira--of Madhavendra Puri; ananda--pleasure; badila--increased.

TRANSLATION

These two were then initiated by Madhavendra Puri, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Madhavendra Puri was very pleased.

PURPORT

The six Gosvamis and their followers started many temples, such as the temples of Govinda, Gopinatha, Madana-mohana, Radha-Damodara, Syamasundara, Radha-ramana and Gokulananda. The disciples of the Gosvamis were entrusted with the seva-puja (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvamis. All the Gosvamis were in the renounced order of life, and Jiva Gosvami in particular was a lifelong brahmacari. At present, sevaitas assume the title of gosvami on the basis of their being engaged as sevaitas of the Deity. The sevaitas who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not originally belong to these sevaitas.

TEXT 105

TEXT

ei-mata vatsara dui karila sevana
eka-dina puri-gosani dekhila svapana

SYNONYMS

ei-mata--in this way; vatsara--years; dui--two; karila--performed; sevana--worship; eka-dina--one day; puri-gosani--Madhavendra Puri; dekhila--saw; svapana--a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Madhavendra Puri had a dream.

TEXT 106

TEXT

gopala kahe, puri amara tapa nahi yaya
malayaja-candana lepa', tabe se judaya

SYNONYMS

gopala--the Deity of Gopala; kahe--said; puri--My dear Madhavendra Puri; amara--My; tapa--body temperature; nahi--does not; yaya--go away; malayaja-candana--sandalwood produced in the Malaya Hills; lepa'--smear over the body; tabe--then; se--that; judaya--cools.

TRANSLATION

In his dream, Madhavendra Puri saw Gopala, who said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

PURPORT

The Deity of Gopala had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Madhavendra Puri to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western ghata, and the hill Nilagiri is sometimes known as Malaya Hill. The word malaya-ja is used to indicate the sandalwood produced in the Malaya province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

TEXT 107

TEXT

malayaja ana, yana nilacala haite
anye haite nahe, tumi calaha tvarite

SYNONYMS

malaya-ja--sandalwood; ana--bring; yana--coming; nilacala haite--from Jagannatha Puri; anye--others; haite--from; nahe--not; tumi--you; calaha--go; tvarite--quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannatha Puri. Kindly go quickly. Since no one else can do it, you must."

TEXT 108

TEXT

svapna dekhi' puri-gosanira haila premavesa
prabhu-ajna palibare gela purva-desa

SYNONYMS

svapna dekhi'--after seeing the dream; puri-gosanira--of Madhavendra Puri; haila--there was; prema-avesa--ecstasy on account of love of God; prabhu-ajna--the order of the Lord; palibare--to execute; gela--started; purva-desa--for the eastern countries (Bengal).

TRANSLATION

After having this dream, Madhavendra Puri Gosvami became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

TEXT 109

TEXT

sevara nirbandha----loka karila sthapana
ajna magi' gauda-dese karila gamana

SYNONYMS

sevara nirbandha--the arrangements for executing the daily routine of the worship of the Lord; loka--the people; karila--did; sthapana--establish; ajna magi'--taking the order; gauda-dese--toward Bengal; karila--did; gamana--going.

TRANSLATION

Before leaving, Madhavendra Puri made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopala, he started for Bengal.

TEXT 110

TEXT

santipura aila advaitacaryera ghare
purira prema dekhi' acarya ananda antare

SYNONYMS

santipura--to the place known as Santipura; aila--came; advaita-acaryera--of Sri Advaita Acarya; ghare--to the home; purira prema--the ecstatic love of Madhavendra Puri; dekhi'--seeing; acarya--Advaita Acarya; ananda--pleased; antare--within Himself.

TRANSLATION

When Madhavendra Puri arrived at the house of Advaita Acarya in Santipura, the Acarya became very pleased upon seeing the ecstatic love of Godhead manifest in Madhavendra Puri.

TEXT 111

TEXT

tanra thani mantra laila yatana karina
calila daksine puri tanre diksa dina

SYNONYMS

tanra thani--from him; mantra--initiation; laila--accepted; yatana--efforts; karina--making; calila--started; daksine--toward the south; puri--Madhavendra Puri; tanre--to Him (Advaita Acarya); diksa--initiation; dina--giving.

TRANSLATION

Advaita Acarya begged to be initiated by Madhavendra Puri. After initiating Him, Madhavendra Puri started for South India.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura comments that Advaita Acarya took initiation from Madhavendra Puri, who was a sannyasi in the disciplic succession of the Madhva-sampradaya. According to Sri Caitanya Mahaprabhu:

kiba vipra kiba nyasi sudra kene naya,
yei krsna-tattva-vetta, sei 'guru' haya

"A person may be a brahmana, a sannyasi, a sudra or whatever, but if he is well conversant in the science of Krsna, he can become a guru." (Cc. Madhya 8.128) This statement is supported by Sri Madhavendra Puri. According to the pancaratra injunction, only a householder brahmana can initiate. Others cannot. When a person is initiated, it is assumed that he has become a brahmana; without being initiated by a proper brahmana, one cannot be converted into a brahmana. In other words, unless one is a brahmana, he cannot make another a brahmana. A grhastha-brahmana partaking of the varnasrama-dharma institution can secure various types of paraphernalia to worship Lord Visnu through his honest labor. Actually, people beg to be initiated by these householder brahmanas just to become successful in the varnasrama institution or to become free from material desires. It is therefore necessary for a spiritual master in the grhastha-asrama to be a strict Vaisnava. A spiritual master from the sannyasa order has very little opportunity to perform arcana, Deity worship, but when one accepts a spiritual master from the transcendental sannyasis, the principle of Deity worship is not at all neglected. To implement this conclusion, Sri Caitanya Mahaprabhu gave us His opinion in the verse kiba vipra kiba nyasi, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a grhastha-brahmana should be a spiritual master. Sri Caitanya

Mahaprabhu indicated that it does not matter whether the spiritual master is a grhastha (householder), a sannyasi or even a sudra. A spiritual master simply must be conversant in the essence of the sastra; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. Diksa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

TEXT 112

TEXT

remunate kaila gopinatha darasana
tanra rupa dekhina haila vihvala-mana

SYNONYMS

remunate--in the village of Remuna; kaila--did; gopinatha--the Deity of Gopinatha; darasana--seeing; tanra--His; rupa--beauty; dekhina--seeing; haila--became; vihvala--bewildered; mana--mind.

TRANSLATION

Going into South India, Sri Madhavendra Puri visited Remuna, where Gopinatha is situated. Upon seeing the beauty of the Deity, Madhavendra Puri was overwhelmed.

TEXT 113

TEXT

nrtya-gita kari' jaga-mohane vasila
'kya kya bhoga lage?' brahmane puchila

SYNONYMS

nrtya-gita kari'--after performing dancing and chanting; jaga-mohane--in the corridor of the temple; vasila--he sat down; kya kya--what; bhoga--foods; lage--they offer; brahmane--from the brahmana priest; puchila--inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Madhavendra Puri chanted and danced. Then he sat down there and asked a brahmana what kinds of foods they offered to the Deity.

TEXT 114

TEXT

sevara sausthava dekhi' anandita mane
uttama bhoga lage----etha bujhi anumane

SYNONYMS

sevara--of the worship; sausthava--excellence; dekhi'--seeing; anandita--pleased; mane--in the mind; uttama bhoga--first-class foods; lage--they offer; etha--thus; bujhi--I understand; anumane--by deduction.

TRANSLATION

From the excellence of the arrangements, Madhavendra Puri understood by deduction that only the best food was offered.

TEXT 115

TEXT

yaiche iha bhoga lage, sakala-i puchiba
taiche bhiyane bhoga gopale lagaiba

SYNONYMS

yaiche--just like; iha--here; bhoga--foods; lage--they offer; sakala-i--all; puchiba--I shall inquire; taiche--similarly; bhiyane--in the kitchen; bhoga--foods; gopale--to Sri Gopala; lagaiba--I shall arrange.

TRANSLATION

Madhavendra Puri thought, "I shall inquire from the priest what foods are offered to Gopinatha so that by making arrangements in our kitchen, we can offer similar foods to Sri Gopala."

TEXT 116

TEXT

ei lagi' puchilena brahmanera sthane
brahmana kahila saba bhoga-vivarane

SYNONYMS

ei lagi'--for this matter; puchilena--he inquired; brahmanera sthane--from the brahmana; brahmana--the priest; kahila--informed; saba--everything; bhoga--foods; vivarane--in description.

TRANSLATION

When the brahmana priest was questioned about this matter, he explained in detail what kinds of food were offered to the Deity of Gopinatha.

TEXT 117

TEXT

sandhyaya bhoga lage ksira----'amrta-keli'-nama
dvadasa mrt-patre bhari' amrta-samana

SYNONYMS

sandhyaya--in the evening; bhoga--foods; lage--they offer; ksira--sweet rice; amrta-keli-nama--named amrta-keli; dvadasa--twelve; mrt-patre--earthen pots; bhari'--filling; amrta-samana--just like nectar.

TRANSLATION

The brahmana priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amrta], it is named amrta-keli.

TEXT 118

TEXT

'gopinathera ksira' bali' prasiddha nama yara
prthivite aiche bhoga kahan nahi ara

SYNONYMS

gopinathera ksira--the sweet rice offered to Gopinatha; bali'--as; prasiddha--celebrated; nama--the name; yara--of which; prthivite--throughout the whole world; aiche--such; bhoga--food; kahan--anywhere; nahi--not; ara--else.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopinatha-ksira. It is not offered anywhere else in the world."

TEXT 119

TEXT

hena-kale sei bhoga thakure lagila
suni' puri-gosani kichu mane vicarila

SYNONYMS

hena-kale--at this time; sei bhoga--that wonderful food; thakure--in front of the Deity; lagila--was placed; suni'--hearing; puri-gosani--Madhavendra Puri; kichu--something; mane--within the mind; vicarila--considered.

TRANSLATION

While Madhavendra Puri was talking with the brahmana priest, the sweet rice was placed before the Deity as an offering. Hearing this, Madhavendra Puri thought as follows.

TEXT 120

TEXT

ayacita ksira prasada alpa yadi pai
svada jani' taiche ksira gopale lagai

SYNONYMS

ayacita--without asking; ksira--sweet rice; prasada--remnants of food; alpa--a little; yadi--if; pai--I get; svada--the taste; jani'--knowing; taiche--similar; ksira--sweet rice; gopale--to my Gopala; lagai--I can offer.

TRANSLATION

"If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopala."

TEXT 121

TEXT

ei icchaya lajja pana visnu-smarana kaila
hena-kale bhoga sari' arati bajila

SYNONYMS

ei icchaya--by this desire; lajja--shame; pana--getting; visnu-smarana--remembrance of Lord Visnu; kaila--did; hena-kale--at that time; bhoga--the food; sari'--being finished; arati--the arati ceremony; bajila--was sounded.

TRANSLATION

Madhavendra Puri became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Visnu. While he was thus thinking of Lord Visnu, the offering was completed, and the arati ceremony began.

TEXT 122

TEXT

arati dekhiya puri kaila namaskara
bahire aila, kare kichu na kahila ara

SYNONYMS

arati dekhiya--after seeing the arati; puri--Madhavendra Puri; kaila--offered; namaskara--obeisances; bahire aila--he went out; kare--to anyone; kichu--anything; na--not; kahila--say; ara--more.

TRANSLATION

After the arati was finished, Madhavendra Puri offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

TEXT 123

TEXT

ayacita-vrtti puri----virakta, udasa
ayacita paile kha'na, nahe upavasa

SYNONYMS

ayacita-vrtti--accustomed to avoid begging; puri--Madhavendra Puri; virakta--unattached; udasa--indifferent; ayacita--without begging; paile--if getting; kha'na--he eats; nahe--if not; upavasa--fasting.

TRANSLATION

Madhavendra Puri avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

PURPORT

This is the paramahamsa stage, the highest stage for a sannyasi. A sannyasi can beg from door to door just to collect food, but a paramahamsa who has taken ayacita-vrtti, or ajagara-vrtti, does not ask anyone for food. If someone offers him food voluntarily, he eats. Ayacita-vrtti means being accustomed to refrain from begging, and ajagara-vrtti indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a paramahamsa simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvamis: nidrahara-viharakadi-vijitau. In the paramahamsa stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Madhavendra Puri had attained this paramahamsa stage.

TEXT 124

TEXT

premamrte trpta, ksudha-trsna nahi badhe
ksira-iccha haila, tahe mane aparadhe

SYNONYMS

prema-amrte trpta--being satisfied only in the loving service of the Lord; ksudha-trsna--hunger and thirst; nahi--not; badhe--impede; ksira--for sweet rice; iccha--the desire; haila--became; tahe--for that reason; mane--he considers; aparadhe--offense.

TRANSLATION

A paramahamsa like Madhavendra Puri is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Madhavendra Puri desired to taste a little of it so that he could prepare a similar sweet rice for his Gopala. Madhavendra Puri was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The paramahamsa is therefore called vijita-sad-guna. He must conquer the six material qualities--kama, krodha, lobha, moha, matsarya and ksudha-trsna (lust, anger, greed, illusion, enviousness and hunger and thirst).

TEXT 125

TEXT

gramera sunya-hate vasi' karena kirtana
etha pujari karaila thakure sayana

SYNONYMS

gramera--of the village; sunya-hate--in the vacant marketplace; vasi'--sitting down; karena--performs; kirtana--chanting; etha--in the temple; pujari--the priest; karaila--made; thakure--the Deity; sayana--lying down.

TRANSLATION

Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Madhavendra Puri was not interested in eating and sleeping, his interest in chanting the maha-mantra was as acute as if he were an aspiring transcendentalist rather than a paramahamsa. This means that even in the paramahamsa stage, one cannot give up chanting. Haridasa Thakura and the Gosvamis were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a paramahamsa. This chanting can be executed anywhere, either inside or outside the temple. Madhavendra Puri even sat down in a vacant marketplace to perform his chanting. As stated by Srinivasa Acarya in his prayers to the Gosvamis: nama-gana-natibhih. A paramahamsa devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in Srimad-Bhagavatam (7.5.23), there are nine kinds of devotional service: hearing (sravanam), chanting (kirtanam), remembering (visnoh smaranam), serving (pada-sevanam), worship of the Deity (arcanam), praying (vandanam), carrying out orders (dasyam), serving Him as a friend (sakhyam) and sacrificing everything for the Lord (atma-nivedanam). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (paramahamsa) and go back home, back to Godhead.

TEXT 126

TEXT

nija krtya kari' pujari karila sayana
svapane thakura asi' balila vacana

SYNONYMS

nija krtya--his own duty; kari'--finishing; pujari--the brahmana priest in the temple; karila--took; sayana--rest; svapane--in a dream; thakura--the Deity; asi'--coming there; balila--said; vacana--the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinatha Deity come to talk to him, and He spoke as follows.

TEXT 127

TEXT

uthaha, pujari, kara dvara vimocana
ksira eka rakhiyachi sannyasi-karana

SYNONYMS

uthaha--please get up; pujari--O priest; kara--just do; dvara--the door; vimocana--opening; ksira--sweet rice; eka--one pot; rakhiyachi--I have kept; sannyasi--of the mendicant, Madhavendra Puri; karana--for the reason.

TRANSLATION

"O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyasi Madhavendra Puri.

TEXT 128

TEXT

dhadara ancale dhaka eka ksira haya
tomara na janila taha amara mayaya

SYNONYMS

dhadara--of the cloth curtain; ancale--by the skirt; dhaka--covered; eka--one; ksira--pot of sweet rice; haya--there is; tomara--you; na--not; janila--knew; taha--that; amara--of Me; mayaya--by the trick.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

TEXT 129

TEXT

madhava-puri sannyasi ache hatete vasina
tahake ta' ei ksira sighra deha lana

SYNONYMS

madhava-puri--of the name Madhavendra Puri; sannyasi--a mendicant; ache--there is; hatete--in the marketplace; vasina--sitting; tahake--to him; ta'--certainly; ei--this; ksira--pot of sweet rice; sighra--very quickly; deha--give; lana--taking.

TRANSLATION

"A sannyasi named Madhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

TEXT 130

TEXT

svapna dekhi' pujari uthi' karila vicara
snana kari' kapata khuli, mukta kaila dvara

SYNONYMS

svapna dekhi'--after seeing the dream; pujari--the priest; uthi'--getting up; karila--made; vicara--considerations; snana kari'--taking his bath before entering the Deity room; kapata--the door; khuli--opening; mukta--opened; kaila--made; dvara--the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

TEXT 131

TEXT

dhadara ancala-tale paila sei ksira
sthana lepi' ksira lana ha-ila bahira

SYNONYMS

dhadara--of the mantle; ancala-tale--at the skirt; paila--he got; sei--that; ksira--pot of sweet rice; sthana lepi'--mopping that place; ksira--the pot of sweet rice; lana--taking; ha-ila--he went; bahira--out of the temple.

TRANSLATION

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

TEXT 132

TEXT

dvara diya grame gela sei ksira lana
hate hate bule madhava-purike cahina

SYNONYMS

dvara diya--closing the door; grame--to the village; gela--went; sei--that; ksira--pot of sweet rice; lana--taking; hate hate--in every stall; bule--walks; madhava-purike--to Madhavendra Puri; cahina--calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Madhavendra Puri.

TEXT 133

TEXT

ksira laha ei, yara nama 'madhava-puri'

toma lagi' gopinatha ksira kaila curi

SYNONYMS

ksira laha--take the pot of sweet rice; ei--this; yara--whose; nama--name; madhava-puri--Madhavendra Puri; toma lagi'--for you only; gopinatha--the Deity of Lord Gopinatha; ksira--the pot of sweet rice; kaila--did; curi--steal.

TRANSLATION

Holding the pot of sweet rice, the priest called, "Will he whose name is Madhavendra Puri please come and take this pot! Gopinatha has stolen this pot of sweet rice for you!"

PURPORT

The difference between the Absolute Truth and relative truth is explained here. Lord Gopinatha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Sri Krsna immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Krsna explains in the Bhagavad-gita (7.15):

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Mundane rascals cannot understand that whatever Krsna does, being absolute in nature, is all good. This quality of the Lord is explained in Srimad-Bhagavatam (10.33.29). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In Srimad-Bhagavatam (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (kamam krodham bhayam), he is purified. The gopis, being young girls, approached Krsna because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the gopis are accepted as the highest form of worship because it was Lord Krsna whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Krsna in tattva (truth). One should use his common sense and consider that if simply by chanting Krsna's holy name one is purified, how then can the person Krsna be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in Srimad-Bhagavatam (7.5.31): andha yathandhair upaniyamanah. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Krsna's pastimes with the gopis. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Krsna is the purest of the pure, mundane people, thinking of Krsna's pastimes that appear immoral, themselves become polluted. Sri Caitanya Mahaprabhu therefore never publicly discussed Krsna's dealings with the gopis. He used to discuss these dealings only with three confidential friends. He never discussed rasa-lila publicly, as the professional reciters do, although they do not understand Krsna or the nature of the audience. However, Sri Caitanya Mahaprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

TEXT 134

TEXT

ksira lana sukhe tumi karaha bhaksane
toma-sama bhagyavan nahi tribhuvane

SYNONYMS

ksira lana--taking the pot of sweet rice; sukhe--in happiness; tumi--you; karaha--do; bhaksane--eating; toma-sama--like you; bhagyavan--fortunate; nahi--there is no one; tri-bhuvane--within the three worlds.

TRANSLATION

The priest continued, "Would the sannyasi whose name is Madhavendra Puri please come and take this pot of sweet rice and enjoy the prasada with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

Here is an example of a personal benediction by Krsna's immoral activity. By Gopinatha's stealing for His devotee, the devotee becomes the most fortunate person within the three words. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Krsna and judge whether He is moral or immoral? Since Krsna is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Krsna can be understood only by those who are already living in the spiritual world. This is corroborated in the Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (brahma-bhuyaya kalpate). In all circumstances, his activities and dealings with Krsna are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Krsna maha-mantra so that they will be gradually purified and then come to understand the transcendental activities of Krsna.

TEXT 135

TEXT

eta suni' puri-gosani paricaya dila
ksira diya pujari tanre dandavat haila

SYNONYMS

eta suni'--hearing this; puri-gosani--Madhavendra Puri; paricaya--introduction; dila--gave; ksira diya--delivering the pot of sweet rice; pujari--the priest; tanre--to him; dandavat haila--offered obeisances.

TRANSLATION

Hearing this invitation, Madhavendra Puri came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A brahmana is not supposed to offer his obeisances by falling flat before anyone because a brahmana is considered to be in the highest caste. However, when a brahmana sees a devotee, he offers his dandavats. This brahmana priest did not ask Madhavendra Puri whether he was a brahmana, but when he saw that Madhavendra Puri was such a bona fide devotee that Krsna would even steal for him, he immediately understood the position of the saint. As stated by Sri Caitanya Mahaprabhu: kiba vipra, kiba nyasi, sudra kene naya. yei krsna-tattva-vetta, sei 'guru' haya. (Cc. Madhya 8.128) Had the brahmana priest been an ordinary brahmana, Gopinatha would not have talked with him in a dream. Since the Deity spoke to both Madhavendra Puri and the brahmana priest in dreams, practically speaking they were on the same platform. However, because Madhavendra Puri was a senior sannyasi Vaisnava, a paramahamsa, the priest immediately fell flat before him and offered obeisances.

TEXT 136

TEXT

ksirera vrttanta tanre kahila pujari
suni' premavista haila sri-madhava-puri

SYNONYMS

ksirera vrttanta--all the incidents that took place on account of the pot of sweet rice; tanre--to Madhavendra Puri; kahila--explained; pujari--the priest;

suni'--hearing; prema-avista--saturated with love of Godhead; haila--became; sri-madhava-puri--Srila Madhavendra Puri.

TRANSLATION

When the story about the pot of sweet rice was explained to him in detail, Sri Madhavendra Puri at once became absorbed in ecstatic love of Krsna.

TEXT 137

TEXT

prema dekhi' sevaka kahe ha-iya vismita
krsna ye inhara vasa,----haya yathocita

SYNONYMS

prema dekhi'--seeing the ecstatic position of Madhavendra Puri; sevaka--the priest; kahe--said; ha-iya--being; vismita--struck with wonder; krsna--Lord Krsna; ye--that; inhara--by him; vasa--obliged; haya--it is; yathocita--befitting.

TRANSLATION

Upon seeing the ecstatic loving symptoms manifest in Madhavendra Puri, the priest was struck with wonder. He could understand why Krsna had become so much obliged to him, and he saw that Krsna's action was befitting.

PURPORT

A devotee can bring Krsna perfectly under his control. This is explained in Srimad-Bhagavatam (10.14.3): ajita jito 'py asi tais tri-lokyam. Krsna is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the Brahma-samhita (5.33): vedesu durlabham adurlabham atma-bhaktau. One cannot understand Krsna simply by reading Vedic literature. Although all Vedic literature is meant for understanding Krsna, one cannot understand Krsna without being a lover of Krsna. Therefore along with the reading of Vedic literature (svadhyaya), one must engage in devotional worship of the Deity (arcana-vidhi). Together these will enhance the devotee's transcendental understanding of devotional service. Sravanadi suddha-citte karaye udaya (Cc. Madhya 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Krsna mistakenly think that He is immoral or criminal.

TEXT 138

TEXT

eta bali' namaskari' karila gamana
avese karila puri se ksira bhaksana

SYNONYMS

eta bali'--saying this; namaskari'--offering obeisances; karila gamana--returned; avese--in ecstasy; karila--did; puri--Puri Gosani; se--that; ksira--sweet rice; bhaksana--eating.

TRANSLATION

The priest offered his obeisances to Madhavendra Puri and returned to the temple. Then, in ecstasy, Madhavendra Puri ate the sweet rice offered to him by Krsna.

TEXT 139

TEXT

patra praksalana kari' khanda khanda kaila
bahir-vase bandhi' sei thikari rakhila

SYNONYMS

patra--the pot; praksalana kari'--washing; khanda khanda--breaking into pieces; kaila--did; bahir-vase--in his outer wrapper; bandhi'--binding; sei--those; thikari--pieces of pot; rakhila--kept.

TRANSLATION

After this, Madhavendra Puri washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

TEXT 140

TEXT

prati-dina eka-khani karena bhaksana
khaile premavesa haya,----adbhuta kathana

SYNONYMS

prati-dina--every day; eka-khani--one piece; karena--does; bhaksana--eating; khaile--by eating; prema-avesa--ecstasy; haya--there is; adbhuta--wonderful; kathana--narrations.

TRANSLATION

Each day, Madhavendra Puri would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

TEXT 141

TEXT

'thakura more ksira dila----loka saba suni'
dine loka-bhida habe mora pratistha jani'

SYNONYMS

thakura--the Lord; more--to me; ksira--sweet rice; dila--has given; loka--the people; saba--all; suni'--after hearing; dine--at daytime; loka--of people; bhida--crowd; habe--there will be; mora--my; pratistha--fame; jani'--knowing.

TRANSLATION

Having broken the pot and bound the pieces in his cloth, Madhavendra Puri began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

TEXT 142

TEXT

sei bhaye ratri-sese calila sri-puri
sei-khane gopinathe dandavat kari'

SYNONYMS

sei bhaye--fearing that; ratri-sese--at the end of the night; calila--left; sri-puri--Sri Madhavendra Puri; sei-khane--on that spot; gopinathe--to Lord Gopinatha; dandavat--obeisances; kari'--doing.

TRANSLATION

Thinking this, Sri Madhavendra Puri offered his obeisances to Gopinatha on the spot and left Remuna before morning.

TEXT 143

TEXT

cali' cali' aila puri sri-nilacala
jagannatha dekhi' haila premete vihvala

SYNONYMS

cali' cali'--walking and walking; aila--he reached; puri--Jagannatha Puri; sri-nilacala--known as Nilacala; jagannatha dekhi'--seeing Lord Jagannatha; haila--became; premete--in love; vihvala--overwhelmed.

TRANSLATION

Walking and walking, Madhavendra Puri finally reached Jagannatha Puri, which is also known as Nilacala. There he saw Lord Jagannatha and was overwhelmed with loving ecstasy.

TEXT 144

TEXT

premavese uthe, pade, hase, nace, gaya
jagannatha-darasane maha-sukha paya

SYNONYMS

prema-avese--in loving ecstasy; uthe--sometimes stands; pade--sometimes falls; hase--laughs; nace--dances; gaya--sings; jagannatha darasane--by seeing Lord Jagannatha in the temple; maha-sukha--transcendental happiness; paya--he felt.

TRANSLATION

When Madhavendra Puri was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannatha Deity.

TEXT 145

TEXT

'madhava-puri sripada aila',----loke haila khyati
saba loka asi' tanre kare bahu bhakti

SYNONYMS

madhava-puri--Sri Madhavendra Puri; sripada--sannyasi; aila--has come; loke--among the people; haila--there was; khyati--reputation; saba loka--all people; asi'--coming; tanre--unto him; kare--do; bahu--much; bhakti--devotion.

TRANSLATION

When Madhavendra Puri came to Jagannatha Puri, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

TEXT 146

TEXT

pratisthara svabhava ei jagate vidita
ye na vanche, tara haya vidhata-nirmita

SYNONYMS

pratisthara--of reputation; svabhava--the nature; ei--this; jagate--in the world; vidita--known; ye--the person who; na vanche--does not desire it; tara--of him; haya--it is; vidhata-nirmita--created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

TEXT 147

TEXT

pratisthara bhaye puri gela palana
krsna-preme pratistha cale sange gadana

SYNONYMS

pratisthara bhaye--in fear of reputation; puri--Madhavendra Puri; gela--went away; palana--fleeing; krsna-preme--in love of Krsna; pratistha--reputation; cale--goes; sange--simultaneously; gadana--gliding down.

TRANSLATION

Being afraid of his reputation [pratistha], Madhavendra Puri fled from Remuna. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaisnava does not hanker after fame or a great reputation. Madhavendra Puri, the king of Vaisnavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Madhavendra Puri because he was a most confidential devotee of the Lord. Sometimes a sahajiya presents himself as being void of desires for reputation (pratistha) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaisnavas.

TEXT 148

TEXT

yadyapi udvega haila palaite mana
thakurera candana-sadhana ha-ila bandhana

SYNONYMS

yadyapi--although; udvega--anxiety; haila--there was; palaite--to go away; mana--the mind; thakurera--of the Lord; candana--of the sandalwood; sadhana--the collecting; ha-ila--there was; bandhana--bondage.

TRANSLATION

Madhavendra Puri wanted to leave Jagannatha Puri because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopala Deity.

TEXT 149

TEXT

jagannathera sevaka yata, yateka mahanta
sabake kahila puri gopala-vrttanta

SYNONYMS

jagannathera sevaka--the servants of Lord Jagannatha; yata--all; yateka mahanta--all respectable devotees; sabake--unto everyone; kahila--told; puri--Madhavendra Puri; gopala-vrttanta--the narration of Gopala.

TRANSLATION

Sri Madhavendra Puri told all the servants of Lord Jagannatha and all the great devotees there the story of the appearance of Sri Gopala.

TEXT 150

TEXT

gopala candana mage,----suni' bhakta-gana
anande candana lagi' karila yatana

SYNONYMS

gopala--Lord Gopala at Vrndavana; candana--sandalwood; mage--wants; suni'--hearing; bhakta-gana--all the devotees; anande--in great pleasure; candana lagi'--for sandalwood; karila--made; yatana--endeavor.

TRANSLATION

When all the devotees at Jagannatha Puri heard that the Gopala Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

TEXT 151

TEXT

raja-patra-sane yara yara paricaya
tare magi' karpura-candana karila sancaya

SYNONYMS

raja-patra--government officers; sane--with; yara yara--whoever; paricaya--had acquaintance; tare magi'--begging them; karpura-candana--camphor and sandalwood; karila--made; sancaya--collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that malayaja-candana (sandalwood) and camphor were used for the Jagannatha Deity. The camphor was used in His aratrika, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannatha Puri.

TEXT 152

TEXT

eka vipra, eka sevaka, candana vahite
puri-gosanira sange dila sambala-sahite

SYNONYMS

eka vipra--one brahmana; eka sevaka--one servant; candana--the sandalwood; vahite--to carry; puri-gosanira--Madhavendra Puri; sange--with; dila--gave; sambala-sahite--with the necessary expenditure.

TRANSLATION

One brahmana and one servant were given to Madhavendra Puri just to carry the sandalwood. He was also given the necessary traveling expenses.

TEXT 153

TEXT

ghati-dani chadaite raja-patra dvare
raja-lekha kari' dila puri-gosanira kare

SYNONYMS

ghati-dani--from the toll collectors; chadaite--to get release; raja-patra--papers showing governmental sanction; dvare--at the gates; raja-lekha--governmental permission; kari'--showing; dila--delivered; puri-gosanira--of Puri Gosani, Madhavendra Puri; kare--into the hand.

TRANSLATION

To get past the toll collectors along the way, Madhavendra Puri was supplied with the necessary release papers from government officers. The papers were placed in his hand.

TEXT 154

TEXT

calila madhava-puri candana lana
kata-dine remunate uttarila giya

SYNONYMS

calila--proceeded; madhava-puri--Madhavendra Puri; candana lana--taking the sandalwood; kata-dine--after some days; remunate--at the same temple of Remuna; uttarila--reached; giya--going.

TRANSLATION

In this way Madhavendra Puri started for Vrndavana with the burden of sandalwood, and after some days he again reached the village of Remuna and the Gopinatha temple there.

TEXT 155

TEXT

gopinatha-carane kaila bahu namaskara
premavese nrtya-gita karila apara

SYNONYMS

gopinatha-carane--at the lotus feet of Lord Gopinatha; kaila--made; bahu--many; namaskara--obeisances; prema-avese--in the ecstasy of love; nrtya-gita--dancing and chanting; karila--performed; apara--unlimitedly.

TRANSLATION

When Madhavendra Puri reached the temple of Gopinatha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

TEXT 156

TEXT

puri dekhi' sevaka saba sammana karila
ksira-prasada diya tanre bhiksa karaila

SYNONYMS

puri dekhi'--by seeing Madhavendra Puri; sevaka--the priest or servant; saba sammana--all respects; karila--offered; ksira-prasada--sweet rice prasada; diya--offering; tanre--him; bhiksa karaila--made to eat.

TRANSLATION

When the priest of Gopinatha saw Madhavendra Puri again, he offered all respects to him and, giving him the sweet rice prasada, made him eat.

TEXT 157

TEXT

sei ratre devalaye karila sayana
sesa-ratri haile puri dekhila svapana

SYNONYMS

sei ratre--on that night; deva-alaye--in the temple; karila--did; sayana--sleeping; sesa-ratri--at the end of the night; haile--when it was; puri--Madhavendra Puri; dekhila--saw; svapana--a dream.

TRANSLATION

Madhavendra Puri took rest that night in the temple, but toward the end of the night he had another dream.

TEXT 158

TEXT

gopala asiya kahe,----suna he madhava
karpura-candana ami pailama saba

SYNONYMS

gopala--the Deity of Gopala; asiya--coming; kahe--says; suna--hear; he--O; madhava--Madhavendra Puri; karpura-candana--the camphor and sandalwood; ami--I; pailama--have received; saba--all.

TRANSLATION

Madhavendra Puri dreamed that Gopala came before him and said, "O Madhavendra Puri, I have already received all the sandalwood and camphor.

TEXT 159

TEXT

karpura-sahita ghasi' e-saba candana
gopinathera ange nitya karaha lepana

SYNONYMS

karpura-sahita--with the camphor; ghasi'--grinding; e-saba--all this; candana--sandalwood; gopinathera--of Sri Gopinatha; ange--on the body; nitya--daily; karaha--do; lepana--smearing.

TRANSLATION

"Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinatha daily until it is finished.

TEXT 160

TEXT

gopinatha amara se eka-i anga haya
inhake candana dile habe mora tapa-ksaya

SYNONYMS

gopinatha--Lord Gopinatha; amara--My; se--that; eka-i--one; anga--body; haya--is; inhake--unto Him; candana dile--in offering this candana; habe--there will be; mora--My; tapa-ksaya--reduction of temperature.

TRANSLATION

"There is no difference between My body and Gopinatha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinatha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

PURPORT

Gopala was situated in Vrndavana, which was far from Remuna. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopala, the greatest well-wisher of His devotees, ordered Madhavendra Puri to smear the sandalwood pulp on the body of Gopinatha, which was nondifferent from the body of Gopala. In this way the Lord relieved Madhavendra Puri from trouble and inconvenience.

TEXT 161

TEXT

dvidha na bhaviha, na kariha kichu mane
visvasa kari' candana deha amara vacane

SYNONYMS

dvidha na bhaviha--do not hesitate; na kariha--do not do; kichu--anything; mane--in the mind; visvasa kari'--believing Me; candana--sandalwood; deha--offer; amara vacane--under My order.

TRANSLATION

"You should not hesitate to act according to My order. Believing in Me, just do what is needed."

TEXT 162

TEXT

eta bali' gopala gela, gosani jagila
gopinathera sevaka-gane dakiya anila

SYNONYMS

eta bali'--saying this; gopala--the Deity of Gopala; gela--disappeared; gosani jagila--Madhavendra Puri awoke; gopinathera--of Lord Gopinatha; sevaka-gane--to the servitors; dakiya--calling; anila--brought them.

TRANSLATION

After giving these instructions, Gopala disappeared, and Madhavendra Puri awoke. He immediately called for all the servants of Gopinatha, and they came before him.

TEXT 163

TEXT

prabhura ajna haila,----ei karpura-candana
gopinathera ange nitya karaha lepana

SYNONYMS

prabhura ajna haila--there was an order of the Lord; ei--this; karpura--camphor; candana--and sandalwood; gopinathera ange--on the body of Gopinatha; nitya--daily; karaha--do; lepana--smearing.

TRANSLATION

Madhavendra Puri said, "Smear the body of Gopinatha with this camphor and sandalwood I have brought for Gopala in Vrndavana. Do this regularly every day.

TEXT 164

TEXT

inhake candana dile, gopala ha-ibe sitala
svatantra isvara----tanra ajna se prabala

SYNONYMS

inhake--unto Gopinatha; candana dile--when sandalwood will be given; gopala--Lord Gopala in Vrndavana; ha-ibe--will become; sitala--cool; svatantra isvara--the most independent Supreme Personality of Godhead; tanra--His; ajna--order; se--that; prabala--powerful.

TRANSLATION

"If the sandalwood pulp is smeared over the body of Gopinatha, then Gopala will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful."

TEXT 165

TEXT

grisma-kale gopinatha paribe candana
suni' anandita haila sevakera mana

SYNONYMS

grisma-kale--in the summer; gopinatha--Lord Gopinatha; paribe--will put on; candana--sandalwood pulp; suni'--hearing; anandita--pleased; haila--became; sevakera--of the servants; mana--the minds.

TRANSLATION

The servants of Gopinatha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinatha.

TEXT 166

TEXT

puri kahe,----ei dui ghasibe candana
ara jana-dui deha, diba ye vetana

SYNONYMS

puri kahe--Madhavendra Puri said; ei dui--these two assistants; ghasibe--will grind; candana--the sandalwood; ara--another; jana-dui--two men; deha--apply; diba--I shall pay; ye--that; vetana--salary.

TRANSLATION

Madhavendra Puri said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salary."

TEXT 167

TEXT

ei mata candana deya pratyaha ghasiya
paraya sevaka saba ananda kariya

SYNONYMS

ei mata--in this way; candana--sandalwood; deya--gives; pratyaha--daily; ghasiya--grinding; paraya--caused to put on; sevaka--servants; saba--all of it; ananda--pleasure; kariya--feeling.

TRANSLATION

In this way Gopinathaji was supplied ground sandalwood pulp daily. The servants of Gopinatha were very pleased with this.

TEXT 168

TEXT

pratyaha candana paraya, yavat haila anta
tathaya rahila puri tavat paryanta

SYNONYMS

pratyaha--daily; candana--sandalwood pulp; paraya--smears over the body; yavat--until; haila--there was; anta--an end; tathaya--there; rahila--remained; puri--Madhavendra Puri; tavat--that time; paryanta--until.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopinatha until the whole stock was finished. Madhavendra Puri stayed there until that time.

TEXT 169

TEXT

grisma-kala-ante punah nilacale gela
nilacale caturmasya anande rahila

SYNONYMS

grisma-kala--of the summer season; ante--at the end; punah--again; nilacale--to Jagannatha Puri; gela--went; nilacale--in Jagannatha Puri; catur-masya--the four months for vows; anande--in great pleasure; rahila--remained.

TRANSLATION

At the end of summer Madhavendra Puri returned to Jagannatha Puri, where he remained with great pleasure during the whole period of Caturmasya.

PURPORT

The Caturmasya period begins in the month of Asadha (June-July) from the day of Ekadasi called Sayana-ekadasi, in the fortnight of the waxing moon. The period ends in the month of Kartika (October-November) on the Ekadasi day known as Utthana-ekadasi, in the fortnight of the waxing moon. This four-month period is known as Caturmasya. Some Vaisnavas also observe it from the full-moon day of Asadha until the full-moon day of Kartika. That is also a period of four months. This period, calculated by the lunar months, is called Caturmasya, but others also observe Caturmasya according to the solar month from Sravana to Kartika. The whole period, either lunar or solar, takes place during the rainy season. Caturmasya should be observed by all sections of the population. It does not matter whether one is a grhastha or a sannyasi. The observance is obligatory for

all asramas. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Sravana one should not eat spinach, in the month of Bhadra one should not eat yogurt, and in the month of Asvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kartika. A nonvegetarian diet means fish and meat. Similarly, masura dal and urad dal are also considered nonvegetarian. These two dals contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Caturmasya one should practice giving up all food intended for sense enjoyment.

TEXT 170

TEXT

sri-mukhe madhava-purira amrta-carita
bhakta-gane sunana prabhu kare asvadita

SYNONYMS

sri-mukhe--from the mouth of Sri Caitanya Mahaprabhu; madhava-purira--of Madhavendra Puri; amrta-carita--nectarean characteristics; bhakta-gane--the devotees; sunana--making hear; prabhu--the Lord; kare--does; asvadita--relished.

TRANSLATION

Thus Sri Caitanya Mahaprabhu personally praised the nectarean characteristics of Madhavendra Puri, and while He related all this to the devotees, He personally relished it.

TEXT 171

TEXT

prabhu kahe,----nityananda, karaha vicara
puri-sama bhagyavan jagate nahi ara

SYNONYMS

prabhu kahe--the Lord said; nityananda--Nityananda Prabhu; karaha vicara--just consider; puri-sama--like Madhavendra Puri; bhagyavan--fortunate; jagate--in the world; nahi--there is not; ara--anyone else.

TRANSLATION

Lord Sri Caitanya Mahaprabhu asked Nityananda Prabhu to judge whether there was anyone within the world as fortunate as Madhavendra Puri.

TEXT 172

TEXT

dugdha-dana-chale krsna yanre dekha dila
tina-bare svapne asi' yanre ajna kaila

SYNONYMS

dugdha-dana-chale--on the plea of delivering milk; krsna--Lord Krsna; yanre--unto whom; dekha dila--made His appearance; tina-bare--three times; svapne--in dreams; asi'--coming; yanre--unto whom; ajna--order; kaila--gave.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Madhavendra Puri was so fortunate that Krsna personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Madhavendra Puri in dreams.

TEXT 173

TEXT

yanra preme vasa hana prakata ha-ila
seva angikara kari' jagata tarila

SYNONYMS

yanra--of whom; preme--by love of Godhead; vasa--obliged; hana--being; prakata--manifest; ha-ila--became; seva--service; angikara--acceptance; kari'--doing; jagata--the whole world; tarila--delivered.

TRANSLATION

"Being obliged because of the loving affairs of Madhavendra Puri, Lord Krsna Himself appeared as the Gopala Deity, and, accepting his service, He liberated the whole world.

TEXT 174

TEXT

yanra lagi' gopinatha ksira kaila curi
ataeva nama haila 'ksira-cora' kari'

SYNONYMS

yanra--whom; lagi'--on account of; gopinatha--Lord Gopinatha; ksira--sweet rice; kaila--did; curi--steal; ataeva--therefore; nama--the name; haila--became; ksira-cora--the thief of sweet rice; kari'--making.

TRANSLATION

"On account of Madhavendra Puri, Lord Gopinatha stole the pot of sweet rice. Thus He became famous as Ksira-cora [the thief who stole the sweet rice].

TEXT 175

TEXT

karpura-candana yanra ange cadaila
anande puri-gosanira prema uthalila

SYNONYMS

karpura-candana--camphor and sandalwood; yanra ange--on whose body; cadaila--put; anande--in great pieasure; puri-gosanira--of Madhavendra Puri; prema--love of Godhead; uthalila--welled up.

TRANSLATION

"Madhavendra Puri smeared the sandalwood pulp over the body of Gopinatha, and in this way he was overpowered with love of Godhead.

TEXT 176

TEXT

mleccha-dese karpura-candana anite janjala
puri duhkha pabe iha janiya gopala

SYNONYMS

mleccha-dese--through the countries where Muslims ruled; karpura-candana--camphor and sandalwood; anite--to bring; janjala--inconvenience; puri--Madhavendra Puri; duhkha--unhappiness; pabe--will get; iha--this; janiya--knowing; gopala--Gopala.

TRANSLATION

"In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Madhavendra Puri might have gotten into trouble. This became known to the Gopala Deity.

TEXT 177

TEXT

maha-daya-maya prabhu----bhakata-vatsala
candana pari' bhakta-srama karila saphala

SYNONYMS

maha--very; daya-maya--merciful; prabhu--the Lord; bhakata-vatsala--very attached to His devotees; candana pari'--putting on the sandalwood; bhakta-srama--the trouble of the devotee; karila--made; saphala--successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopinatha was covered with sandalwood pulp, Madhavendra Puri's labor became successful."

TEXT 178

TEXT

purira prema-parakastha karaha vicara
alaukika prema citte lage camatkara

SYNONYMS

purira--of Madhavendra Puri; prema-para-kastha--the standard of intense love of Godhead; karaha--just make; vicara--judgment; alaukika--uncommon; prema--love of Godhead; citte--in the mind; lage--strikes; camatkara--wonder.

TRANSLATION

Caitanya Mahaprabhu placed the standard of Madhavendra Puri's intense love before Nityananda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahaprabhu said. "Indeed, one is struck with wonder to hear of his activities."

PURPORT

When the living entity feels spiritual separation from Krsna (krsna-viraha), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Krsna and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Krsna. Sri Caitanya Mahaprabhu wanted to point out this intense love of Krsna exhibited by Madhavendra Puri. All Caitanya Mahaprabhu's devotees later followed in the footsteps of Madhavendra Puri, serving the Lord without personal considerations.

TEXT 179

TEXT

parama virakta, mauni, sarvatra udasina
gramya-varta-bhaye dvitiya-sanga-hina

SYNONYMS

parama virakta--totally renounced or unattached; mauni--silent; sarvatra--everywhere; udasina--uninterested; gramya-varta--of mundane topics; bhaye--in fear; dvitiya--second; sanga--associate; hina--without.

TRANSLATION

Caitanya Mahaprabhu continued, "Sri Madhavendra Puri used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

TEXT 180

TEXT

hena-jana gopalera ajnamrta pana
sahasra krosa asi' bule candana magina

SYNONYMS

hena-jana--such a personality; gopalera--of the Gopala Deity; ajna-amrta--the nectarean order; pana--getting; sahasra--a thousand; krosa--a distance of two miles; asi'--coming; bule--walks; candana--sandalwood; magina--begging.

TRANSLATION

"After receiving the transcendental orders of Gopala, this great personality traveled thousands of miles just to collect sandalwood by begging.

TEXT 181

TEXT

bhoke rahe, tabu anna magina na khaya
hena-jana candana-bhara vahi' lana yaya

SYNONYMS

bhoke--hungry; rahe--remains; tabu--still; anna--food; magina--begging; na--does not; khaya--eat; hena-jana--such a person; candana-bhara--the load of sandalwood; vahi'--carrying; lana--taking; yaya--goes.

TRANSLATION

"Although Madhavendra Puri was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Sri Gopala.

TEXT 182

TEXT

'maneka candana, tola-viseka karpura
gopale paraiba'----ei ananda pracura

SYNONYMS

maneka candana--one mana of sandalwood; tola--a measurement of weight; viseka--twenty; karpura--camphor; gopale--on Gopala; paraiba--I shall smear; ei--this; ananda--pleasure; pracura--sufficient.

TRANSLATION

"Without considering his personal comforts, Madhavendra Puri carried one mana [about eighty-two pounds] of sandalwood and twenty tolas [about eight ounces] of camphor to smear over the body of Gopala. This transcendental pleasure was sufficient for him.

TEXT 183

TEXT

utkalera dani rakhe candana dekhina
tahan edaila raja-patra dekhana

SYNONYMS

utkalera--of Orissa; dani--toll officer; rakhe--takes; candana--sandalwood; dekhina--seeing; tahan--there; edaila--escaped; raja-patra--governmental release; dekhana--by showing.

TRANSLATION

"Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Madhavendra Puri

showed him the release papers given by the government and consequently escaped difficulties.

TEXT 184

TEXT

mleccha-desa dura patha, jagati apara
ke-mate candana niba----nahi e vicara

SYNONYMS

mleccha-desa--the countries governed by Muslims; dura patha--long journey; jagati--watchmen; apara--unlimited; ke-mate--how; candana--the sandalwood; niba--I shall take; nahi--there was not; e--this; vicara--consideration.

TRANSLATION

"Madhavendra Puri was not at all anxious during the long journey to Vrndavana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

TEXT 185

TEXT

sange eka vata nahi ghati-dana dite
tathapi utsaha bada candana lana yaite

SYNONYMS

sange--with him; eka--one; vata--farthing; nahi--there was not; ghati-dana--as a toll tax; dite--to give; tathapi--still; utsaha--enthusiasm; bada--much; candana--sandalwood; lana--taking; yaite--to go.

TRANSLATION

"Although Madhavendra Puri did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vrndavana for Gopala.

TEXT 186

TEXT

pragadha-premera ei svabhava-acara
nija-duhkha-vighnadira na kare vicara

SYNONYMS

pragadha--intense; premera--of love of Godhead; ei--this; svabhava--natural; acara--behavior; nija--personal; duhkha--inconvenience; vighna--impediments; adira--and so on; na--not; kare--does; vicara--consideration.

TRANSLATION

"This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Krsna not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in Srimad-Bhagavatam (10.14.8), tat te 'nukampam su-samiksamanah: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Krsna, are worthy candidates for going back home, back to Godhead. An intense lover of Krsna does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaisnava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the Siksastaka (8), Sri Caitanya Mahaprabhu has also instructed: aslisya va pada-ratam pinastu mam. The intense lover of Krsna is never deviated from his service, despite all difficulties and impediments brought before him.

TEXT 187

TEXT

ei tara gadha prema loke dekhaite
gopala tanre ajna dila candana anite

SYNONYMS

ei--this; tara--of Madhavendra Puri; gadha--intense; prema--love of Godhead; loke--unto the people; dekhaite--to show; gopala--Lord Gopala; tanre--to him; ajna--order; dila--gave; candana--sandalwood; anite--to bring.

TRANSLATION

"Sri Gopala wanted to show how intensely Madhavendra Puri loved Krsna; therefore He asked him to go to Nilacala to fetch sandalwood and camphor.

TEXT 188

TEXT

bahu parisrame candana remuna anila
ananda badila mane, duhkha na ganila

SYNONYMS

bahu--much; parisrame--with labor; candana--sandalwood; remuna--to Remuna (the village of Gopinatha); anila--brought; ananda--pleasure; badila--increased; mane--in the mind; duhkha--difficulties; na--not; ganila--counted.

TRANSLATION

"With great trouble and after much labor, Madhavendra Puri brought the load of sandalwood to Remuna. However, he was still very pleased; he discounted all the difficulties.

TEXT 189

TEXT

pariksa karite gopala kaila ajna dana
pariksa kariya sese haila dayavan

SYNONYMS

pariksa--test; karite--to make; gopala--Lord Gopala; kaila--did; ajna--the order; dana--giving; pariksa--the test; kariya--making; sese--at the end; haila--became; daya-van--merciful.

TRANSLATION

"To test the intense love of Madhavendra Puri, Gopala, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nilacala, and when Madhavendra Puri passed this examination, the Lord became very merciful to him.

TEXT 190

TEXT

ei bhakti, bhakta-priya-krsna-vyavahara
bujhiteo ama-sabara nahi adhikara

SYNONYMS

ei bhakti--this type of devotion; bhakta--of the devotee; priya--and the most lovable object; krsna--Lord Krsna; vyavahara--the behavior; bujhiteo--to understand; ama-sabara--of all of us; nahi--there is not; adhikara--the capacity.

TRANSLATION

"Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Sri Krsna, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

TEXT 191

TEXT

eta bali' pade prabhu tanra krta sloka
yei sloka-candre jagat karyache aloka

SYNONYMS

eta bali'--saying this; pade--reads; prabhu--Lord Caitanya Mahaprabhu; tanra--by Madhavendra Puri; krta--composed; sloka--verse; yei--that; sloka-candre--by the moonlike verse; jagat--all over the world; karyache--produced; aloka--light.

TRANSLATION

After saying this, Lord Caitanya Mahaprabhu read the famous verse of Madhavendra Puri. That verse is just like the moon. It has spread illumination all over the world.

TEXT 192

TEXT

ghasite ghasite yaiche malayaja-sara
gandha bade, taiche ei slokera vicara

SYNONYMS

ghasite ghasite--rubbing and rubbing; yaiche--just as; malayaja-sara--sandalwood; gandha--the fragrance; bade--increases; taiche--similarly; ei--this; slokera--of the verse; vicara--the consideration.

TRANSLATION

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

TEXT 193

TEXT

ratna-gana-madhye yaiche kaustubha-mani
rasa-kavya-madhye taiche ei sloka gani

SYNONYMS

ratna-gana--the valuable jewels; madhye--among; yaiche--just as; kaustubha-mani--the jewel known as Kaustubha-mani; rasa-kavya--poetry dealing with the mellows of devotional service; madhye--among; taiche--similarly; ei--this; sloka--verse; gani--I count.

TRANSLATION

As the Kaustubha-mani is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

TEXT 194

TEXT

ei sloka kahiyachena radha-thakurani
tanra krpaya sphuriyache madhavendra-vani

SYNONYMS

ei--this; sloka--verse; kahiyachena--has spoken; radha-thakurani--Srimati Radharani; tanra--Her; krpaya--by the mercy; sphuriyache--has manifested; madhavendra--of Madhavendra Puri; vani--the words.

TRANSLATION

Actually this verse was spoken by Srimati Radharani Herself, and by Her mercy only was it manifest in the words of Madhavendra Puri.

TEXT 195

TEXT

kiba gauracandra iha kare asvadana
iha asvadite ara nahi cautha-jana

SYNONYMS

kiba--how excellent; gauracandra--Lord Sri Caitanya Mahaprabhu; iha--this; kare--does; asvadana--tasting; iha--this verse; asvadite--to taste; ara--another; nahi--there is not; cautha-jana--a fourth man.

TRANSLATION

Only Sri Caitanya Mahaprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Srimati Radharani, Madhavendra Puri and Caitanya Mahaprabhu are capable of understanding the purport of this verse.

TEXT 196

TEXT

sesa-kale ei sloka pathite pathite
siddhi-prapti haila purira slokera sahite

SYNONYMS

sesa-kale--at the end; ei sloka--this verse; pathite pathite--by reciting repeatedly; siddhi-prapti--attainment of perfection; haila--there was; purira--of Madhavendra Puri; slokera--this verse; sahite--with.

TRANSLATION

Madhavendra Puri recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

TEXT 197

TEXT

ayi dina-dayardra natha he
mathura-natha kadavalokyase
hrdayam tvad-aloka-kataram
dayita bhramyati kim karomy aham

SYNONYMS

ayi--O My Lord; dina--on the poor; daya-ardra--compassionate; natha--O master; he--O; mathura-natha--the master of Mathura; kada--when; avalokyase--I

shall see You; hrdayam--My heart; tvat--of You; aloka--without seeing; kataram--very much aggrieved; dayita--O most beloved; bhramyati--becomes overwhelmed; kim--what; karomi--shall do; aham--I.

TRANSLATION

"O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

PURPORT

The uncontaminated devotees who strictly depend on the Vedanta philosophy are divided into four sampradayas, or transcendental parties. Out of the four sampradayas, the Sri Madhvacarya-sampradaya was accepted by Madhavendra Puri. Thus he took sannyasa according to parampara, the disciplic succession. Beginning from Madhvacarya down to the spiritual master of Madhavendra Puri, the acarya named Laksmipati, there was no realization of devotional service in conjugal love. Sri Madhavendra Puri introduced the conception of conjugal love for the first time in the Madhvacarya-sampradaya, and this conclusion of the Madhvacarya-sampradaya was revealed by Sri Caitanya Mahaprabhu when He toured southern India and met the Tattvavadis, who supposedly belonged to the Madhvacarya-sampradaya.

When Sri Krsna left Vrndavana and accepted the kingdom of Mathura, Srimati Radharani, out of ecstatic feelings of separation, expressed how Krsna can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gaudiya-Madhva-sampradaya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as dina-dayardra natha, as did Madhavendra Puri. Such an ecstatic feeling is the highest form of devotional service. Because Krsna had gone to Mathura, Srimati Radharani was very much affected, and She expressed Herself thus: "My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You." Sri Caitanya Mahaprabhu was always expressing the ecstatic emotions of Srimati Radharani that She exhibited when She saw Uddhava at Vrndavana. Similar feelings, experienced by Madhavendra Puri, are expressed in this verse. Therefore, Vaisnavas in the Gaudiya-Madhva-sampradaya say that the ecstatic feelings experienced by Sri Caitanya Mahaprabhu during His appearance came from Sri Madhavendra Puri through Isvara Puri. All the devotees in the line of the Gaudiya-Madhva-sampradaya accept these principles of devotional service.

TEXT 198

TEXT

ei sloka padite prabhu ha-ila murcchite
premete vivasa hana padila bhumite

SYNONYMS

ei sloka--this verse; padite--reciting; prabhu--Lord Sri Caitanya Mahaprabhu; ha-ila--became; murcchite--unconscious; premete--in ecstatic love; vivasa--uncontrolled; hana--becoming; padila--fell down; bhumite--on the ground.

TRANSLATION

When Sri Caitanya Mahaprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

TEXT 199

TEXT

aste-vyaste kole kari' nila nityananda
krandana kariya tabe uthe gauracandra

SYNONYMS

aste-vyaste--in great haste; kole--on the lap; kari'--making; nila--took; nityananda--Lord Nityananda Prabhu; krandana--crying; kariya--doing; tabe--at that time; uthe--got up; gauracandra--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu fell to the ground in ecstatic love, Lord Nityananda quickly took Him on His lap. Crying, Caitanya Mahaprabhu then got up again.

TEXT 200

TEXT

premonmada haila, uthi' iti-uti dhaya
hunkara karaye, hase, kande, nace, gaya

SYNONYMS

prema-unmada--the madness of love; haila--there was; uthi'--getting up; iti-uti dhaya--runs here and there; hunkara--resounding; karaye--does; hase--laughs; kande--cries; nace--dances; gaya--and sings.

TRANSLATION

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

TEXT 201

TEXT

'ayi dina, 'ayi dina' bale bara-bara
kanthe na nihsare vani, netre asru-dhara

SYNONYMS

ayi dina--O My Lord, master of the poor; ayi dina--O My Lord, master of the poor; bale--says; bara-bara--repeatedly; kanthe--in the throat; na--not; nihsare--comes out; vani--the voice; netre--in the eyes; asru-dhara--torrents of tears.

TRANSLATION

Caitanya Mahaprabhu could not recite the whole verse. He simply said, "Ayi dina, ayi dina," repeatedly. Thus He could not speak, and profuse tears were in His eyes.

TEXT 202

TEXT

kampa, sveda, pulakasru, stambha, vaivarnya
nirveda, visada, jadya, garva, harsa, dainya

SYNONYMS

kampa--trembling; sveda--perspiration; pulaka-asru--jubilation and tears; stambha--shock; vaivarnya--loss of color; nirveda--disappointment; visada--moroseness; jadya--loss of memory; garva--pride; harsa--joy; dainya--humility.

TRANSLATION

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Sri Caitanya Mahaprabhu's body.

PURPORT

In the Bhakti-rasamrta-sindhu, jadya is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

TEXT 203

TEXT

ei sloke ughadila premera kapata
gopinatha-sevaka dekhe prabhura prema-nata

SYNONYMS

ei sloke--this verse; ughadila--uncovered; premera--of conjugal love; kapata--the door; gopinatha-sevaka--the servants of the Gopinatha Deity; dekhe--see; prabhura--of Lord Caitanya Mahaprabhu; prema-nata--the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopinatha saw Caitanya Mahaprabhu dance in ecstasy.

TEXT 204

TEXT

lokera sanghatta dekhi' prabhura bahya haila
thakurera bhoga sari' arati bajila

SYNONYMS

lokera--of people; sanghatta--a crowd; dekhi'--seeing; prabhura--of Sri Caitanya Mahaprabhu; bahya--external consciousness; haila--appeared; thakurera--of the Deity; bhoga--offering; sari'--finishing; arati--performance of arati; bajila--resounded.

TRANSLATION

When many people crowded around Sri Caitanya Mahaprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding arati performance.

TEXT 205

TEXT

thakure sayana karana pujari haila bahira
prabhura age ani' dila prasada bara ksira

SYNONYMS

thakure--the Deity; sayana--lying down; karana--causing to do; pujari--the priest; haila--was; bahira--out of the temple; prabhura--of Lord Sri Caitanya Mahaprabhu; age--in front; ani'--bringing; dila--offered; prasada--the remnants of food; bara--twelve; ksira--pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahaprabhu.

TEXT 206

TEXT

ksira dekhi' mahaprabhura ananda badila
bhakta-gane khaoyaite panca ksira laila

SYNONYMS

ksira--the sweet rice; dekhi'--seeing; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; ananda--the pleasure; badila--increased; bhakta-gane--the devotees; khaoyaite--to feed them; panca--five pots; ksira--sweet rice; laila--accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopinatha, were placed before Sri Caitanya Mahaprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

TEXT 207

TEXT

sata ksira pujarike bahudiya dila
panca-ksira panca-jane vantiya khaila

SYNONYMS

sata ksira--seven pots of sweet rice; pujarike--toward the pujari; bahudiya--pushing forward; dila--gave; panca-ksira--five pots of sweet rice; panca-jane--to five men; vantiya--distributing; khaila--ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasada.

TEXT 208

TEXT

gopinatha-rupe yadi kariyachena bhojana
bhakti dekhaite kaila prasada bhaksana

SYNONYMS

gopinatha-rupe--in His arca incarnation as Gopinatha; yadi--although; kariyachena--has done; bhojana--eating; bhakti--devotional service; dekhaite--to exhibit; kaila--did; prasada bhaksana--eating.

TRANSLATION

Being identical with the Gopinatha Deity, Sri Caitanya Mahaprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

TEXT 209

TEXT

nama-sankirtane sei ratri gonaila
mangala-arati dekhi' prabhate calila

SYNONYMS

nama-sankirtane--in congregational chanting; sei--that; ratri--night; gonaila--passed; mangala-arati--the early arati; dekhi'--after seeing; prabhate--in the morning; calila--departed.

TRANSLATION

Sri Caitanya Mahaprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the mangala-arati performance, He departed.

TEXT 210

TEXT

gopala-gopinatha-puri-gosanira guna
bhakta-sange sri-mukhe prabhu kaila asvadana

SYNONYMS

gopala--of the Gopala Deity; gopinatha--of the Gopinatha Deity; puri-gosanira--of Madhavendra Puri; guna--the qualities; bhakta-sange--with the devotees; sri-mukhe--in His own mouth; prabhu--Sri Caitanya Mahaprabhu; kaila--did; asvadana--tasting.

TRANSLATION

In this way, Lord Sri Caitanya Mahaprabhu personally tasted with His own mouth the transcendental qualities of Gopalaji, Gopinatha and Sri Madhavendra Puri.

TEXT 211

TEXT

ei ta' akhyane kahila donhara mahima
prabhura bhakta-vatsalya, ara bhakta-prema-sima

SYNONYMS

ei ta'--thus; akhyane--in the narration; kahila--described; donhara--of the two; mahima--the glories; prabhura--of Lord Sri Caitanya Mahaprabhu; bhakta-vatsalya--attachment for His devotees; ara--and; bhakta-prema-sima--the highest limit of ecstatic love by the devotee.

TRANSLATION

Thus I have described both the transcendental glories of Lord Caitanya Mahaprabhu's affection for His devotees and the highest limit of ecstatic love of God.

TEXT 212

TEXT

sraddha-yukta hana iha sune yei jana
sri-krsna-carane sei paya prema-dhana

SYNONYMS

sraddha-yukta--possessed of faith; hana--being; iha--this; sune--hears; yei--that; jana--person; sri-krsna-carane--at the lotus feet of Lord Sri Krsna; sei--that person; paya--gets; prema-dhana--the treasure of love of Godhead.

TRANSLATION

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Sri Krsna.

TEXT 213

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Fourth Chapter, describing Sri Madhavendra Puri's devotional service.

Chapter 5
The Activities of Saksi-gopala

Srila Bhaktivinoda Thakura gives the following summary of the Fifth Chapter in his Amrta-pravaha-bhasya: After passing through Yajapura, Sri Caitanya Mahaprabhu reached the town of Kataka (Cuttak) and there went to see the temple of Saksi-gopala. While there, He heard the story of Saksi-gopala from the mouth of Sri Nityananda Prabhu.

Once there were two brahmanas, one elderly and the other young, who were inhabitants of a place known as Vidyanagara. After touring many places of pilgrimage, the two brahmanas finally reached Vrndavana. The elderly brahmana was very satisfied with the service of the young brahmana, and he wanted to offer him his youngest daughter in marriage. The young brahmana received the promise of his elder before the Gopala Deity of Vrndavana. Thus the Gopala Deity acted as a witness. When both brahmanas returned to Vidyanagara, the younger brahmana raised the question of this marriage, but the elderly brahmana, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger brahmana returned to Vrndavana and narrated the whole story to Gopalaji. Thus Gopalaji, being obliged by the young man's devotional service, accompanied him to southern India. Gopalaji followed the younger brahmana, who could hear the tinkling sound of Gopalaji's ankle bells. When all the respectable gentlemen of Vidyanagara were assembled, Gopalaji testified to the promise of the elderly brahmana. Thus the marriage was performed. Later, the King of that country constructed a fine temple for Gopala.

Afterwards, King Purusottama of Orissa was insulted by the King of Kataka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jagannatha. With the help of Lord Jagannatha, King Purusottama fought the King of Kataka and defeated him. Thus he took charge of both the King's daughter and the state of Kataka as well. At that time, Gopalaji, being very much obligated by the devotional service of King Purusottama, was brought to the town of Kataka.

After hearing this narration, Sri Caitanya Mahaprabhu visited the temple of Gopala in great ecstasy of love of God. From Kataka He went to Bhuvanesvara and saw the temple of Lord Siva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhargi River He came to the temple of Lord Siva, where He entrusted His sannyasa staff to Nityananda Prabhu. However, Nityananda Prabhu broke the staff into three pieces and threw it into the Bhargi River at a place known as Atharanala. Being angry at not getting His staff back, Sri Caitanya Mahaprabhu left the company of Nityananda Prabhu and went alone to see the Jagannatha temple.

TEXT 1

TEXT

padbhyam calan yah pratima-svarupo
brahmanya-devo hi sataha-gamyam
desam yayau vipra-krte 'dbhuteham
tam saksi-gopalam aham nato 'smi

SYNONYMS

padbhyam--by the two legs; calan--walking; yah--one who; pratima--of the Deity; svarupah--in the form; brahmanya-devah--the Supreme Lord of brahminical culture; hi--certainly; sata-aha--in one hundred days; gamyam--to be passed over; desam--the country; yayau--went; vipra-krte--for the benefit of a brahmana; adbhuta--most wonderful; iham--activity; tam--unto that; saksi-gopalam--the Gopala known as the witness Gopala; aham--I; natah asmi--offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmanya-deva], who appeared as Saksi-gopala to benefit a brahmana. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya--all glories; jaya--all glories; sri-caitanya--to Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Lord Sri Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

calite calite aila yajapura-grama
varaha-thakura dekhi' karila pranama

SYNONYMS

calite calite--walking on and on; aila--reached; yajapura-grama--the village of Yajapura-grama; varaha-thakura--the temple of Varahadeva; dekhi'--seeing; karila--offered; pranama--obeisances.

TRANSLATION

Walking and walking, Sri Caitanya Mahaprabhu and His party finally arrived at Yajapura on the river Vaitarani. There He saw the temple of Varahadeva and offered His obeisances unto Him.

TEXT 4

TEXT

nrtya-gita kaila preme bahuta stavana
yajapure se ratri karila yapana

SYNONYMS

nrtya-gita--dancing and chanting; kaila--executed; preme--in love of Godhead; bahuta--various; stavana--prayers; yajapure--in the village of Yajapura; se ratri--that night; karila--did; yapana--passing.

TRANSLATION

In the temple of Varahadeva, Sri Caitanya Mahaprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

TEXT 5

TEXT

katake aila saksi-gopala dekhite
gopala-saundarya dekhi' haila anandite

SYNONYMS

katake--in the town of Kataka (Cuttak); aila--arrived; saksi-gopala--the witness Gopala; dekhite--to see; gopala--of the Deity of Gopala; saundarya--the beauty; dekhi'--seeing; haila--became; anandite--very pleased.

TRANSLATION

Afterwards, Sri Caitanya Mahaprabhu went to the town of Kataka to see the temple of the witness Gopala. When He saw the Deity of Gopala, He was very much pleased with His beauty.

TEXT 6

TEXT

premavese nrtya-gita kaila kata-ksana
avista hana kaila gopala stavana

SYNONYMS

prema-avese--in the ecstasy of love of God; nrtya-gita--dancing and chanting; kaila--performed; kata-ksana--for some time; avista hana--being overwhelmed; kaila--offered; gopala stavana--prayers to Gopala.

TRANSLATION

While there, Sri Caitanya Mahaprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopala.

TEXT 7

TEXT

sei ratri tahan rahi' bhakta-gana-sange
gopalera purva-katha sune bahu range

SYNONYMS

sei ratri--that night; tahan--there; rahi'--remaining; bhakta-gana-sange--with the other devotees; gopalera--of Lord Gopala; purva-katha--previous narration; sune--hears; bahu--much; range--in pleasure.

TRANSLATION

That night Sri Caitanya Mahaprabhu stayed in the temple of Gopala, and along with all the devotees, He heard the narration of the witness Gopala with great pleasure.

TEXT 8

TEXT

nityananda-gosani yabe tirtha bhramila
saksi-gopala dekhibare kataka aila

SYNONYMS

nityananda-gosani--Lord Nityananda Prabhu; yabe--when; tirtha bhramila--traveled to the places of pilgrimage; saksi-gopala--the witness Gopala; dekhibare--to see; kataka--to the town of Kataka; aila--came.

TRANSLATION

Previously, when Nityananda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Saksi-gopala at Kataka.

TEXT 9

TEXT

saksi-gopalera katha suni, loka-mukhe
sei katha kahena, prabhu sune maha-sukhe

SYNONYMS

saksi-gopalera--of the witness Gopala; katha--the narration; suni--hearing; loka-mukhe--from the people; sei katha--that narration; kahena--Nityananda Prabhu narrates; prabhu--Lord Sri Caitanya Mahaprabhu; sune--hears; maha-sukhe--in great pleasure.

TRANSLATION

At that time, Nityananda Prabhu had heard the story of Saksi-gopala from the townspeople. He now recited this again, and Lord Caitanya Mahaprabhu heard the narration with great pleasure.

PURPORT

The Saksi-gopala temple is situated between the Khurda Road junction railway station and the Jagannatha Puri station. The Deity is not presently situated in Kataka, but when Nityananda Prabhu traveled there, the Deity was present. Kataka is a town in Orissa situated on the Mahanadi River. When Saksi-gopala was brought from Vidyanagara in southern India, He stayed for some time at Kataka. Thereafter, He was situated for some time in the Jagannatha temple. It seems that in the temple of Jagannatha there was some disagreement between Jagannatha and Saksi-gopala, a disagreement called prema-kalaha, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about six miles from Jagannatha Puri. The village was called Satyavadi, and Gopala was stationed there. Thereafter, a new temple was constructed. Now there is a Saksi-gopala station, and people go there to see the witness Gopala.

TEXT 10

TEXT

purve vidyanagarera dui ta' brahmana
tirtha karibare dunhe karila gamana

SYNONYMS

purve--previously; vidyanagarera--of the town known as Vidyanagara; dui--two; ta'--certainly; brahmana--brahmanas; tirtha karibare--to tour places of pilgrimage; dunhe--both of them; karila--began; gamana--journey.

TRANSLATION

Formerly at Vidyanagara in South India there were two brahmanas who made a long tour to see different places of pilgrimage.

TEXT 11

TEXT

gaya, varanasi, prayaga----sakala kariya
mathurate aila dunhe anandita hana

SYNONYMS

gaya--the pilgrimage site of the name Gaya; varanasi--Benares, or Kasi; prayaga--Allahabad; sakala--all; kariya--touring; mathurate--Mathura; aila--they reached; dunhe--both; anandita--pleased; hana--becoming.

TRANSLATION

First of all they visited Gaya, then Kasi, then Prayaga. Finally, with great pleasure, they came to Mathura.

TEXT 12

TEXT

vana-yatraya vana dekhi' dekhe govardhana
dvadasa-vana dekhi' sese gela vrndavana

SYNONYMS

vana-yatraya--in touring the different forests; vana dekhi'--while seeing the forests; dekhe--they see; govardhana--Govardhana Hill; dvadasa-vana dekhi'--visiting the twelve forests in Vrndavana; sese--at last; gela--reached; vrndavana--Vrndavana.

TRANSLATION

After reaching Mathura, they started visiting the different forests of Vrndavana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vrndavana.

PURPORT

The five forests situated on the eastern side of the river Yamuna are Bhadra, Bilva, Loha, Bhandira and Mahavana. The seven forests situated on the western side of the Yamuna are Madhu, Tala, Kumuda, Bahula, Kamya, Khadira and Vrndavana. After visiting all these forests, these pilgrims went to a place known as Pancakrosi Vrndavana. Out of the twelve forests, the Vrndavana forest extends from the town of Vrndavana up to Nanda-grama and Varsana, a distance of thirty-two miles, within which the Pancakrosi Vrndavana town is situated.

TEXT 13

TEXT

vrndavane govinda-sthane maha-devalaya
se mandire gopalera maha-seva haya

SYNONYMS

vrndavane--within Pancakrosi Vrndavana; govinda-sthane--at the place where the present Govinda temple is situated; maha-deva-alaya--a great temple; se mandire--in that temple; gopalera--of the Deity of Gopala; maha-seva--gorgeous worship; haya--there is.

TRANSLATION

In the village of Pancakrosi Vrndavana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopala was performed.

TEXT 14

TEXT

kesi-tirtha, kaliya-hradadike kaila snana
sri-gopala dekhi' tahan karila visrama

SYNONYMS

kesi-tirtha--the bathing place on the bank of the Yamuna known as Kesi-ghata; kaliya-hrada--the bathing place on the bank of the Yamuna known as Kaliya-ghata; adike--in such different bathing places; kaila--did; snana--bathing; sri-gopala dekhi'--by visiting the temple of Gopala; tahan--there; karila--took; visrama--rest.

TRANSLATION

After taking baths at different bathing places along the river Yamuna, such as Kesi-ghata and Kaliya-ghata, the pilgrims visited the temple of Gopala. Afterwards, they took rest in that temple.

TEXT 15

TEXT

gopala-saundarya dunhara mana nila hari'
sukha pana rahe tahan dina dui-cari

SYNONYMS

gopala-saundarya--the beauty of the Gopala Deity; dunhara--of both of them; mana--the minds; nila--took away; hari'--carrying; sukha pana--feeling this transcendental happiness; rahe--remained; tahan--in that temple; dina--days; dui-cari--two or four.

TRANSLATION

The beauty of the Gopala Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

TEXT 16

TEXT

dui-vipra-madhye eka vipra----vrddha-praya
ara vipra----yuva, tanra karena sahaya

SYNONYMS

dui-vipra-madhye--between the two brahmanas; eka vipra--one brahmana; vrddha-praya--elderly man; ara vipra--the second brahmana; yuva--young man; tanra--of the older brahmana; karena--does; sahaya--assistance.

TRANSLATION

One of the two brahmanas was an old man, and the other was young. The young man was assisting the old one.

TEXT 17

TEXT

chota-vipra kare sada tanhara sevana
tanhara sevaya viprera tusta haila mana

SYNONYMS

chota-vipra--the younger brahmana; kare--does; sada--always; tanhara--his (the old brahmana's); sevana--service; tanhara--his; sevaya--by the service; viprera--of the old brahmana; tusta--pacified; haila--became; mana--the mind.

TRANSLATION

Indeed, the young brahmana always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

TEXT 18

TEXT

vipra bale----tumi mora bahu seva kaila
sahaya hana more tirtha karaila

SYNONYMS

vipra bale--the elderly brahmana says; tumi--you; mora--my; bahu--various; seva--service; kaila--have rendered; sahaya--assistant; hana--being; more--to me; tirtha--pilgrimage; karaila--helped to do.

TRANSLATION

The older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

TEXT 19

TEXT

putreo pitara aiche na kare sevana
tomara prasade ami na pailama srama

SYNONYMS

putreo--even my own son; pitara--of the father; aiche--in this way; na--not; kare--renders; sevana--service; tomara--your; prasade--by the mercy; ami--I; na--not; pailama--have gotten; srama--fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

TEXT 20

TEXT

krta-ghnata haya tomaya na kaile sammana
ataeva tomaya ami diba kanya-dana

SYNONYMS

krta-ghnata--ungratefulness; haya--it is; tomaya--to you; na--not; kaile--if doing; sammana--respect; ataeva--therefore; tomaya--to you; ami--I; diba--shall give; kanya-dana--my daughter as charity.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

TEXT 21

TEXT

chota-vipra kahe, "suna, vipra-mahasaya
asambhava kaha kene, yei nahi haya

SYNONYMS

chota-vipra--the younger brahmana; kahe--replies; suna--hear; vipra-mahasaya--my dear brahmana; asambhava--unlikely; kaha--you say; kene--why; yei--which; nahi--not; haya--happens.

TRANSLATION

The younger brahmana replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

TEXT 22

TEXT

maha-kulina tumi----vidya-dhanadi-pravina
ami akulina, ara dhana-vidya-hina

SYNONYMS

maha-kulina--highly aristocratic; tumi--you; vidya--education; dhana-adi--riches; pravina--enriched; ami--I; akulina--not aristocratic; ara--and; dhana-vidya-hina--without any wealth and education.

TRANSLATION

"You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful or get a sufficient quantity of riches. These are symptoms of pious activities performed in one's past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly brahmana offered the young brahmana his daughter, the young brahmana did not believe that it would be possible to marry her. Therefore he asked the elderly brahmana why he was proposing something unprecedented (asambhava). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

TEXT 23

TEXT

kanya-dana-patra ami na ha-i tomara
krsna-pritye kari tomara seva-vyavahara

SYNONYMS

kanya-dana-patra--a bridegroom suitable for one's daughter; ami--I; na--not; ha-i--am; tomara--of you; krsna-pritye--only for satisfaction of Krsna; kari--I do; tomara--of you; seva--of service; vyavahara--activities.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Krsna.

PURPORT

Both brahmanas were pure Vaisnavas. The younger man took special care of the older one simply to please Krsna. In Srimad-Bhagavatam (11.19.21) Krsna says, mad-bhakta-pujabhyadhika: "It is better to render service to My devotee." Thus, according to the Gaudiya-Vaisnava philosophy of Caitanya Mahaprabhu, it is better to be a servant of the servant of God. One should not try to serve Krsna directly. A pure Vaisnava serves a servant of Krsna and identifies himself as a servant of a servant of Krsna. This is pleasing to Lord Krsna. Srila Narottama dasa Thakura confirms this philosophy: chadiya vaisnava-seva nistara payeche keba. Unless one serves a liberated Vaisnava, he cannot attain liberation by directly serving Krsna. He must serve the servant of Krsna.

TEXT 24

TEXT

brahmana-sevaya krsnera priti bada haya
tanhara santose bhakti-sampad badaya"

SYNONYMS

brahmana-sevaya--by rendering service to a brahmana; krsnera--of Lord Krsna; priti--the satisfaction; bada--very great; haya--is; tanhara santose--by pleasing the Lord; bhakti--of devotional service; sampad--the opulence; badaya--increases.

TRANSLATION

"Lord Krsna is very pleased by service rendered to brahmanas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

In this regard, Srila Bhaktisiddhanta Sarasvati Thakura comments that the younger brahmana rendered service to the older one with the purpose of pleasing Krsna. It was not a matter of ordinary worldly dealings. Krsna is pleased when a Vaisnava is rendered service. Because the younger brahmana served the older one, Lord Gopala agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Sri Caitanya Mahaprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaisnavas. Marriage arrangements and ceremonies belong to ordinary material karma-kanda sections of the scriptures. The Vaisnavas, however, are not interested in any kind of karma-kanda dealings. Srila Narottama dasa Thakura says: karma-kanda jnana-kanda kevala visera bhanda. For a Vaisnava, the karma-kanda and jnana-kanda sections of the Vedas are unnecessary. Indeed, a real Vaisnava takes these sections as a poison pot (visera bhanda). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that

we are interested in karma-kanda activities. Sometimes, not knowing the Vaisnava philosophy, an outsider criticizes such activity, maintaining that a sannyasi should not take part in a marriage ceremony between a young boy and a young girl. However, this is not a karma-kanda activity, because our purpose is to spread the Krsna consciousness movement. We are giving all facility to the general populace to take to Krsna consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a sannyasi takes part in a marriage ceremony. Sri Caitanya Mahaprabhu and Nityananda Prabhu took great pleasure in hearing about the marriage ceremony between the young brahmana and the daughter of the elderly brahmana.

TEXT 25

TEXT

bada-vipra kahe,----"tumi na kara samsaya
tomake kanya diba ami, karila niscaya"

SYNONYMS

bada-vipra--the older brahmana; kahe--replies; tumi--you; na--not; kara--do; samsaya--doubt; tomake--to you; kanya--the daughter; diba--shall give; ami--I; karila--made; niscaya--certainty.

TRANSLATION

The older brahmana replied, "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

TEXT 26

TEXT

chota-vipra bale,----"tomara stri-putra saba
bahu jnati-gosthi tomara bahuta bandhava

SYNONYMS

chota-vipra--the young brahmana; bale--says; tomara--your; stri-putra--wife and sons; saba--all; bahu--many; jnati--of family relations; gosthi--group; tomara--your; bahuta--many; bandhava--friends.

TRANSLATION

The young brahmana said, "You have a wife and sons, and you have a large circle of relatives and friends.

TEXT 27

TEXT

ta'-sabara sammati vina nahe kanya-dana
rukminira pita bhismaka tahate pramana

SYNONYMS

ta'-sabara--of all of them; sammati--consent; vina--without; nahe--not; kanya-dana--giving the daughter in charity; rukminira--of Queen Rukmini; pita--father; bhismaka--of the name Bhismaka; tahate--of that; pramana--evidence.

TRANSLATION

"Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmini and her father, Bhismaka.

TEXT 28

TEXT

bhismakera iccha,----krsne kanya samarpite
putrera virodhe kanya narila arpite"

SYNONYMS

bhismakera--of King Bhismaka; iccha--the desire; krsne--unto Krsna; kanya--daughter; samarpite--to give; putrera--of his son; virodhe--by the objection; kanya--daughter; narila--was unable; arpite--to offer.

TRANSLATION

"King Bhismaka wanted to give his daughter, Rukmini, in charity to Krsna, but Rukmi, his eldest son, objected. Therefore he could not carry out his decision."

PURPORT

As stated in Srimad-Bhagavatam (10.52.25):

bandhunam icchatam datum
krsnaya bhaginim nrpa
tato nivarya krsna-dvid
rukmi caidyam amanyata

King Bhismaka of Vidarbha wanted to offer Krsna his daughter, Rukmini, but Rukmi, the eldest of his five sons, objected. Therefore he withdrew his decision and decided to offer Rukmini to the King of Cedi, Sisupala, who was a cousin of Krsna's. However, Rukmini conceived of a trick: she sent a letter to Krsna asking Him to kidnap her. Thus in order to please Rukmini, who was His great devotee, Krsna kidnapped her. There ensued a great fight between Krsna and the opposing party, headed by Rukmini's brother Rukmi. Rukmi was defeated and, because of his harsh words against Krsna, was about to be killed, but he was saved at the request of Rukmini. However, Krsna shaved off all of Rukmi's hair with His sword. Sri Balarama did not like this, and so to please Rukmini, Balarama rebuked Krsna.

TEXT 29

TEXT

bada-vipra kahe,----"kanya mora nija-dhana
nija-dhana dite nisedhibe kon jana

SYNONYMS

bada-vipra kahe--the elderly brahmana says; kanya--the daughter; mora--my; nija-dhana--own property; nija-dhana--one's own property; dite--to give; nisedhibe--will object; kon--what; jana--person.

TRANSLATION

The elderly brahmana said, "My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?

TEXT 30

TEXT

tomake kanya diba, sabake kari' tiraskara
samsaya na kara tumi, karaha svikara"

SYNONYMS

tomake--to you; kanya--the daughter; diba--I shall offer; sabake--all others; kari'--doing; tiraskara--neglecting; samsaya--doubt; na--not; kara--do; tumi--you; karaha--just do; svikara--acceptance.

TRANSLATION

"My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal."

TEXT 31

TEXT

chota-vipra kahe,----"yadi kanya dite mana
gopalera age kaha e satya-vacana"

SYNONYMS

chota-vipra kahe--the younger brahmana replies; yadi--if; kanya--daughter; dite--to give in charity; mana--the mind; gopalera--of the Gopala Deity; age--in front; kaha--say; e--these; satya-vacana--words in truth.

TRANSLATION

The younger brahmana replied, "If you have decided to give your young daughter to me, then say so before the Gopala Deity."

TEXT 32

TEXT

gopalera age vipra kahite lagila
'tumi jana, nija-kanya ihare ami dila'

SYNONYMS

gopalera age--in front of the Gopala Deity; vipra--the elderly brahmana; kahite--to speak; lagila--began; tumi jana--my Lord, please know; nila-kanya--my own daughter; ihare--to this boy; ami--I; dila--have given in charity.

TRANSLATION

Coming before Gopala, the elderly brahmana said, "My dear Lord, please witness that I have given my daughter to this boy."

PURPORT

In India it is still the custom for a daughter to be offered to someone simply by word. This is called vag-datta. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly brahmana promised to give his daughter to the younger brahmana in charity, and he promised this before the Gopala Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kuruksetra. Therefore in the very beginning of the Bhagavad-gita it is stated: dharma-ksetre kuru-ksetre.

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Krsna consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two brahmanas whose disagreement was settled by the witness Gopala.

TEXT 33

TEXT

chota-vipra bale,----"thakura, tumi mora saksi
toma saksi bolaimu, yadi anyatha dekhi"

SYNONYMS

chota-vipra bale--the younger brahmana replied; thakura--my dear Lord Gopala; tumi--You; mora--my; saksi--witness; toma--unto You; saksi--witness; bolaimu--I shall call as; yadi--if; anyatha--otherwise; dekhi--I see.

TRANSLATION

Then the younger brahmana addressed the Deity, saying, "My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on."

TEXT 34

TEXT

eta bali' dui-jane calila desere
guru-buddhye chota-vipra bahu seva kare

SYNONYMS

eta bali'--speaking this; dui-jane--both the brahmanas; calila--went; desere--toward their own country; guru-buddhye--accepting the elderly brahmana as guru; chota-vipra--the young brahmana; bahu--various; seva--services; kare--renders.

TRANSLATION

After these talks, the two brahmanas started for home. As usual, the young brahmana accompanied the elderly brahmana as if the older brahmana were a guru [spiritual master] and rendered him service in various ways.

TEXT 35

TEXT

dese asi' dui-jane gela nija-ghare
kata dine bada-vipra cintita antare

SYNONYMS

dese asi'--after returning to their own country; dui-jane--both of them; gela--went; nija-ghare--to their respective homes; kata dine--after some time; bada-vipra--the elderly brahmana; cintita--very anxious; antare--within.

TRANSLATION

After returning to Vidyanagara, each brahmana went to his respective home. After some time, the elderly brahmana became very anxious.

TEXT 36

TEXT

tirthe vipre vakya dilun,----kemate satya haya
stri, putra, jnati, bandhu janibe niscaya

SYNONYMS

tirthe--on pilgrimage; vipre--to a brahmana; vakya--word of honor; dilun--I have given; kemate--how; satya--true; haya--it is; stri--wife; putra--sons; jnati--relatives; bandhu--friends; janibe--will know; niscaya--certainly.

TRANSLATION

He began to think, "I have given my word to a brahmana in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

TEXT 37

TEXT

eka-dina nija-loka ekatra karila
ta-sabara age saba vrttanta kahila

SYNONYMS

eka-dina--one day; nija-loka--all his relatives; ekatra--in one place; karila--assembled; ta-sabara--of all of them; age--in front; saba--all; vrttanta--narration; kahila--spoke.

TRANSLATION

Thus one day the elderly brahmana called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopala.

TEXT 38

TEXT

suni' saba gosthi tara kare haha-kara
'aiche bat mukhe tumi na anibe ara

SYNONYMS

suni'--hearing; saba--all; gosthi--family members and friends; tara--of the elderly brahmana; kare--do; ha-ha-kara--exclamation of disappointment; aiche--such; bat--proposal; mukhe--in the mouth; tumi--you; na--not; anibe--should bring; ara--again.

TRANSLATION

When those who belonged to the family circle heard the narration of the old brahmana, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

TEXT 39

TEXT

nice kanya dile kula yaibeka nasa
sunina sakala loka karibe upahasa'

SYNONYMS

nice--to a lower family; kanya--daughter; dile--if offering; kula--family tradition; yaibeka--will go to; nasa--destruction; sunina--hearing; sakala--all; loka--friends; karibe--will do; upahasa--joking.

TRANSLATION

They unanimously agreed, "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

TEXT 40

TEXT

vipra bale,----"tirtha-vakya kemane kari ana
ye ha-uk, se ha-uka, ami diba kanya-dana"

SYNONYMS

vipra bale--the brahmana says; tirtha-vakya--the promise made on the pilgrimage; kemane--how; kari--I shall do; ana--otherwise; ye ha-uk--whatever may be; se ha-uka--let it take place; ami--I; diba--shall give; kanya-dana--my daughter in charity.

TRANSLATION

The elderly brahmana said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

TEXT 41

TEXT

jnati loka kahe,----'mora tomake chadiba'
stri-putra kahe,----'visa khaiya mariba'

SYNONYMS

jnati loka--the relatives; kahe--answer; mora--we all; tomake--you; chadiba--will give up; stri--wife; putra--sons; kahe--say; visa--poison; khaiya--drinking; mariba--we shall die.

TRANSLATION

The relatives unanimously said, "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

TEXT 42

TEXT

vipra bale,----"saksi bolana karibeka nyaya
jiti' kanya labe, mora vyartha dharma haya"

SYNONYMS

vipra bale--the brahmana says; saksi--a witness; bolana--calling for; karibeka--there will be; nyaya--justice; jiti'--winning; kanya--the daughter; labe--he will take; mora--my; vyartha--meaningless; dharma--religious principles; haya--will be.

TRANSLATION

The elderly brahmana said, "If I do not give my daughter to the young brahmana, he will call Sri Gopalaji as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

TEXT 43

TEXT

putra bale,----"pratima saksi, seha dura dese
ke tomara saksi dibe, cinta kara kise

SYNONYMS

putra bale--his son says; pratima--the Deity; saksi--witness; seha--He also; dura--distant; dese--in country; ke--who; tomara--of you; saksi--witness; dibe--will give; cinta--anxiety; kara--you do; kise--why.

TRANSLATION

His son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?

TEXT 44

TEXT

nahi kahi----na kahio e mithya-vacana
sabe kahibe----'mora kichu nahika smarana'

SYNONYMS

nahi kahi--I did not say; na kahio--do not say; e--this; mithya-vacana--false statement; sabe--only; kahibe--you shall say; mora--my; kichu--anything; nahika--not; smarana--remembrance.

TRANSLATION

"You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

TEXT 45

TEXT

tumi yadi kaha,----'ami kichui na jani'
tabe ami nyaya kari' brahmanere jini"

SYNONYMS

tumi--you; yadi--if; kaha--say; ami kichui na jani--I do not remember anything; tabe--in that case; ami--I; nyaya kari'--arguing; brahmanere--the younger brahmana; jini--shall conquer.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brahmana."

PURPORT

The son of the elderly brahmana was an atheist and a follower of the Raghunatha-smrti. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying: "Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhisthira when

he spoke to Dronacarya--asvatthama hata iti gajah. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young brahmana. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about."

TEXT 46

TEXT

eta suni' viprera cintita haila mana
ekanta-bhave cinte vipra gopala-carana

SYNONYMS

eta suni'--hearing this; viprera--of the old brahmana; cintita--agitated; haila--became; mana--the mind; ekanta-bhave--with single-minded attention; cinte--thinks; vipra--the brahmana; gopala-carana--of the lotus feet of Sri Gopalaji.

TRANSLATION

When the elderly brahmana heard this, his mind became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopala.

TEXT 47

TEXT

'mora dharma raksa paya, na mare nija-jana
dui raksa kara, gopala, lainu sarana'

SYNONYMS

mora--my; dharma--religious principles; raksa paya--spared; na--not; mare--die; nija-jana--own kinsmen; dui--two; raksa kara--You kindly protect; gopala--my Lord Gopala; lainu--I have taken; sarana--shelter under Your lotus feet.

TRANSLATION

The elderly brahmana prayed, "My dear Lord Gopala, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time save my kinsmen from dying."

TEXT 48

TEXT

ei-mata vipra citte cintite lagila
ara dina laghu-vipra tanra ghare aila

SYNONYMS

ei-mata--in this way; vipra--the elderly brahmana; citte--within the mind; cintite--to think; lagila--began; ara dina--the next day; laghu-vipra--the young brahmana; tanra--his; ghare--to the home; aila--came.

TRANSLATION

The next day, the elderly brahmana was thinking deeply about this matter when the young brahmana came to his house.

TEXT 49

TEXT

asina parama-bhaktye namaskara kari'
vinaya karina kahe kara dui yudi'

SYNONYMS

asina--coming; parama-bhaktye--in great devotion; namaskara kari'--offering obeisances; vinaya karina--with great humility; kahe--says; kara--hands; dui--two; yudi'--folding.

TRANSLATION

The young brahmana came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

TEXT 50

TEXT

'tumi more kanya dite karyacha angikara
ebe kichu nahi kaha, ki tomara vicara'

SYNONYMS

tumi--you; more--to me; kanya--your daughter; dite--to give in charity; karyacha--have made; angikara--a promise; ebe--now; kichu--something; nahi--not; kaha--you say; ki--what; tomara--your; vicara--conclusion.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

TEXT 51

TEXT

eta suni' sei vipra rahe mauna dhari'
tanra putra marite aila hate thenga kari'

SYNONYMS

eta suni'--hearing this; sei vipra--the elderly brahmana; rahe--remains; mauna dhari'--holding silence; tanra--his; putra--son; marite--to strike; aila--came out; hate--in hand; thenga--stick; kari'--taking.

TRANSLATION

After the young brahmana submitted this statement, the elderly brahmana remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

TEXT 52

TEXT

'are adhama! mora bhagni caha vivahite
vamana hana canda yena caha ta' dharite'

SYNONYMS

are adhama--O most degraded one; mora--my; bhagni--sister; caha--you want; vivahite--to marry; vamana--a dwarf; hana--being; canda--the moon; yena--as if; caha--you want; ta'--certainly; dharite--to capture.

TRANSLATION

The son said, "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

TEXT 53

TEXT

thena dekhi' sei vipra palana gela
ara dina gramera loka ekatra karila

SYNONYMS

thena dekhi'--seeing the stick in his hand; sei vipra--the young brahmana; palana gela--fled from that place; ara dina--the next day; gramera loka--the inhabitants of the village; ekatra karila--gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger brahmana fled. The next day, however, he gathered together all the people of the village.

TEXT 54

TEXT

saba loka bada-vipre dakiya anila
tabe sei laghu-vipra kahite lagila

SYNONYMS

saba loka--all the village inhabitants; bada-vipre--to the senior brahmana; dakiya--calling; anila--brought; tabe--then; sei laghu-vipra--the junior brahmana; kahite lagila--began to speak.

TRANSLATION

All the people of the village then called for the elderly brahmana and brought him to their meeting place. The young brahmana then began to speak before them as follows.

TEXT 55

TEXT

'inha more kanya dite karyache angikara
ebe ye na dena, pucha inhara vyavahara'

SYNONYMS

inha--this gentleman; more--to me; kanya--his daughter; dite--to give in charity; karyache--has made; angikara--promise; ebe--now; ye--indeed; na--not; dena--he gives; pucha--kindly ask; inhara--of him; vyavahara--the behavior.

TRANSLATION

"This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

TEXT 56

TEXT

tabe sei viprere puchila sarva-jana
'kanya kene na deha, yadi diyacha vacana'

SYNONYMS

tabe--then; sei--that; viprere--brahmana; puchila--asked; sarva-jana--all the people; kanya--daughter; kene--why; na deha--you do not give in charity; yadi--if; diyacha--have given; vacana--word of honor.

TRANSLATION

All the people gathered there asked the elderly brahmana, "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

TEXT 57

TEXT

vipra kahe,----'suna, loka, mora nivedana
kabe ki baliyachi, mora nahika smarana'

SYNONYMS

vipra kahe--the senior brahmana replied; suna--please hear; loka--all people; mora--my; nivedana--submission; kabe--when; ki--what; baliyachi--I have said; mora--my; nahika--there is not; smarana--remembrance.

TRANSLATION

The elderly brahmana said, "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

TEXT 58

TEXT

eta suni' tanra putra vakya-cchala pana
pragalbha ha-iya kahe sammukhe asina

SYNONYMS

eta suni'--hearing this; tanra putra--his son; vakya-cchala--for jugglery of words; pana--getting a chance; pragalbha--impudent; ha-iya--becoming; kahe--says; sammukhe--in the front; asina--coming.

TRANSLATION

When the elderly brahmana's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

TEXT 59

TEXT

'tirtha-yatraya pitara sange chila bahu dhana
dhana dekhi ei dustera laite haila mana

SYNONYMS

tirtha-yatraya--when touring the holy places; pitara--my father; sange--with; chila--there was; bahu--much; dhana--money; dhana--money; dekhi--seeing; ei--this; dustera--of the rogue; laite--to take; haila--it was; mana--the intention.

TRANSLATION

"While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

TEXT 60

TEXT

ara keha sange nahi, ei sange ekala
dhutura khaoyana bape karila pagala

SYNONYMS

ara--anyone; keha--else; sange--in company; nahi--there was not; ei--this brahmana; sange--in company; ekala--alone; dhutura--an intoxicant; khaoyana--making him eat; bape--my father; karila--made; pagala--mad.

TRANSLATION

"There was no one besides this man with my father. Giving him an intoxicant known as dhutura to eat, this rogue made my father mad.

TEXT 61

TEXT

saba dhana lana kahe----'core la-ila dhana'

'kanya dite cahiyache'----uthaila vacana

SYNONYMS

saba--all; dhana--money; lana--taking; kahe--says; core--a thief; la-ila--took; dhana--all the money; kanya--the daughter; dite--to give in charity; cahiyache--has promised; uthaila--has raised; vacana--a slogan.

TRANSLATION

"Having taken all my father's money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

TEXT 62

TEXT

tomara sakala loka karaha vicare
'mora pitara kanya dite yogya ki ihare'

SYNONYMS

tomara--you; sakala--all; loka--people; karaha--just make; vicare--judgment; mora--my; pitara--of the father; kanya--the daughter; dite--to give in charity; yogya--befitting; ki--is it; ihare--to him.

TRANSLATION

"All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brahmana my father's daughter."

TEXT 63

TEXT

eta suni' lokera mane ha-ila samsaya
'sambhave,----dhana-lobhe loka chade dharma-bhaya'

SYNONYMS

eta suni'--hearing all this; lokera--of all the people; mane--in the minds; ha-ila--there was; samsaya--doubt; sambhave--possible; dhana-lobhe--by greed for money; loka--some man; chade--gives up; dharma-bhaya--religious principles.

TRANSLATION

Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up his religious principles.

TEXT 64

TEXT

tabe chota-vipra kahe, "suna, mahajana
nyaya jinibare kahe asatya-vacana

SYNONYMS

tabe--at that time; chota-vipra--the young brahmana; kahe--says; suna--please hear; maha-jana--all gentlemen; nyaya--the argument; jinibare--to win; kahe--he says; asatya-vacana--untruthful statements.

TRANSLATION

At that time the young brahmana said, "My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

TEXT 65

TEXT

ei vipra mora sevaya tusta yabe haila
'tore ami kanya diba' apane kahila

SYNONYMS

ei vipra--this brahmana; mora--my; sevaya--by the service; tusta--fully satisfied; yabe--when; haila--he was; tore--to you; ami--I; kanya--daughter; diba--shall give; apane--of his own accord; kahila--promised.

TRANSLATION

"Being very satisfied with my service, this brahmana said to me of his own accord, 'I promise to hand over my daughter to you.'

TEXT 66

TEXT

tabe muni nisedhinu,----suna, dvija-vara
tomara kanyara yogya nahi muni vara

SYNONYMS

tabe--at that time; muni--I; nisedhinu--forbade; suna--hear; dvija-vara--O best of the brahmanas; tomara--your; kanyara--for the daughter; yogya--suitable; nahi--not; muni--I; vara--husband.

TRANSLATION

"At that time I forbade him to do this, telling him, 'O best of the brahmanas, I am not a fit husband for your daughter.

TEXT 67

TEXT

kahan tumi pandita, dhani, parama kulina
kahan muni daridra, murkha, nica, kula-hina

SYNONYMS

kahan--whereas; tumi--you; pandita--learned scholar; dhani--rich man; parama--first class; kulina--aristocracy; kahan--whereas; muni--I; daridra--poor man; murkha--not educated; nica--fallen; kula-hina--without aristocracy.

TRANSLATION

" 'Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.'

TEXT 68

TEXT

tabu ei vipra more kahe bara bara
tore kanya dilun, tumi karaha svikara

SYNONYMS

tabu--still; ei--this; vipra--brahmana; more--to me; kahe--says; bara bara--again and again; tore--to you; kanya--my daughter; dilun--I have given in charity; tumi--you; karaha--make; svikara--acceptance.

TRANSLATION

"Still this brahmana insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

TEXT 69

TEXT

tabe ami kahilan----suna, maha-mati
tomara stri-putra-jnatira na habe sammati

SYNONYMS

tabe--at that time; ami--I; kahilan--said; suna--please hear; maha-mati--O intelligent brahmana; tomara--your; stri-putra--wife and children; jnatira--kinsmen; na habe sammati--will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brahmana. Your wife, friends and relatives will never agree to this proposal.

TEXT 70

TEXT

kanya dite naribe, habe asatya-vacana
punarapi kahe vipra kariya yatana

SYNONYMS

kanya--daughter; dite--to give; naribe--you will not be able; habe--it will become; asatya-vacana--a false statement; punarapi--again; kahe--he says; vipra--the brahmana; kariya yatana--with great attention.

TRANSLATION

" 'My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brahmana emphasized his promise.

TEXT 71

TEXT

kanya tore dilun, dvidha na kariha cite
atma-kanya diba, keba pare nisedhite

SYNONYMS

kanya--the daughter; tore--to you; dilun--I have given; dvidha--hesitation; na--do not; kariha--do; cite--within your mind; atma-kanya--my own daughter; diba--I shall give; keba--who; pare--is able; nisedhite--to forbid.

TRANSLATION

" 'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

TEXT 72

TEXT

tabe ami kahilan drdha kari' mana
gopalera age kaha e-satya vacana

SYNONYMS

tabe--at that time; ami--I; kahilan--said; drdha kari' mana--fixing my mind; gopalera age--in front of the Gopala Deity; kaha--speak; e-satya vacana--this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brahmana to make the promise before the Gopala Deity.

TEXT 73

TEXT

tabe inho gopalera agete kahila
tumi jana, ei vipre kanya ami dila

SYNONYMS

tabe--at that time; inho--this gentleman; gopalera--of the Gopala Deity; agete--in front; kahila--he said; tumi jana--my Lord, please know; ei vipre--unto this young brahmana; kanya--my daughter; ami--I; dila--have offered.

TRANSLATION

"Then this gentleman said in front of the Gopala Deity, 'My dear Lord, please bear witness. I have offered my daughter to this brahmana in charity.'

TEXT 74

TEXT

tabe ami gopalere saksi karina
kahilan tanra pade minati karina

SYNONYMS

tabe--at that time; ami--I; gopalere--to the Gopala Deity; saksi--the witness; karina--making; kahilan--said; tanra pade--at His lotus feet; minati--humility; karina--making.

TRANSLATION

"Accepting the Gopala Deity as my witness, I then submitted the following at His lotus feet.

TEXT 75

TEXT

yadi ei vipra more na dibe kanya-dana
saksi bolaimu tomaya, ha-io savadhana

SYNONYMS

yadi--if; ei--this; vipra--brahmana; more--to me; na--not; dibe--will give; kanya-dana--his daughter in charity; saksi bolaimu--I shall call as a witness; tomaya--You; ha-io savadhana--kindly be attentive.

TRANSLATION

" 'If this brahmana later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.'

TEXT 76

TEXT

ei vakye saksi mora ache mahajana
yanra vakya satya kari mane tribhuvana"

SYNONYMS

ei vakye--in this statement; saksi--witness; mora--my; ache--there is; mahajana--a great personality; yanra--whose; vakya--words; satya--true; kari--taking as; mane--accepts; tri-bhuvana--the whole world.

TRANSLATION

"Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

PURPORT

Although the young brahmana described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Krsna without hesitation, and he had firm faith in the Lord's consistency. According to Prahlada Maharaja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: tan manye 'dhitam uttamam (Srimad-Bhagavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Krsna consciousness movement, we, as the servant of the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Krsna and His servants, the disciplic succession. In this way we are presenting the words of Krsna throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Krsna supplies money whenever we need it. Whenever we need some men, Krsna supplies them. Thus it is stated in the Bhagavad-gita (6.22): yam labdhva caparam labham manyate nadhikam tatah. Actually, if we can attain the favor of the Supreme Personality of Godhead, Krsna, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

TEXTS 77-78

TEXT

tabe bada-vipra kahe, "ei satya katha
gopala yadi saksi dena, apane asi' etha

tabe kanya diba ami, janiha niscaya"
tanra putra kahe,----'ei bhala bata haya'

SYNONYMS

tabe--at that time; bada-vipra--the elderly brahmana; kahe--says; ei satya katha--this is true; gopala--the Gopala Deity; yadi--if; saksi--witness; dena--gives; apane--personally; asi'--coming; etha--here; tabe--at that time; kanya--daughter; diba--must give in charity; ami--I; janiha--you all know it; niscaya--certainly; tanra--his; putra--son; kahe--says; ei--this; bhala--nice; bata--statement; haya--is.

TRANSLATION

Taking this opportunity, the elderly brahmana immediately confirmed that this was really true. He said, "If Gopala personally comes here to serve as a witness, I shall surely give my daughter to the young brahmana." The elderly brahmana's son immediately confirmed this, saying, "Yes, this is a very nice settlement."

PURPORT

As the Supersoul within the heart of all living entities, Krsna knows everyone's desire, everyone's request and everyone's prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly

brahmana and a youthful one. The elderly brahmana was certainly willing to give his daughter in charity to the young brahmana, but his son and relatives became impediments to this transaction. The elderly brahmana considered how to get out of this situation and still offer his daughter to the young brahmana. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Krsna created a situation wherein they both agreed. They both agreed that if the Gopala Deity would come and serve as a witness, the daughter would be given to the young brahmana.

TEXT 79

TEXT

bada-viprera mane,----'krsna bada dayavan
avasya mora vakya tenho karibe pramana'

SYNONYMS

bada-viprera mane--within the mind of the elderly brahmana; krsna--Lord Krsna; bada--very; dayavan--merciful; avasya--certainly; mora--my; vakya--words; tenho--He; karibe--will make; pramana--evidence.

TRANSLATION

The elderly brahmana thought, "Since Lord Krsna is very merciful, He will certainly come to prove my statement."

TEXT 80

TEXT

putrera mane,----'pratima na asibe saksi dite'
ei buddhye dui-jana ha-ila sammate

SYNONYMS

putrera mane--in the mind of the son; pratima--the Deity; na--not; asibe--will come; saksi dite--to give witness; ei--this; buddhye--in understanding; dui-jana--both the father and the son; ha-ila sammate--agreed.

TRANSLATION

The atheistic son thought, "It is not possible for Gopala to come and bear witness." Thinking thus, both father and son agreed.

TEXT 81

TEXT

chota-vipra bale,----'patra karaha likhana
punah yena nahi cale e-saba vacana'

SYNONYMS

chota-vipra--the young brahmana; bale--says; patra--paper; karaha--do; likhana--writing; punah--again; yena--so that; nahi--not; cale--change; e-saba--all these; vacana--statements.

TRANSLATION

The young brahmana took this opportunity to speak: "Please write this down on paper in black and white so that you may not again change your word of honor."

TEXT 82

TEXT

tabe saba loka meli' patra ta' likhila
dunhara sammati lana madhyastha rakhila

SYNONYMS

tabe--then; saba loka--all the people; meli'--gathered together; patra--paper; ta'--indeed; likhila--wrote; dunhara--of both of them; sammati--the agreement; lana--taking; madhya-stha--as mediator; rakhila--remained.

TRANSLATION

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

TEXT 83

TEXT

tabe chota-vipra kahe,----suna, sarva-jana
ei vipra----satya-vakya, dharma-parayana

SYNONYMS

tabe--at that time; chota-vipra--the young brahmana; kahe--says; suna--please hear; sarva-jana--O all gentlemen present here; ei vipra--this elderly brahmana; satya-vakya--always truthful; dharma-parayana--religious.

TRANSLATION

The young brahmana then said, "Will all you gentlemen present please hear me? This elderly brahmana is certainly truthful and is following religious principles.

TEXT 84

TEXT

sva-vakya chadite inhara nahi kabhu mana
svajana-mrtyu-bhaye kahe asatya-vacana

SYNONYMS

sva-vakya--his own promise; chadite--to give up; inhara--of this brahmana; nahi--not; kabhu--at any time; mana--the mind; sva-jana--of his own kinsmen; mrtyu-bhaye--fearing the suicide; kahe--says; asatya-vacana--untruthful words.

TRANSLATION

"He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

TEXT 85

TEXT

inhara punye krsne ani' saksi bolaiba
tabe ei viprera satya-pratijna rakhiba

SYNONYMS

inhara punye--by his piety; krsne--Lord Krsna; ani'--bringing; saksi--witness; bolaiba--I shall call; tabe--at that time; ei viprera--of this brahmana; satya--truthful; pratijna--the promise; rakhiba--I shall keep.

TRANSLATION

"By the piety of the elderly brahmana, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

TEXT 86

TEXT

eta suni' nastika loka upahasa kare
keha bale, isvara----dayalu, asiteha pare

SYNONYMS

eta suni'--hearing this; nastika--atheistic; loka--class of men; upahasa--joking; kare--do; keha bale--someone says; isvara--God; dayalu--merciful; asiteha pare--He is able to come.

TRANSLATION

Hearing the emphatic statement of the younger brahmana, some atheists in the meeting began to cut jokes. However, someone else said, "After all, the Lord is merciful, and if He likes, He can come."

TEXT 87

TEXT

tabe sei chota-vipra gela vrndavana
dandavat kari' kahe saba vivarana

SYNONYMS

tabe--after this; sei--that; chota-vipra--young brahmana; gela--went; vrndavana--to Vrndavana; dandavat kari'--after offering respects; kahe--tells; saba--all; vivarana--the description.

TRANSLATION

After the meeting, the young brahmana started for Vrndavana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

TEXT 88

TEXT

"brahmanya-deva tumi bada daya-maya
dui viprera dharma rakha hana sadaya

SYNONYMS

brahmanya-deva--O Lord of brahminical culture; tumi--You; bada--very; daya-maya--merciful; dui--two; viprera--of brahmanas; dharma--the religious principles; rakha--protect; hana--becoming; sa-daya--merciful.

TRANSLATION

He said, "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brahmanas.

TEXT 89

TEXT

kanya paba,----mora mane iha nahi sukha
brahmanera pratijna yaya----ei bada duhkha

SYNONYMS

kanya paba--I shall get the daughter; mora--my; mane--in the mind; iha--this; nahi--is not; sukha--happiness; brahmanera--of a pure brahmana; pratijna--the promise; yaya--becomes lost; ei--this; bada--very much; duhkha--unhappiness.

TRANSLATION

"My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brahmana has broken his promise, and that is giving me great pain."

PURPORT

It was not at all the intention of the young brahmana to get the daughter of the elderly brahmana in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young brahmana went to Vrndavana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly brahmana had promised something, and if Gopala did not bear witness to that transaction, then the older brahmana would incur a spiritual blemish. Therefore, the young brahmana wanted protection and help from the Deity. The young brahmana was thus a pure Vaisnava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older brahmana, who was also a Vaisnava and very devoted to the Lord.

TEXT 90

TEXT

eta jani' tumi saksi deha, daya-maya
jani' saksi nahi deya, tara papa haya

SYNONYMS

eta jani'--knowing this; tumi--You; saksi--witness; deha--please give; daya-maya--O most merciful one; jani'--knowing; saksi--witness; nahi deya--does not give; tara--for him; papa--sin; haya--there is.

TRANSLATION

The young brahmana continued, "My dear sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

PURPORT

The dealings between a devotee and the Lord are very simple. The young brahmana said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

TEXT 91

TEXT

krsna kahe,----vipra, tumi yaha sva-bhavane
sabha kari' more tumi kariha smarane

SYNONYMS

krsna kahe--Lord Krsna says; vipra--My dear brahmana; tumi--you; yaha--go back; sva-bhavane--to your own home; sabha kari'--calling a meeting of all the men; more--of Me; tumi--you; kariha--just do; smarane--remembering.

TRANSLATION

Lord Krsna replied, "My dear brahmana, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

TEXT 92

TEXT

avirbhava hana ami tahan saksi diba
tabe dui viprera satya pratijna rakhiba

SYNONYMS

avirbhava--appearance; hana--making; ami--I; tahan--there; saksi--witness; diba--shall give; tabe--at that time; dui--two; viprera--of the brahmanas; satya--truthful; pratijna--promise; rakhiba--I shall keep.

TRANSLATION

"I shall certainly appear there, and at that time I shall protect the honor of both you brahmanas by bearing witness to the promise."

TEXT 93

TEXT

vipra bale,----"yadi hao caturbhuja-murti
tabu tomara vakye karu na habe pratiti

SYNONYMS

vipra bale--the young brahmana says; yadi--if; hao--You become; catuh-bhuja--four-handed; murti--Deity; tabu--still; tomara--Your; vakye--in the word; karu--of anyone; na--not; habe--there will be; pratiti--belief.

TRANSLATION

The young brahmana replied, "My dear sir, even if You appear there as a four-handed Visnu Deity, still, none of those people will believe in Your words.

TEXT 94

TEXT

ei murti giya yadi ei sri-vadane
saksi deha yadi----tabe sarva-loka sune"

SYNONYMS

ei--this; murti--in the form; giya--going; yadi--if; ei--this; sri-vadane--from Your beautiful face; saksi--witness; deha--You give; yadi--if; tabe--then; sarva-loka--all people; sune--will hear.

TRANSLATION

"Only if You go there in this form of Gopala and speak the words from Your beautiful face will Your testimony be heard by all the people."

TEXT 95

TEXT

krsna kahe,----"pratima cale, kothaha na suni"
vipra bale,----"pratima hana kaha kene vani

SYNONYMS

krsna kahe--Lord Krsna says; pratima cale--a Deity walks; kothaha--anywhere; na suni--I have not heard; vipra bale--the young brahmana replies; pratima hana--in Your Deity form; kaha kene vani--how do You speak words.

TRANSLATION

Lord Krsna said, "I've never heard of a Deity's walking from one place to another." The brahmana replied, "That is true, but how is it that You are speaking to me, although You are a Deity?

TEXT 96

TEXT

pratima naha tumi----saksat vrajendra-nandana
vipra lagi' kara tumi akarya-karana"

SYNONYMS

pratima--a statue; naha--are not; tumi--You; saksat--directly; vrajendra-nandana--the son of Nanda Maharaja; vipra lagi'--for the sake of the brahmana; kara tumi--You can do; akarya-karana--an action You have never done before.

TRANSLATION

"My dear Lord, You are not a statue; You are directly the son of Maharaja Nanda. Now, for the sake of the old brahmana, You can do something You have never done before."

TEXT 97

TEXT

hasina gopala kahe,----"sunaha, brahmana
tomara pache pache ami kariba gamana

SYNONYMS

hasina--smiling; gopala--the Lord Gopala; kahe--says; sunaha--just hear; brahmana--O My dear brahmana; tomara--you; pache pache--behind; ami--I; kariba--shall do; gamana--walking.

TRANSLATION

Sri Gopalaji then smiled and said, "My dear brahmana, just listen to Me. I shall walk behind you, and in this way I shall go with you."

PURPORT

The conversation between Lord Sri Krsna and the brahmana is proof that the Lord in His arca-murti, or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord's energy, as stated in the Bhagavad-gita. Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Krsna, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The sastras warn, arcye visnau sila-dhih . . . naraki sah: one should never think of the arca-murti, the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger brahmana knew that although the Deity of Gopala appeared to be stone, He was not stone. He was the son of Nanda Maharaja, Vrajendra-nandana Himself.

As such, the Deity can act exactly as the Lord did in His original form as Krsna. Lord Krsna was talking to the young brahmana just to test his knowledge about the arca-vigraha. In other words, those who have understood the science of Krsna--Krsna's name, form, quality and so forth--can also talk with the Deity.

To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Krsna can deal with His devotees in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

TEXT 98

TEXT

ulatiya ama tumi na kariha darasane
amake dekhile, ami rahiba sei sthane

SYNONYMS

ulatiya--turning your face; ama--Me; tumi--you; na--not; kariha--do; darasane--seeing; amake--Me; dekhile--if you see; ami--I; rahiba--shall stay; sei sthane--in that very place.

TRANSLATION

The Lord continued, "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

TEXT 99

TEXT

nupurera dhvani-matra amara suniba
sei sabde amara gamana pratiti kariba

SYNONYMS

nupurera--of the ankle bells; dhvani-matra--the sound only; amara--My; suniba--you will hear; sei sabde--by hearing that sound; amara--My; gamana--coming; pratiti--understanding; kariba--you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

TEXT 100

TEXT

eka-sera anna randhi' kariha samarpana
taha khana tomara sange kariba gamana

SYNONYMS

eka-sera--one kilogram; anna--of rice; randhi'--cooking; kariha--do; samarpana--offering; taha--that; khana--eating; tomara--of you; sange--in the company; kariba--I shall do; gamana--walking.

TRANSLATION

"Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

TEXT 101

TEXT

ara dina ajna magi' calila brahmana
tara pache pache gopala karila gamana

SYNONYMS

ara dina--the next day; ajna--permission; magi'--begging; calila--started; brahmana--the young brahmana; tara--him; pache--behind; pache--behind; gopala--Lord Gopala; karila--began; gamana--following.

TRANSLATION

The next day, the brahmana begged permission from Gopala and started for his country. Gopala followed him, step by step.

TEXT 102

TEXT

nupurera dhvani suni' anandita mana
uttamanna paka kari' karaya bhojana

SYNONYMS

nupurera--of the ankle bells; dhvani--the sounds; suni'--hearing; anandita--very much pleased; mana--the mind; uttama-anna--first-class rice; paka--cooking; kari'--doing; karaya--causes; bhojana--eating.

TRANSLATION

While Gopala followed the young brahmana, the tinkling sound of His ankle bells could be heard. The brahmana became very pleased, and he cooked first-class rice for Gopala to eat.

TEXT 103

TEXT

ei-mate cali' vipra nija-dese aila
gramera nikata asi' manete cintila

SYNONYMS

ei-mate--in this way; cali'--walking; vipra--the brahmana; nija--own; dese--to the country; aila--returned; gramera--to the village; nikata--near; asi'--coming; manete--within his mind; cintila--thought.

TRANSLATION

The young brahmana walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

TEXT 104

TEXT

'ebe muni grame ainu, yaimu bhavana
lokere kahiba giya saksira agamana

SYNONYMS

ebe--now; muni--I; grame--to the village; ainu--have come; yaimu--I shall go; bhavana--to my home; lokere--the people; kahiba--I shall tell; giya--going there; saksira--of the witness; agamana--about the arrival.

TRANSLATION

"I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

TEXT 105

TEXT

saksate na dekhile mane pratiti na haya
ihan yadi rahena, tabu nahi kichu bhaya'

SYNONYMS

saksate--directly; na--not; dekhile--if seeing; mane--in the mind; pratiti--assurance; na--not; haya--there is; ihan--here; yadi--if; rahena--the Lord stays; tabu--still; nahi--there is not; kichu--any; bhaya--fear.

TRANSLATION

The brahmana then began to think that if the people didn't directly see the Gopala Deity, they would not believe that He had arrived. "But even if Gopala stays here," he thought, "there is still nothing to fear."

TEXT 106

TEXT

eta bhavi' sei vipra phiriya cahila
hasina gopala-deva tathaya rahila

SYNONYMS

eta bhavi'--thinking like this; sei--that; vipra--brahmana; phiriya--turning; cahila--saw; hasina--smiling; gopala-deva--Lord Gopaladeva, the Supreme Personality of Godhead; tathaya--there; rahila--stayed.

TRANSLATION

Thinking this, the brahmana turned to look back, and He saw that Gopala, the Supreme Personality of Godhead, was standing there smiling.

TEXT 107

TEXT

brahmanere kahe,----"tumi yaha nija-ghara
ethaya rahiba ami, na yaba atahpara"

SYNONYMS

brahmanere kahe--He asked the brahmana; tumi--you; yaha--go; nija-ghara--to your own home; ethaya--here in this place; rahiba--shall stay; ami--I; na--not; yaba--shall go; atahpara--hereafter.

TRANSLATION

The Lord told the brahmana, "Now you can go home. I shall stay here and shall not leave."

TEXT 108

TEXT

tabe sei vipra yai nagare kahila
sunina sakala loka camatkara haila

SYNONYMS

tabe--thereafter; sei--that; vipra--brahmana; yai--going; nagare--to the town; kahila--said; sunina--hearing; sakala--all; loka--the people; camatkara--struck with wonder; haila--were.

TRANSLATION

The young brahmana then went to the town and informed all the people about Gopala's arrival. Hearing this, the people were struck with wonder.

TEXT 109

TEXT

aila sakala loka saksi dekhibare
gopala dekhina loka dandavat kare

SYNONYMS

aila--came; sakala--all; loka--the people; saksi--the witness; dekhibare--to see; gopala--Lord Gopala; dekhina--seeing; loka--all the people; dandavat--offering obeisances; kare--do.

TRANSLATION

All the townspeople went to see the witness Gopala, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

TEXT 110

TEXT

gopala-saundarya dekhi' loke anandita
pratima calina aila,----sunina vismita

SYNONYMS

gopala--of Lord Gopala; saundarya--the beauty; dekhi'--seeing; loke--everyone; anandita--pleased; pratima--the Deity; calina--walking; aila--came; sunina--hearing this; vismita--surprised.

TRANSLATION

When the people arrived, they were very pleased to see the beauty of Gopala, and when they heard that He had actually walked there, they were all surprised.

TEXT 111

TEXT

tabe sei bada-vipra anandita hana
gopalera age pade dandavat hana

SYNONYMS

tabe--thereafter; sei--that; bada-vipra--elderly brahmana; anandita--pleased; hana--becoming; gopalera--of Lord Gopala; age--in front; pade--falls down; dandavat--like a stick; hana--becoming.

TRANSLATION

Then the elderly brahmana, being very pleased, came forward and immediately fell like a stick in front of Gopala.

TEXT 112

TEXT

sakala lokera age gopala saksi dila
bada-vipra chota-vipre kanya-dana kaila

SYNONYMS

sakala--all; lokera--of the people; age--in the presence; gopala--Lord Gopala; saksi--witness; dila--gave; bada-vipra--the elderly brahmana; chota-vipre--unto the young brahmana; kanya-dana--giving the daughter in charity; kaila--did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopala bore witness that the elderly brahmana had offered his daughter in charity to the young brahmana.

TEXT 113

TEXT

tabe sei dui vipre kahila isvara
"tumi-dui----janme-janme amara kinkara

SYNONYMS

tabe--thereafter; sei--those; dui--two; vipre--unto the brahmanas; kahila--spoke; isvara--the Lord; tumi-dui--both of you; janme-janme--birth after birth; amara--My; kinkara--servants.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brahmanas, "You two brahmanas are My eternal servants, birth after birth."

PURPORT

Like these two brahmanas of Vidyanagara, there are many devotees who are eternal servants of the Lord. They are specifically known as nitya-siddha, eternally perfect. Although the nitya-siddhas appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a nitya-siddha.

There are two kinds of living entities--nitya-siddha and nitya-baddha. The nitya-siddha never forgets his relationship with the Supreme Personality, whereas the nitya-baddha is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two brahmanas that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the nitya-siddha remains within this material world like an ordinary man, but the only business of the nitya-siddha is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Krsna accepted the two brahmanas as His eternal servants. Both brahmanas took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All nitya-siddhas within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly brahmana belonged to an aristocratic family and was learned and wealthy. The young brahmana belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a nitya-siddha engaged in the service of the Lord. We have to accept the fact that the nitya-siddhas are completely distinct from the nitya-baddhas, who are ordinary human beings. Srila Narottama dasa Thakura confirms this statement:

gaurangera sangi-gane, nitya-siddha kari' mane,
se yaya vrajendra-suta-pasa
sri-gauda-mandala-bhumi, yeba jane cintamani,
tara haya vraja-bhume vasa

One who accepts the associates of Lord Caitanya Mahaprabhu as nitya-siddhas is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauda-mandala-bhumi--those places in Bengal where Sri Caitanya Mahaprabhu stayed--are equal to Vrajabhumi, or Vrndavana. There is no difference between the inhabitants of Vrndavana and those of Gauda-mandala-bhumi, or Sridhama Mayapura.

TEXT 114

TEXT

dunhara satye tusta ha-ilan, dunhe maga' vara"
dui-vipra vara mage ananda-antara

SYNONYMS

dunhara satye--in the truthfulness of both of you; tusta ha-ilan--I have be come satisfied; dunhe--both of you; maga'--ask; vara--some benediction; dui-vipra--both the brahmanas; vara--a benediction; mage--beg; ananda--pleased; antara--within.

TRANSLATION

The Lord continued, "I have become very pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two brahmanas begged for a benediction.

TEXT 115

TEXT

"yadi vara dibe, tabe raha ei sthane
kinkarere daya tava sarva-loke jane"

SYNONYMS

yadi--if; vara--benediction; dibe--You will offer; tabe--then; raha--stay; ei sthane--in this quarter; kinkarere--to Your servants; daya--mercy; tava--Your; sarva-loke--all people; jane--may know.

TRANSLATION

The brahmanas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

TEXT 116

TEXT

gopala rahila, dunhe karena sevana
dekhite aila saba desera loka-jana

SYNONYMS

gopala--Lord Gopala; rahila--stayed; dunhe--both of them; karena--do; sevana--service; dekhite--to see; aila--came; saba--all; desera--of the countries; loka-jana--the people.

TRANSLATION

Lord Gopala stayed, and the two brahmanas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopala.

TEXT 117

TEXT

se desera raja aila ascarya sunina
parama santosa paila gopale dekhina

SYNONYMS

se desera--of that country; raja--the King; aila--came; ascarya--about the wonder; sunina--hearing; parama--great; santosa--satisfaction; paila--achieved; gopale--Gopala; dekhina--by seeing.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he also came to see Gopala and thus became very satisfied.

TEXT 118

TEXT

mandira kariya raja seva calaila
'saksi-gopala' bali' tanra nama khyati haila

SYNONYMS

mandira--a temple; kariya--constructing; raja--the King; seva--service; calaila--regularly carried on; saksi-gopala--by the name Saksi-gopala; bali'--known as; tanra--His; nama--name; khyati--celebrated; haila--was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopala became very famous under the name of Saksi-gopala [the witness Gopala].

TEXT 119

TEXT

ei mata vidyanagare saksi-gopala
seva angikara kari' achena cira-kala

SYNONYMS

ei mata--in this way; vidyanagare--in the town of Vidyanagara; saksi-gopala--the witness Gopala; seva--service; angikara--acceptance; kari'--doing; achena--remains; cira-kala--a long time.

TRANSLATION

Thus Saksi-gopala stayed in Vidyanagara and accepted service for a very long time.

PURPORT

This city of Vidyanagara is situated in Trailanga-desa, South India, on the bank of the river Godavari. The place where the Godavari flows into the Bay of Bengal is called Kotadesa. The Orissa kingdom was very powerful, and this Kotadesa was the capital of Orissa. It was then known as Vidyanagara. Formerly this city was situated on the southern side of the river Godavari. At that time King Purusottama-deva managed to control Orissa and appoint a government. The present city of Vidyanagara is on the southeast side of the river, only twenty to twenty-five miles from Rajamahendri. During the time of Maharaja Prataparudra, Sri Ramananda Raya was the governor there. Vijaya-nagara is not identical with Vidyanagara.

TEXT 120

TEXT

utkalera raja purusottama-deva nama
sei desa jini' nila kariya sangrama

SYNONYMS

utkalera--of Orissa; raja--the King; purusottama-deva--Purusottama-deva; nama--named; sei desa--this country; jini'--conquering; nila--took; kariya--executing; sangrama--fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Purusottama-deva of Orissa.

TEXT 121

TEXT

sei raja jini' nila tanra simhasana
'manikya-simhasana' nama aneka ratana

SYNONYMS

sei raja--that King (Maharaja Purusottama-deva); jini'--conquering; nila--took; tanra--his; simha-asana--the throne; manikya-simhasana--the throne known as Manikya-simhasana; nama--named; aneka--various; ratana--bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyanagara, and he took possession of his throne, the Manikya-simhasana, which was bedecked with many jewels.

TEXT 122

TEXT

purusottama-deva sei bada bhakta arya
gopala-carane mage,----'cala mora rajya

SYNONYMS

purusottama-deva--King Purusottama-deva; sei--that; bada--very great; bhakta--devotee; arya--Aryan; gopala-carane--at the lotus feet of Gopala; mage--begs; cala--please come; mora--my; rajya--to the kingdom.

TRANSLATION

King Purusottama-deva was a great devotee and was advanced in the civilization of the Aryans. He begged at the lotus feet of Gopala, "Please come to my kingdom."

TEXT 123

TEXT

tanra bhakti-vase gopala tanre ajna dila
gopala la-iya sei katake aila

SYNONYMS

tanra--his; bhakti-vase--under the obligation of the devotional service; gopala--Lord Gopala; tanre--unto Him; ajna dila--gave the order; gopala--the Gopala Deity; la-iya--taking; sei--that King; katake--to the city of Kataka; aila--returned.

TRANSLATION

When the King begged Him to come to his kingdom, Gopala, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopala Deity and went back to Kataka.

TEXT 124

TEXT

jagannathe ani' dila manikya-simhasana
katake gopala-seva karila sthapana

SYNONYMS

jagannathe--unto Jagannatha; ani'--bringing; dila--presented; manikya-simhasana--the throne of the name Manikya-simhasana; katake--at Kataka; gopala-seva--the service of the Gopala Deity; karila sthapana--established.

TRANSLATION

After winning the Manikya throne, King Purusottama-deva took it to Jagannatha Puri and presented it to Lord Jagannatha. In the meantime, he also established regular worship of the Gopala Deity at Kataka.

TEXT 125

TEXT

tanhara mahisi aila gopala-darsane
bhakti kari' bahu alankara kaila samarpane

SYNONYMS

tanhara mahisi--his Queen; aila--came; gopala-darsane--to see the Gopala Deity; bhakti kari'--in great devotion; bahu--various; alankara--of ornaments; kaila--made; samarpane--presentation.

TRANSLATION

When the Gopala Deity was installed at Kataka, the Queen of Purusottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

TEXT 126

TEXT

tanhara nasate bahu-mulya mukta haya
taha dite iccha haila, manete cintaya

SYNONYMS

tanhara nasate--on the nostril of the Queen; bahu-mulya--very valuable; mukta--pearl; haya--there was; taha--that; dite--to give; iccha--the desire; haila--there was; manete--in the mind; cintaya--thinks.

TRANSLATION

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopala. She then began to think as follows.

TEXT 127

TEXT

thakurera nasate yadi chidra thakita
tabe ei dasi mukta nasaya paraita

SYNONYMS

thakurera nasate--in the nose of the Deity; yadi--if; chidra--a hole; thakita--there were; tabe--then; ei--this; dasi--maidservant; mukta--pearl; nasaya--on the nose; paraita--could put on.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

TEXT 128

TEXT

eta cinti' namaskari' gela sva-bhavane
ratri-sese gopala tanre kahena svapane

SYNONYMS

eta cinti'--thinking like that; namaskari'--offering obeisances; gela--went; sva-bhavane--to the palace of the King; ratri-sese--at the end of night; gopala--the Gopala Deity; tanre--unto her; kahena--says; svapane--in a dream.

TRANSLATION

Considering this, the Queen offered her obeisances to Gopala and returned to her palace. That night she dreamed that Gopala appeared and began to speak to her as follows.

TEXT 129

TEXT

"balya-kale mata mora nasa chidra kari'
mukta paranachila bahu yatna kari'

SYNONYMS

balya-kale--in My childhood; mata--mother; mora--My; nasa--nose; chidra kari'--making a hole; mukta--a pearl; paranachila--was put on it; bahu--much; yatna--endeavor; kari'--taking.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

TEXT 130

TEXT

sei chidra adyapiha achaye nasate
sei mukta paraha, yaha cahiyacha dite"

SYNONYMS

sei chidra--that hole; adyapiha--still, until now; achaye--is; nasate--in the nose; sei--that; mukta--pearl; paraha--put on; yaha--which; cahiyacha--you desired; dite--to give to Me.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

TEXT 131

TEXT

svapne dekhi' sei rani rajake kahila
raja-saha mukta lana mandire aila

SYNONYMS

svapne dekhi'--seeing the dream; sei rani--the Queen; rajake--unto the King; kahila--spoke; raja-saha--with the King; mukta--the pearl; lana--taking; mandire--to the temple; aila--they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

TEXT 132

TEXT

paraila mukta nasaya chidra dekhina
maha-mahotsava kaila anandita hana

SYNONYMS

paraila--set; mukta--the pearl; nasaya--on the nose; chidra--the hole; dekhina--seeing; maha-mahotsava--a great festival; kaila--performed; anandita--pleased; hana--being.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

TEXT

sei haite gopalera katakete sthiti
ei lagi 'saksi-gopala' nama haila khyati

SYNONYMS

sei haite--since that time; gopalera--of Gopala; katakete--in the town of Kataka; sthiti--the establishment; ei lagi--for this reason; saksi-gopala--the witness Gopala; nama--named; haila--became; khyati--celebrated.

TRANSLATION

Since then, Gopala has been situated in the city of Kataka [Cuttak], and He has been known ever since as Saksi-gopala.

TEXT 134

TEXT

nityananda-mukhe suni' gopala-carita
tusta haila mahaprabhu svabhakta-sahita

SYNONYMS

nityananda-mukhe--from the mouth of Lord Nityananda Prabhu; suni'--hearing; gopala-carita--the narration of Gopala; tusta haila--became very pleased; mahaprabhu--Sri Caitanya Mahaprabhu; sva-bhakta-sahita--with His devotees.

TRANSLATION

Thus Sri Caitanya Mahaprabhu heard the narration of Gopala's activities. Both He and His personal devotees became very pleased.

TEXT 135

TEXT

gopalera age yabe prabhura haya sthiti
bhakta-gane dekhe----yena dunhe eka-murti

SYNONYMS

gopalera age--in front of Gopala; yabe--when; prabhura--of Lord Caitanya Mahaprabhu; haya--is; sthiti--situation; bhakta-gane--all the devotees; dekhe--see; yena--as if; dunhe--both of Them; eka-murti--one form.

TRANSLATION

When Sri Caitanya Mahaprabhu was sitting before the Gopala Deity, all the devotees saw Him and the Deity as being of the same form.

TEXT 136

TEXT

dunhe----eka varna, dunhe----prakanda-sarira
dunhe----raktambara, dunhara svabhava----gambhira

SYNONYMS

dunhe--both of Them; eka varna--one complexion; dunhe--both of Them; prakanda-sarira--gigantic bodies; dunhe--both of Them; rakta-ambara--red clothes; dunhara--of both; svabhava--the natures; gambhira--grave.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

TEXT

maha-tejo-maya dunhe kamala-nayana
dunhara bhavavesa, dunhe----candra-vadana

SYNONYMS

maha-tejah-maya--brilliantly effulgent; dunhe--both of Them; kamala-nayana--lotus-eyed; dunhara--of both of Them; bhava-avesa--absorbed in ecstasy; dunhe--both of Them; candra-vadana--moon-faced.

TRANSLATION

The devotees saw that both Lord Caitanya Mahaprabhu and Gopala were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and Their faces resembled full moons.

TEXT 138

TEXT

dunha dekhi' nityananda-prabhu maha-range
tharathari kari' hase bhakta-gana-sange

SYNONYMS

dunha dekhi'--seeing both of Them; nityananda-prabhu--Lord Nityananda Prabhu; maha-range--in great jubilation; tharathari--indication; kari'--doing; hase--laughs; bhakta-gana-sange--along with the other devotees.

TRANSLATION

When Nityananda saw both the Gopala Deity and Sri Caitanya Mahaprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

TEXT 139

TEXT

ei-mata maha-range se ratri vanciya
prabhate calila mangala-arati dekhina

SYNONYMS

ei-mata--in this way; maha-range--in great pleasure; se--that; ratri--night; vanciya--passing; prabhate--in the morning; calila--departed; mangala-arati--the mangala-arati performance; dekhina--seeing.

TRANSLATION

Thus with great pleasure Lord Sri Caitanya Mahaprabhu passed that night in the temple. After seeing the mangala-arati ceremony in the morning, He started on His journey.

TEXT 140

TEXT

bhuvanesvara-pathe yaiche kaila darasana
vistari' varniyachena dasa-vrndavana

SYNONYMS

bhuvanesvara-pathe--on the way to Bhuvanesvara; yaiche--as; kaila--He did; darasana--visiting; vistari'--vividly; varniyachena--has described; dasa-vrndavana--Vrndavana dasa Thakura.

TRANSLATION

[In his book Caitanya-bhagavata] Srila Vrndavana dasa Thakura has very vividly described the places visited by the Lord on the way to Bhuvanesvara.

PURPORT

In his book Caitanya-bhagavata, Antya-khanda, Srila Vrndavana dasa Thakura has very nicely described the Lord's journey en route to Kataka (Cuttak). On that journey, the Lord visited a place known as Balihasta, or Balakaticati. He then visited the city of Bhuvanesvara, where Lord Siva's temple is located. The temple of Bhuvanesvara is situated about five to six miles from Balakaticati. The temple of Lord Siva is mentioned in the Skanda Purana in the narration about the Lord's garden and the one mango tree. A king named Kasiraja wanted to fight with Lord Krsna, and consequently he took shelter of Lord Siva to acquire the power to fight the Lord. Being pleased with his worship, Lord Siva helped him fight Krsna. Lord Siva's name is Asutosa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshiping Lord Siva. Thus Kasiraja was helped by Lord Siva, but in the fight with Lord Krsna he was not only defeated but killed. In this way the weapon known as Pasupata-astra was baffled, and Krsna set fire to the city of Kasi. Later Lord Siva became conscious of his mistake in helping Kasiraja, and

he begged Lord Krsna's forgiveness. As a benediction from Lord Krsna, he received a place known as Ekamra-kanana. Later, the kings of the Kesari dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

TEXT 141

TEXT

kamalapure asi bharginadi-snana kaila
nityananda-hate prabhu danda dharila

SYNONYMS

kamala-pure--to the place known as Kamalapura; asi--coming; bhargi-nadi--in the small river of the name Bharginadi; snana kaila--took a bath; nityananda-hate--in the hands of Lord Nityananda Prabhu; prabhu--Lord Sri Caitanya Mahaprabhu; danda--the sannyasa staff; dharila--left.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at Kamalapura, He took His bath in the Bharginadi River and left His sannyasa staff in the hands of Lord Nityananda.

PURPORT

In the Caitanya-bhagavata (Antya-khanda, Chapter Two) it is said that when Lord Sri Caitanya Mahaprabhu arrived at Sri Bhuvanesvara, He visited the temple of Lord Siva known as Gupta-kasi (the concealed Varanasi). Lord Siva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Sri Caitanya Mahaprabhu took His bath in this lake, feeling a great regard for Lord Siva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The river Bhargi or Bharginadi is now known as Danda-bhanga-nadi. It is situated six miles north of Jagannatha Puri. The reason for the change in names is given as follows.

TEXTS 142-143

TEXT

kapotesvara dekhite gela bhakta-gana sange
etha nityananda-prabhu kaila danda-bhange

tina khanda kari' danda dila bhasana
bhakta-sange aila prabhu mahesa dekhina

SYNONYMS

kapotesvara--the Siva temple of the name Kapotesvara; dekhite--to see; gela--went; bhakta-gana sange--with the devotees; etha--here; nityananda-prabhu--Lord Nityananda Prabhu; kaila--did; danda--of the sannyasa staff; bhange--breaking; tina khanda--three parts; kari'--making; danda--the staff; dila--threw in; bhasana--washing away; bhakta-sange--with the devotees; aila--returned; prabhu--Lord Caitanya Mahaprabhu; mahesa dekhina--having seen the temple of Lord Siva.

TRANSLATION

When Lord Caitanya Mahaprabhu went to the temple of Lord Siva known as Kapotesvara, Nityananda Prabhu, who was keeping His sannyasa staff in custody, broke the staff in three parts and threw it into the river Bharginadi. Later this river became known as Danda-bhanga-nadi.

PURPORT

The mystery of the sannyasa-danda (staff) of Sri Caitanya Mahaprabhu has been explained by Srila Bhaktisiddhanta Sarasvati Thakura. Sri Caitanya Mahaprabhu accepted the order of sannyasa from a Mayavadi sannyasi. The Mayavadi sannyasis generally carry one staff, or danda. Taking advantage of Sri Caitanya Mahaprabhu's absence, Srila Nityananda Prabhu broke the staff into three parts and threw it into the river now known as the Danda-bhanga-nadi. In the sannyasa order there are four divisions--kuticaka, bahudaka, hamsa and paramahamsa. Only when the sannyasi remains on the kuticaka and bahudaka platforms can he carry a staff. However, when one is elevated to the status of hamsa or paramahamsa, after touring and preaching the bhakti cult, he must give up the sannyasa staff.

Sri Caitanya Mahaprabhu is Sri Krsna, the Supreme Personality of Godhead. It is therefore said, sri-krsna-caitanya, radha-krsna nahe anya: "Two personalities--Srimati Radharani and Sri Krsna--are combined in the incarnation of Sri Caitanya Mahaprabhu." Therefore, considering Sri Caitanya Mahaprabhu to be an extraordinary person, Lord Nityananda Prabhu did not wait for the paramahamsa stage. He reasoned that the Supreme Personality of Godhead is automatically on the paramahamsa stage; therefore He does not need to carry the sannyasa-danda.

This is the reason Sri Nityananda Prabhu broke the staff into three pieces and threw it into the water.

TEXT 144

TEXT

jagannathera deula dekhi' avista haila
dandavat kari preme nacite lagila

SYNONYMS

jagannathera--of Lord Jagannatha; deula--the temple; dekhi'--seeing; avista--ecstatic; haila--became; dandavat kari--offering obeisances; preme--in the ecstasy of love of God; nacite--to dance; lagila--began.

TRANSLATION

After seeing the temple of Jagannatha from a distant place, Sri Caitanya Mahaprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

PURPORT

The word deula refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannatha Puri was constructed by King Ananga-bhima. Historians say this temple must have been constructed at least two thousand years ago. During the time of Sri Caitanya Mahaprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Sri Caitanya Mahaprabhu.

TEXT 145

TEXT

bhakta-gana avista hana, sabe nace gaya
premavese prabhu-sange raja-marge yaya

SYNONYMS

bhakta-gana--the devotees; avista--ecstatic; hana--being; sabe--all; nace--dance; gaya--sing; prema-avese--absorbed in love of God; prabhu-sange--with Lord Caitanya; raja-marge--on the pathway; yaya--going.

TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

TEXT 146

TEXT

hase, kande, nace prabhu hunkara garjana
tina-krosa patha haila----sahasra yojana

SYNONYMS

hase--laughs; kande--cries; nace--dances; prabhu--Lord Sri Caitanya Mahaprabhu; hunkara--ecstatic vibrations; garjana--resonations; tina-krosa--six miles; patha--the way; haila--became; sahasra yojana--thousands of miles.

TRANSLATION

Sri Caitanya Mahaprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Sri Caitanya Mahaprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannatha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

TEXT 147

TEXT

calite calite prabhu aila 'atharanala'
tahan asi' prabhu kichu bahya prakasila

SYNONYMS

calite calite--walking in this way; prabhu--the Lord; aila--arrived; atharanala--at a place known as Atharanala; tahan--there; asi'--coming; prabhu--the Lord; kichu--some; bahya--external consciousness; prakasila--expressed.

TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Atharanala. Arriving there, He expressed His external consciousness, speaking to Sri Nityananda Prabhu.

PURPORT

At the entrance to Jagannatha Puri is a bridge with eighteen arches called Atharanala. (Athara means eighteen.)

TEXT 148

TEXT

nityanande kahe prabhu,----deha mora danda
nityananda bale,----danda haila tina khanda

SYNONYMS

nityanande--to Lord Nityananda; kahe--asks; prabhu--Lord Caitanya; deha--give; mora--My; danda--sannyasa staff; nityananda bale--Sri Nityananda replies; danda--Your sannyasa staff; haila--became; tina khanda--divided into three parts.

TRANSLATION

When Lord Caitanya Mahaprabhu had thus regained external consciousness, He asked Lord Nityananda Prabhu, "Please return My staff." Nityananda Prabhu then replied, "It has been broken into three parts."

TEXT 149

TEXT

premavese padila tumi, tomare dharinu
toma-saha sei danda-upare padinu

SYNONYMS

prema-avese--in an ecstatic condition; padila--fell down; tumi--You; tomare--You; dharinu--I caught; toma-saha--with You; sei--that; danda-upare--upon that staff; padinu--I fell down.

TRANSLATION

Nityananda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

TEXT 150

TEXT

dui-janara bhare danda khanda khanda haila
sei khanda kanha padila, kichu na janila

SYNONYMS

dui-janara--of Us two; bhare--by the weight; danda--the staff; khanda khanda--broken to pieces; haila--became; sei--those; khanda--pieces; kanha padila--where they fell; kichu--anything; na janila--is not known.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

TEXT 151

TEXT

mora aparadhe tomara danda ha-ila khanda
ye ucita haya, mora kara tara danda"

SYNONYMS

mora--My; aparadhe--by the offense; tomara--Your; danda--sannyasa staff; ha-ila--became; khanda--broken; ye--whatever; ucita--fitting; haya--is; mora--to Me; kara--do; tara--for that; danda--punishment.

TRANSLATION

"It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper."

TEXT 152

TEXT

suni' kichu mahaprabhu duhkha prakasila
isat krodha kari' kichu kahite lagila

SYNONYMS

suni'--hearing this; kichu--some; mahaprabhu--Lord Caitanya Mahaprabhu; duhkha--unhappiness; prakasila--expressed; isat--little; krodha--anger; kari'--showing; kichu--something; kahite--to speak; lagila--began.

TRANSLATION

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT

Sri Nityananda Prabhu considered Lord Caitanya Mahaprabhu's acceptance of sannyasa to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Sri Caitanya Mahaprabhu expressed anger because He wanted to teach all other sannyasis that they should not give up the staff before attaining the platform of paramahamsa. Seeing that the regulative principles could be slackened by such action, Caitanya Mahaprabhu wanted to carry the staff personally. However, Nityananda broke it. For this reason Caitanya Mahaprabhu displayed a little anger. It is said in the Bhagavad-gita (3.21), yad yad acarati sresthas tat tad evetaro janah: Whatever great people do, others follow.

Sri Caitanya Mahaprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate paramahamsas.

TEXT 153

TEXT

nilacale ani' mora sabe hita kaila
sabe danda-dhana chila, taha na rakhila

SYNONYMS

nilacale--to Jagannatha Puri; ani'--bringing; mora--My; sabe--all of you; hita--benefit; kaila--did; sabe--only; danda-dhana--one staff; chila--there was; taha--that also; na--not; rakhila--you kept.

TRANSLATION

Caitanya Mahaprabhu said, "You have all benefited Me by bringing Me to Nilacala. However, My only possession was that one staff, and you have not kept it.

TEXT 154

TEXT

tumi-saba age yaha isvara dekhite
kiba ami age yai, na yaba sahite

SYNONYMS

tumi-saba--all of you; age--ahead; yaha--go; isvara dekhite--to see Jagannatha; kiba--or; ami--I; age--ahead; yai--go; na--not; yaba--I shall go; sahite--with you.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannatha. I shall not go with you."

TEXT 155

TEXT

mukunda datta kahe,----prabhu, tumi yaha age
ami-saba pache yaba, na yaba tomara sange

SYNONYMS

mukunda datta kahe--the devotee named Mukunda Datta said; prabhu--my Lord; tumi--You; yaha--go; age--in front; ami-saba--all of us; pache--behind; yaba--shall go; na--not; yaba--shall go; tomara sange--with You.

TRANSLATION

Mukunda Datta told Sri Caitanya Mahaprabhu, "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

TEXT 156

TEXT

eta suni' prabhu age calila sighra-gati
bujhite na pare keha dui prabhura mati

SYNONYMS

eta suni'--hearing this; prabhu--Lord Sri Caitanya Mahaprabhu; age--in front of the other devotees; calila--began to go; sighra-gati--very swiftly; bujhite--to understand; na--not; pare--able; keha--anyone; dui--two; prabhura--of the Lords; mati--intentions.

TRANSLATION

Sri Caitanya Mahaprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahaprabhu and Nityananda Prabhu.

TEXT 157

TEXT

inho kene danda bhange, tenho kene bhangaya
bhangana krodhe tenho inhake dosaya

SYNONYMS

inho--Nityananda; kene--why; danda--the staff; bhange--breaks; tenho--Sri Caitanya Mahaprabhu; kene--why; bhangaya--allows to break it; bhangana--after allowing to break it; krodhe--in anger; tenho--Sri Caitanya Mahaprabhu; inhake--Lord Nityananda; dosaya--accuses.

TRANSLATION

The devotees could not understand why Nityananda Prabhu broke the staff, why Sri Caitanya Mahaprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahaprabhu became angry.

TEXT 158

TEXT

danda-bhanga-lila ei----parama gambhira
sei bujhe, dunhara pade yanra bhakti dhira

SYNONYMS

danda-bhanga-lila--the pastime of breaking the staff; ei--this; parama--very; gambhira--grave; sei bujhe--one can understand; dunhara--of both of Them; pade--to the lotus feet; yanra--whose; bhakti--devotional service; dhira--fixed.

TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Sri Caitanya Mahaprabhu and Nityananda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous acaryas, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Sri Caitanya Mahaprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the paramahamsa stage there is no need to accept a danda (staff), and Sri Caitanya Mahaprabhu was certainly in the paramahamsa stage. Nonetheless, to indicate that everyone should take sannyasa at the end of life in order to engage fully in the service of the Lord, even paramahamsas like Sri Caitanya Mahaprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityananda Prabhu, who was His eternal servitor, believed that there was no need for Sri Caitanya Mahaprabhu to carry the staff, and to declare to the world that Sri Caitanya Mahaprabhu was above all regulations, He broke it into three pieces. The pastime known as danda-bhanga-lila is thus explained by Srila Bhaktisiddhanta Sarasvati Thakura.

TEXT 159

TEXT

brahmanya-deva-gopalera mahima ei dhanya
nityananda----vakta yara, srota----sri-caitanya

SYNONYMS

brahmanya-deva--the Supreme Personality of Godhead, who is merciful to the brahmanas; gopalera--of Gopala; mahima--glories; ei--these; dhanya--glorified; nityananda--Lord Nityananda Prabhu; vakta--the speaker; yara--of the narration; srota--the hearer; sri-caitanya--Sri Caitanya Mahaprabhu.

TRANSLATION

The glories of Lord Gopala, who is merciful to brahmanas, are very great. The narration of Saksi-gopala was spoken by Nityananda Prabhu and heard by Sri Caitanya Mahaprabhu.

PURPORT

There are four points of instruction one should consider in the story of Saksi-gopala. First, the Deity (arca-vigraha) of Sri Gopala is eternally sac-cid-ananda-vigraha, the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a brahmana, but as a brahmana, one has to follow the regulative principles very strictly. Lastly, brahmanya-deva indicates Lord Sri Krsna Himself, who is worshiped thus: namo brahmanya-devaya go-brahmana-hitaya ca. jagad-dhitaya krsnaya govindaya namo namah. This indicates that a devotee who is under the protection of Krsna is automatically situated as a brahmana, and such a brahmana is not illusioned. This is factual.

TEXT 160

TEXT

sraddha-yukta hana iha sune yei jana
acire milaye tare gopala-carana

SYNONYMS

sraddha-yukta--with faith and love; hana--being; iha--this narration; sune--hears; yei--which; jana--person; acire--very soon; milaye--gets; tare--he; gopala-carana--the lotus feet of Lord Gopala.

TRANSLATION

One who hears this narration of Lord Gopala with faith and love very soon attains the lotus feet of Lord Gopala.

TEXT 161

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Fifth Chapter, describing the activities of Saksi-gopala.

Chapter 6
The Liberation of Sarvabhauma Bhattacarya

A summary of the Sixth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows: When Sri Caitanya Mahaprabhu entered the temple of Jagannatha, He immediately fainted. Sarvabhauma Bhattacarya then took Him to his home. Meanwhile, Gopinatha Acarya, the brother-in-law of Sarvabhauma Bhattacarya, met Mukunda Datta and talked to him about Caitanya Mahaprabhu's acceptance of sannyasa and His journey to Jagannatha Puri. After hearing about Sri Caitanya Mahaprabhu's fainting and His being carried to the house of Sarvabhauma Bhattacarya, people crowded there to see the Lord. Srila Nityananda Prabhu and other devotees then visited the Jagannatha temple, and when they came back to the house of Sarvabhauma Bhattacarya, Sri Caitanya Mahaprabhu returned to external consciousness. Sarvabhauma Bhattacarya received everyone and distributed maha-prasada with great care. Sarvabhauma Bhattacarya then became acquainted with Sri Caitanya Mahaprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopinatha Acarya, established that Lord Caitanya Mahaprabhu was Krsna Himself, but Sarvabhauma and his many disciples could not accept this. However, Gopinatha Acarya convinced Sarvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by sastric quotation, quotations from the revealed scriptures,

that Sri Caitanya Mahaprabhu was Krsna Himself in person. Still, Sarvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahaprabhu told His devotees that Sarvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sarvabhauma met Sri Caitanya Mahaprabhu, he asked Him to hear Vedanta philosophy from him. Sri Caitanya Mahaprabhu accepted this proposal, and for seven days He continuously heard Sarvabhauma Bhattacarya explain the Vedanta-sutra. However, the Lord remained very silent. Because of His silence, the Bhattacarya asked Him whether He was understanding the Vedanta philosophy, and the Lord replied, "Sir, I can understand Vedanta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhattacarya and Sri Caitanya Mahaprabhu concerning the authority of the Vedic scriptures, specifically the Upanisads and Vedanta-sutra. The Bhattacarya was an impersonalist, but Sri Caitanya Mahaprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Mayavadi philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by the Mayavadi philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, the Lord and the living entity are equal in quality but different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Mayavadi philosophers are actually atheists. There was much discussion on this issue between Sarvabhauma and Caitanya Mahaprabhu, but despite all his endeavors, the Bhattacarya was defeated in the end.

At the request of Sarvabhauma Bhattacarya, Sri Caitanya Mahaprabhu then explained the atmarama verse of Srimad-Bhagavatam in eighteen different ways. When the Bhattacarya came to his senses, Sri Caitanya Mahaprabhu disclosed His real identity. The Bhattacarya then recited one hundred verses in praise of Lord Caitanya Mahaprabhu and offered his obeisances. After this, Gopinatha Acarya and all the others, having seen the wonderful potencies of Lord Caitanya Mahaprabhu, became very joyful.

One morning after this incident, Sri Caitanya Mahaprabhu received some prasada from Jagannatha and offered it to Sarvabhauma Bhattacarya. Without caring for formality, the Bhattacarya immediately partook of the maha-prasada. On another day, when the Bhattacarya asked Sri Caitanya Mahaprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Krsna maha-mantra. On another day, the Bhattacarya wanted to change the reading of the tat te 'nukampam verse because he did not like the word mukti-pada. He wanted to substitute the word bhakti-pada. Sri Caitanya Mahaprabhu advised Sarvabhauma not to change the reading of Srimad-Bhagavatam because mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Krsna. Having become a pure devotee, the Bhattacarya said, "Because the meaning is hazy, I still prefer bhakti-pada." At this, Sri Caitanya Mahaprabhu and the other inhabitants of Jagannatha Puri became very pleased. Sarvabhauma Bhattacarya thus became a pure Vaisnava, and the other learned scholars there followed him.

TEXT 1

TEXT

naumi tam gauracandram yah
kutarka-karkasasayam
sarvabhaumam sarva-bhuma
bhakti-bhumanam acarat

SYNONYMS

naumi--I offer my respectful obeisances; tam--unto Him; gauracandram--who is known as Lord Gauracandra; yah--who; ku-tarka--by bad arguments; karkasa-asayam--whose heart was hard; sarvabhaumam--Sarvabhauma Bhattacarya; sarva-bhuma--the Lord of everything; bhakti-bhumanam--into a great personality of devotion; acarat--converted.

TRANSLATION

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sarvabhauma Bhattacarya, the reservoir of all bad logic, into a great devotee.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya gauracandra--all glories to Lord Gaurahari; jaya nityananda--all glories to Nityananda Prabhu; jaya advaita-candra--all glories to Advaita Acarya; jaya gaura-bhakta-vrnda--all glories to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to the devotees of Lord Caitanya!

TEXT 3

TEXT

avese calila prabhu jagannatha-mandire
jagannatha dekhi' preme ha-ila asthire

SYNONYMS

avese--in ecstasy; calila--went; prabhu--Lord Sri Caitanya Mahaprabhu; jagannatha-mandire--to the temple of Jagannatha; jagannatha dekhi'--seeing the Jagannatha Deity; preme--in ecstasy; ha-ila--became; asthire--restless.

TRANSLATION

In ecstasy, Sri Caitanya Mahaprabhu went from Atharanala to the temple of Jagannatha. After seeing Lord Jagannatha, He became very restless due to love of Godhead.

TEXT 4

TEXT

jagannatha alingite calila dhana

mandire padila preme avista hana

SYNONYMS

jagannatha--Lord Jagannatha; alingite--to embrace; calila--went; dhana--very swiftly; mandire--in the temple; padila--fell down; preme--in ecstasy; avista--overwhelmed; hana--becoming.

TRANSLATION

Lord Sri Caitanya Mahaprabhu went swiftly to embrace Lord Jagannatha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted on the floor.

TEXT 5

TEXT

daive sarvabhauma tanhake kare darasana
padicha marite tenho kaila nivarana

SYNONYMS

daive--by chance; sarvabhauma--Sarvabhauma Bhattacarya; tanhake--Him; kare--does; darasana--seeing; padicha--the watchman in the temple; marite--to beat; tenho--he; kaila--did; nivarana--forbidding.

TRANSLATION

When Sri Caitanya Mahaprabhu fell down, Sarvabhauma Bhattacarya happened to see Him. When the watchman threatened to beat the Lord, Sarvabhauma Bhattacarya immediately forbade him.

TEXT 6

TEXT

prabhura saundarya ara premera vikara
dekhi' sarvabhauma haila vismita apara

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; saundarya--the beauty; ara--and; premera vikara--ecstatic transformations; dekhi'--seeing; sarvabhauma--Sarvabhauma Bhattacarya; haila--became; vismita--surprised; apara--very much.

TRANSLATION

Sarvabhauma Bhattacarya was very much surprised to see the personal beauty of Lord Caitanya Mahaprabhu as well as the transcendental transformations wrought on His body due to love of Godhead.

TEXT 7

TEXT

bahu-ksane caitanya nahe, bhogera kala haila
sarvabhauma mane tabe upaya cintila

SYNONYMS

bahu-ksane--for a long time; caitanya--consciousness; nahe--there was not; bhogera--of offering food; kala--the time; haila--it became; sarvabhauma--Sarvabhauma Bhattacarya; mane--in the mind; tabe--at that time; upaya--remedy; cintila--thought.

TRANSLATION

Sri Caitanya Mahaprabhu remained unconscious for a long time. Meanwhile, the time for offering prasada to Lord Jagannatha came, and the Bhattacarya tried to think of a remedy.

TEXT 8

TEXT

sisya padicha-dvara prabhu nila vahana
ghare ani' pavitra sthane rakhila soyana

SYNONYMS

sisya--disciples; padicha--and watchmen; dvara--by means of; prabhu--Lord Sri Caitanya Mahaprabhu; nila--brought; vahana--carrying; ghare--at home; ani'--bringing; pavitra--purified; sthane--in a place; rakhila--kept; soyana--lying down.

TRANSLATION

While Lord Caitanya Mahaprabhu was unconscious, Sarvabhauma Bhattacarya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time Sarvabhauma Bhattacarya lived on the southern side of the Jagannatha Temple. His home was practically on the beach and was known as Markandeya-sarastata. At present it is used as the monastery of Gangamata.

TEXT 9

TEXT

svasa-prasvasa nahi udara-spandana
dekhiya cintita haila bhattacaryera mana

SYNONYMS

svasa-prasvasa--breathing; nahi--there was not; udara--of the abdomen; spandana--movement; dekhiya--seeing; cintita--full of anxiety; haila--became; bhattacaryera--of Sarvabhauma Bhattacarya; mana--the mind.

TRANSLATION

Examining the body of Sri Caitanya Mahaprabhu, Sarvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhattacarya became very anxious.

TEXT 10

TEXT

suksma tula ani' nasa-agrete dharila
isat calaye tula dekhi' dhairya haila

SYNONYMS

suksma--fine; tula--cotton; ani'--bringing; nasa--of the nostril; agrete--in front; dharila--held; isat--slightly; calaye--moves; tula--the cotton; dekhi'--seeing; dhairya--patience; haila--there was.

TRANSLATION

The Bhattacarya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

TEXT 11

TEXT

vasi' bhattacarya mane karena vicara
ei krsna-mahapremera sattvika vikara

SYNONYMS

vasi'--sitting down; bhattacarya--Sarvabhauma Bhattacarya; mane--in his mind; karena--does; vicara--consideration; ei--this; krsna-maha-premera--of ecstatic love for Krsna; sattvika--transcendental; vikara--transformation.

TRANSLATION

Sitting beside Sri Caitanya Mahaprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Krsna."

TEXT 12

TEXT

'suddipta sattvika' ei nama ye 'pralaya'
nitya-siddha bhakte se 'suddipta bhava' haya

SYNONYMS

su-uddipta sattvika--of the name suddipta-sattvika; ei--this; nama--named; ye--which; pralaya--devastation; nitya-siddha--eternally perfected; bhakte--in the devotee; se--that; su-uddipta bhava--ecstasy known as suddipta; haya--becomes manifest.

TRANSLATION

Upon seeing the sign of suddipta-sattvika, Sarvabhauma Bhattacarya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahaprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word suddipta-sattvika is explained as follows by Srila Bhaktisiddhanta Sarasvati Thakura: "The Bhakti-rasamrta-sindhu mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as dhumayita and jvalita. The dhumayita (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called jvalita (lighted). When four or five symptoms are exhibited, the dipta (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called uddipta (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the suddipta (intensely inflamed) stage. Nitya-siddha-bhakta indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships--as servant, friend, parent or conjugal lover."

TEXT 13

TEXT

'adhirudha bhava' yanra, tanra e vikara
manusyera dehe dekhi,----bada camatkara

SYNONYMS

adhirudha bhava--an ecstasy technically known as adhirudha; yanra--of whom; tanra--of Him; e--this; vikara--transformation; manusyera--of a human being; dehe--in the body; dekhi--I see; bada camatkara--very wonderful.

TRANSLATION

Sarvabhauma Bhattacarya considered, "The uncommon ecstatic symptoms of adhirudha-bhava are appearing in the body of Sri Caitanya Mahaprabhu. This is very wonderful! How are they possible in the body of a human being?"

PURPORT

Adhirudha-bhava, or adhirudha-mahabhava, is explained in the Ujjvala-nilamani, by Srila Rupa Gosvami. Srila Bhaktisiddhanta Sarasvati Thakura quotes Rupa Gosvami as follows: "The loving propensity of the asraya (devotee) toward the visaya (Lord) becomes so ecstatic that even after enjoying the company of the beloved the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called anuraga. When anuraga reaches its highest limit and becomes perceivable in the body, it is called bhava. When the bodily symptoms are not very distinct, however, the emotional state is still called anuraga, not bhava. When bhava ecstasy is intensified, it is called maha-bhava. The symptoms of maha-bhava are visible only in the bodies of eternal associates like the gopis."

TEXT 14

TEXT

eta cinti' bhattacarya achena vasiya
nityanandadi simha-dvare milila asiya

SYNONYMS

eta cinti'--thinking like this; bhattacarya--Sarvabhauma Bhattacarya; achena--was; vasiya--sitting; nityananda-adi--all the devotees, headed by Nityananda Prabhu; simha-dvare--at the entrance door of the Jagannatha temple; milila--met; asiya--coming.

TRANSLATION

While the Bhattacarya was thinking in this way at his home, all the devotees of Caitanya Mahaprabhu, headed by Nityananda Prabhu, approached the Simha-dvara [the entrance door of the temple].

TEXT 15

TEXT

tanha sune loke kahe anyonye bat
eka sannyasi asi' dekhi' jagannatha

SYNONYMS

tanha--at that place; sune--they hear; loke--the people in general; kahe--talk; anyonye--among themselves; bat--topics; eka--one; sannyasi--mendicant; asi'--coming there; dekhi'--seeing; jagannatha--the Deity of Lord Jagannatha.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannatha Puri and seen the Deity of Jagannatha.

TEXT 16

TEXT

murcchita haila, cetana na haya sarire
sarvabhauma lana gela apanara ghare

SYNONYMS

murcchita--unconscious; haila--became; cetana--consciousness; na--not; haya--there is; sarire--in His body; sarvabhauma--Sarvabhauma Bhattacarya; lana--taking Him; gela--went; apanara--his own; ghare--to the home.

TRANSLATION

The people said that the sannyasi had fallen unconscious upon seeing the Deity of Lord Jagannatha. Because His consciousness did not return, Sarvabhauma Bhattacarya had taken Him to his home.

TEXT 17

TEXT

suni' sabe janila ei mahaprabhura karya
hena-kale aila tahan gopinathacarya

SYNONYMS

suni'--hearing this; sabe--all the devotees; janila--could understand; ei--this; mahaprabhura--of Lord Caitanya Mahaprabhu; karya--the activities; hena-kale--at that time; aila--came; tahan--there; gopinatha-acarya--of the name Gopinatha Acarya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahaprabhu. Just then, Sri Gopinatha Acarya arrived.

TEXT 18

TEXT

nadiya-nivasi, visaradera jamata
mahaprabhura bhakta tenho prabhu-tattva-jnata

SYNONYMS

nadiya-nivasi--an inhabitant of Nadiya; visaradera--of Visarada; jamata--the son-in-law; mahaprabhura bhakta--a devotee of Lord Caitanya Mahaprabhu; tenho--he; prabhu-tattva-jnata--a knower of the true identity of Sri Caitanya Mahaprabhu.

TRANSLATION

Gopinatha Acarya was a resident of Nadiya, the son-in-law of Visarada and a devotee of Caitanya Mahaprabhu. He knew the true identity of His Lordship.

PURPORT

Mahesvara Visarada was a classmate of Nilambara Cakravarti's. He lived in the Nadiya district in a village called Vidyanagara and had two sons named Madhusudana Vacaspati and Vasudeva Sarvabhauma. His son-in-law was Gopinatha Acarya.

TEXT 19

TEXT

mukunda-sahita purve ache paricaya
mukunda dekhiya tanra ha-ila vismaya

SYNONYMS

mukunda-sahita--with Mukunda Datta; purve--previously; ache--there was; paricaya--acquaintance; mukunda--Mukunda Datta; dekhiya--seeing; tanra--of him (Gopinatha Acarya); ha-ila--there was; vismaya--astonishment.

TRANSLATION

Gopinatha Acarya had previously been acquainted with Mukunda Datta, and when the Acarya saw him at Jagannatha Puri, he was very much astonished.

TEXT 20

TEXT

mukunda tanhare dekhi' kaila namaskara
tenho alingiya puche prabhura samacara

SYNONYMS

mukunda--Mukunda Datta; tanhare--him; dekhi'--seeing; kaila--offered; namaskara--obeisances; tenho--he; alingiya--embracing; puche--inquires; prabhura--of Lord Caitanya Mahaprabhu; samacara--news.

TRANSLATION

Mukunda Datta offered obeisances unto Gopinatha Acarya upon meeting him. Then the Acarya embraced Mukunda Datta and inquired about news of Sri Caitanya Mahaprabhu.

TEXT 21

TEXT

mukunda kahe,----prabhura ihan haila agamane
ami-saba asiyachi mahaprabhura sane

SYNONYMS

mukunda kahe--Mukunda replies; prabhura--of Lord Caitanya Mahaprabhu; ihan--here; haila--there was; agamane--coming; ami-saba--all of us; asiyachi--have come; mahaprabhura--Caitanya Mahaprabhu; sane--with.

TRANSLATION

Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

TEXT 22

TEXT

nityananda-gosanike acarya kaila namaskara
sabe meli' puche prabhura varta bara bara

SYNONYMS

nityananda-gosanike--unto Lord Nityananda Prabhu; acarya--Gopinatha Acarya; kaila namaskara--offered obeisances; sabe meli'--meeting them all; puche--inquires; prabhura--of Lord Caitanya Mahaprabhu; varta--news; bara bara--again and again.

TRANSLATION

As soon as Gopinatha Acarya saw Nityananda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahaprabhu again and again.

TEXT 23

TEXT

mukunda kahe,----'mahaprabhu sannyasa kariya
nilacale aila sange ama-saba lana

SYNONYMS

mukunda kahe--Mukunda Datta replies; mahaprabhu--Sri Caitanya Mahaprabhu; sannyasa kariya--after accepting the renounced order of life; nilacale--to Jagannatha Puri; aila--has come; sange--with Him; ama-saba--all of us; lana--taking.

TRANSLATION

Mukunda Datta continued, "After accepting the sannyasa order, Lord Caitanya Mahaprabhu has come to Jagannatha Puri and has brought all of us with Him.

TEXT 24

TEXT

ama-saba chadi' age gela darasane
ami-saba pache ailan tanra anvesane

SYNONYMS

ama-saba--all of us; chadi'--leaving; age--ahead; gela--went; darasane--to see Lord Jagannatha; ami-saba--all of us; pache--behind; ailan--came; tanra--of Him; anvesane--in search.

TRANSLATION

"Lord Caitanya Mahaprabhu left our company and walked ahead to see Lord Jagannatha. We have just arrived and are now looking for Him.

TEXT 25

TEXT

anyonye lokera mukhe ye katha sunila
sarvabhauma-grhe prabhu,----anumana kaila

SYNONYMS

anyonye--among themselves; lokera--of the people in general; mukhe--in the mouths; ye--that which; katha--talk; sunila--was heard; sarvabhauma-grhe--at the home of Sarvabhauma Bhattacarya; prabhu--the Lord; anumana--a guess; kaila--made.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sarvabhauma Bhattacarya.

TEXT 26

TEXT

isvara-darsane prabhu preme acetana

sarvabhauma lana gela apana-bhavana

SYNONYMS

isvara-darsane--by seeing Lord Jagannatha; prabhu--Lord Sri Caitanya Mahaprabhu; preme--in the ecstasy of love of Godhead; acetana--unconscious; sarvabhauma--Sarvabhauma Bhattacarya; lana gela--has taken; apana-bhavana--to his own home.

TRANSLATION

"Upon seeing Lord Jagannatha, Caitanya Mahaprabhu became ecstatic and fell unconscious, and Sarvabhauma Bhattacarya has taken Him to his home in this condition.

TEXT 27

TEXT

tomara milane yabe amara haila mana
daive sei ksane pailun tomara darasana

SYNONYMS

tomara--of you; milane--in meeting; yabe--when; amara--of me; haila--there was; mana--the mind; daive--by chance; sei ksane--at that very moment; pailun--got; tomara--your; darasana--meeting.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

TEXT 28

TEXT

cala, sabe yai sarvabhaumera bhavana
prabhu dekhi' pache kariba isvara darsana'

SYNONYMS

cala--let us go; sabe--all; yai--we shall go; sarvabhaumera bhavana--to the house of Sarvabhauma Bhattacarya; prabhu dekhi'--seeing Lord Sri Caitanya Mahaprabhu; pache--later; kariba--we shall do; isvara darsana--seeing of Lord Jagannatha.

TRANSLATION

"First let us all go to the house of Sarvabhauma Bhattacarya and see Caitanya Mahaprabhu. Later we shall come to see Lord Jagannatha."

TEXT 29

TEXT

eta suni' gopinatha sabare lana
sarvabhauma-ghare gela harasita hana

SYNONYMS

eta suni'--hearing this; gopinatha--Gopinatha Acarya; sabare--all of them; lana--taking with him; sarvabhauma-ghare--to the house of Sarvabhauma Bhattacarya; gela--went; harasita hana--becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopinatha Acarya immediately took all the devotees with him and approached the house of Sarvabhauma Bhattacarya.

TEXT 30

TEXT

sarvabhauma-sthane giya prabhuke dekhila
prabhu dekhi' acaryera duhkha-harsa haila

SYNONYMS

sarvabhauma-sthane--to the place of Sarvabhauma Bhattacarya; giya--going there; prabhuke--Lord Sri Caitanya Mahaprabhu; dekhila--all of them saw; prabhu dekhi'--seeing the Lord; acaryera--of Gopinatha Acarya; duhkha--unhappiness; harsa--happiness; haila--there was.

TRANSLATION

Arriving at the home of Sarvabhauma Bhattacarya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopinatha Acarya became very unhappy, but at the same time he was happy just to see the Lord.

TEXT 31

TEXT

sarvabhaume janana saba nila abhyantare
nityananda-gosanire tenho kaila namaskare

SYNONYMS

sarvabhaume--Sarvabhauma Bhattacarya; janana--informing and taking permission; saba--all the devotees; nila--took; abhyantare--within the house; nityananda-gosanire--unto Nityananda Prabhu; tenho--Sarvabhauma Bhattacarya; kaila--offered; namaskare--obeisances.

TRANSLATION

Sarvabhauma Bhattacarya permitted all the devotees to enter his house, and upon seeing Nityananda Prabhu, the Bhattacarya offered Him obeisances.

TEXT 32

TEXT

saba sahita yatha-yogya karila milana
prabhu dekhi' sabara haila harasita mana

SYNONYMS

saba sahita--with all of them; yatha-yogya--as it was befitting; karila--did; milana--meeting; prabhu dekhi'--seeing the Lord; sabara--of all; haila--became; harasita--pleased; mana--the minds.

TRANSLATION

Sarvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahaprabhu.

TEXT 33

TEXT

sarvabhauma pathaila saba darsana karite
'candanesvara' nija-putra dila sabara sathe

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; pathaila--sent them; saba--all; darsana karite--to see Lord Jagannatha; candana-isvara--of the name Candanesvara; nija-putra--his son; dila--gave; sabara sathe--with all of them.

TRANSLATION

The Bhattacarya then sent them all back to see Lord Jagannatha, and he asked his own son Candanesvara to accompany them as a guide.

TEXT 34

TEXT

jagannatha dekhi' sabara ha-ila ananda
bhavete avista haila prabhu nityananda

SYNONYMS

jagannatha dekhi'--seeing Lord Jagannatha; sabara--of everyone; ha-ila--there was; ananda--pleasure; bhavete--in ecstasy; avista--overwhelmed; haila--became; prabhu nityananda--Lord Nityananda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannatha. Lord Nityananda in particular was overwhelmed with ecstasy.

TEXT 35

TEXT

sabe meli' dhari tanre susthira karila
isvara-sevaka mala-prasada ani' dila

SYNONYMS

sabe meli'--meeting all together; dhari--caught; tanre--Him; su-sthira--steady; karila--made; isvara-sevaka--the priest of the Deity; mala--garland; prasada--offering; ani--bringing; dila--gave.

TRANSLATION

When Lord Nityananda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannatha brought a garland that had been offered to the Deity and offered it to Nityananda Prabhu.

TEXT 36

TEXT

prasada pana sabe haila anandita mane
punarapi aila sabe mahaprabhura sthane

SYNONYMS

prasada pana--getting this honor of the garland; sabe--all of them; haila--became; anandita mane--pleased in the mind; punarapi--again; aila--came back; sabe--all; mahaprabhura sthane--to the place where Sri Caitanya Mahaprabhu was staying.

TRANSLATION

Everyone was pleased to receive this garland worn by Lord Jagannatha. Afterwards they all returned to the place where Lord Sri Caitanya Mahaprabhu was staying.

TEXT 37

TEXT

ucca kari' kare sabe nama-sankirtana
trtiya prahare haila prabhura cetana

SYNONYMS

ucca--very loudly; kari'--doing; kare--began; sabe--all; nama-sankirtana--chanting of the Hare Krsna maha-mantra; trtiya prahare--in the forenoon; haila--there was; prabhura--of Lord Caitanya; cetana--consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Krsna mantra. Just before noon the Lord regained His consciousness.

TEXT 38

TEXT

hunkara kariya uthe 'hari' 'hari' bali'
anande sarvabhauma tanra laila pada-dhuli

SYNONYMS

hunkara kariya--making a loud sound; uthe--got up; hari hari bali'--chanting Hari, Hari; anande--in pleasure; sarvabhauma--Sarvabhauma Bhattacarya; tanra--His; laila--took; pada-dhuli--the dust of the feet.

TRANSLATION

Caitanya Mahaprabhu got up and very loudly chanted, "Hari! Hari!" Sarvabhauma Bhattacarya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

TEXT 39

TEXT

sarvabhauma kahe,----sighra karaha madhyahna
muni bhiksa dimu aji maha-prasadanna

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; kahe--says; sighra--very soon; karaha--do; madhya-ahna--midday duties; muni--I; bhiksa--alms; dimu--shall offer; aji--today; maha-prasada-anna--remnants of food offered to Lord Jagannatha.

TRANSLATION

The Bhattacarya informed all of them, "Please take your midday baths immediately. Today I shall offer you maha-prasada, the remnants of food offered to Lord Jagannatha."

TEXT 40

TEXT

samudra-snana kari' mahaprabhu sighra aila
carana pakhali' prabhu asane vasila

SYNONYMS

samudra-snana--a bath in the sea; kari'--taking; mahaprabhu--Sri Caitanya Mahaprabhu; sighra--very soon; aila--returned; carana--feet; pakhali'--washing; prabhu--Lord Caitanya Mahaprabhu; asane--on a seat; vasila--sat.

TRANSLATION

After bathing in the sea, Sri Caitanya Mahaprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

TEXT 41

TEXT

bahuta prasada sarvabhauma anaila
tabe mahaprabhu sukhe bhojana karila

SYNONYMS

bahuta prasada--varieties of food offered to Lord Jagannatha; sarvabhauma--Sarvabhauma Bhattacarya; anaila--caused to bring them; tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; sukhe--in happiness; bhojana--lunch; karila--accepted.

TRANSLATION

Sarvabhauma Bhattacarya made arrangements to bring various kinds of maha-prasada from the Jagannatha temple. Sri Caitanya Mahaprabhu then accepted lunch with great happiness.

TEXT 42

TEXT

suvarna-thalira anna uttama vyanjana
bhakta-gana-sange prabhu karena bhojana

SYNONYMS

suvarna-thalira--on golden plates; anna--rice; uttama--first-class; vyanjana--vegetables; bhakta-gana--the devotees; sange--with; prabhu--Lord Caitanya Mahaprabhu; karena--accepts; bhojana--lunch.

TRANSLATION

Caitanya Mahaprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

TEXT 43

TEXT

sarvabhauma parivesana karena apane
prabhu kahe,----more deha laphra-vyanjane

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; parivesana--distribution; karena--does; apane--personally; prabhu kahe--Lord Caitanya Mahaprabhu said; more--unto Me; deha--please give; laphra-vyanjane--boiled vegetables.

TRANSLATION

While Sarvabhauma Bhattacarya personally distributed the prasada, Lord Caitanya Mahaprabhu requested him, "Please give Me only boiled vegetables.

PURPORT

Laphra-vyanjana is a preparation in which many vegetables are boiled together, and then a chenka is added, consisting of spices like cumin, black pepper and mustard seed.

TEXT 44

TEXT

pitha-pana deha tumi inha-sabakare
tabe bhattacarya kahe yudi' dui kare

SYNONYMS

pitha-pana--cakes and condensed milk; deha--give; tumi--you; inha-sabakare--to all these devotees; tabe--at that time; bhattacarya--Sarvabhauma Bhattacarya; kahe--said; yudi'--folding; dui kare--two hands.

TRANSLATION

"You can offer the cakes and other preparations made with condensed milk to all the devotees." Hearing this, the Bhattacarya folded his hands and spoke as follows.

TEXT 45

TEXT

jagannatha kaiche kariyachena bhojana
aji saba mahaprasada kara asvadana

SYNONYMS

jagannatha--Lord Jagannatha; kaiche--as; kariyachena--has accepted; bhojana--lunch; aji--today; saba--all of you; maha-prasada--the remnants of food offered to the Lord; kara--do; asvadana--tasting.

TRANSLATION

"Today, all of you please try to taste the lunch just as Lord Jagannatha accepted it."

TEXT 46

TEXT

eta bali' pitha-pana saba khaoyaila
bhiksa karana acamana karaila

SYNONYMS

eta bali'--saying this; pitha-pana--many kinds of cakes and condensed-milk preparations; saba--all; khaoyaila--made to eat; bhiksa karana--after offering prasada; acamana karaila--made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

TEXT 47

TEXT

ajna magi' gela gopinatha acaryake lana
prabhura nikata aila bhojana karina

SYNONYMS

ajna magi'--taking permission; gela--went; gopinatha acaryake lana--taking Gopinatha Acarya; prabhura--Lord Caitanya Mahaprabhu; nikata--near; aila--went; bhojana karina--after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahaprabhu and His devotees, Sarvabhauma Bhattacarya then went with Gopinatha Acarya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahaprabhu.

TEXT 48

TEXT

'namo narayanaya' bali' namaskara kaila
'krsne matir astu' bali' gosani kahila

SYNONYMS

namah narayanaya--I offer my respects to Narayana; bali'--saying; namaskara kaila--offered respects to Lord Caitanya Mahaprabhu; krsne--unto Lord Krsna; matih astu--let there be attraction; bali'--saying; gosani--Sri Caitanya Mahaprabhu; kahila--spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahaprabhu, Sarvabhauma Bhattacarya said, "Namo narayanaya" ["I offer my obeisances to Narayana"]." In return, Caitanya Mahaprabhu said, "Krsne matir astu" ["Let your attention be on Krsna"]."

PURPORT

It is the etiquette among sannyasis, those on the fourth platform of spiritual life, to offer respects by saying om namo narayanaya ("I offer my respectful obeisances unto Narayana"). This greeting is used especially by Mayavadi sannyasis. According to the smrti scriptures, a sannyasi should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaisnava sannyasis never think of themselves as being one with the Lord; they always consider themselves eternal servants of Krsna, and they want to see everyone in the world become Krsna conscious. For this reason, a Vaisnava sannyasi always offers his blessings to everyone, saying krsne matir astu ("May you become Krsna conscious").

TEXT 49

TEXT

suni' sarvabhauma mane vicara karila
vaisnava-sannyasi inho, vacane janila

SYNONYMS

suni'--hearing this; sarvabhauma--Sarvabhauma Bhattacarya; mane--within the mind; vicara karila--considered; vaisnava-sannyasi--Vaisnava sannyasi; inho--this person; vacane--by words; janila--understood.

TRANSLATION

Hearing these words, Sarvabhauma understood Lord Caitanya to be a Vaisnava sannyasi.

TEXT 50

TEXT

gopinatha acaryere kahe sarvabhauma
gosanira janite cahi kahan purvasrama

SYNONYMS

gopinatha acaryere--to Gopinatha Acarya; kahe--said; sarvabhauma--Sarvabhauma Bhattacarya; gosanira--of Lord Caitanya Mahaprabhu; janite--to know; cahi--I want; kahan--what; purva-asrama--previous situation.

TRANSLATION

Sarvabhauma then said to Gopinatha Acarya, "I want to know Caitanya Mahaprabhu's previous situation."

PURPORT

The word purvasrama refers to one's previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (brahmacari) life. Sarvabhauma Bhattacarya wanted to know of Sri Caitanya Mahaprabhu's previous situation as a householder.

TEXT 51

TEXT

gopinathacarya kahe,----navadvipe ghara
'jagannatha'----nama, padavi----'misra purandara'

SYNONYMS

gopinatha-acarya kahe--Gopinatha Acarya replied; navadvipe--in Navadvipa; ghara--residence; jagannatha--of the name Jagannatha; nama--named; padavi--the surname; misra purandara--Misra Purandara.

TRANSLATION

Gopinatha Acarya replied, "There was a man named Jagannatha, who was a resident of Navadvipa, and whose surname was Misra Purandara.

TEXT 52

TEXT

'visvambhara'----nama inhara, tanra inho putra
nilambara cakravartira hayena dauhitra

SYNONYMS

visvambhara--of the name Visvambhara; nama--the name; inhara--His; tanra--of Jagannatha Misra; inho--He; putra--son; nilambara cakravartira--of Nilambara Cakravarti; hayena--is; dauhitra--grandson (daughter's son).

TRANSLATION

"Lord Caitanya Mahaprabhu is the son of that Jagannatha Misra, and His former name was Visvambhara Misra. He also happens to be the grandson of Nilambara Cakravarti."

TEXT 53

TEXT

sarvabhauma kahe,----nilambara cakravarti
visaradera samadhyayi,----ei tanra khyati

SYNONYMS

sarvabhauma kahe--Sarvabhauma said; nilambara cakravarti--the gentleman named Nilambara Cakravarti; visaradera--of Mahesvara Visarada (Sarvabhauma's father); samadhyayi--class friend; ei--this; tanra--of him; khyati--acquaintance.

TRANSLATION

The Bhattacarya said, "Nilambara Cakravarti was a classmate of my father, Mahesvara Visarada. I knew him as such.

TEXT 54

TEXT

'misra purandara' tanra manya, hena jani
pitara sambandhe donhake pujya kari' mani

SYNONYMS

misra purandara--Jagannatha Misra Purandara; tanra--his; manya--respectable; hena--thus; jani--I know; pitara sambandhe--in relationship to my father; donhake--both of them (Nilambara Cakravarti and Jagannatha Misra); pujya--respectable; kari'--thinking; mani--I accept.

TRANSLATION

"Jagannatha Misra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannatha Misra and Nilambara Cakravarti."

TEXT 55

TEXT

nadiya-sambandhe sarvabhauma hrsta haila
prita hana gosanire kahite lagila

SYNONYMS

nadiya-sambandhe--in connection with Nadiya; sarvabhauma--Sarvabhauma Bhattacarya; hrsta--pleased; haila--became; prita hana--thus being pleased; gosanire--unto Lord Sri Caitanya Mahaprabhu; kahite lagila--began to speak.

TRANSLATION

Hearing that Sri Caitanya Mahaprabhu belonged to the Nadiya district, Sarvabhauma Bhattacarya became very pleased and addressed the Lord as follows.

TEXT 56

TEXT

'sahajei pujya tumi, are ta' sannyasa
ataeva han tomara ami nija-dasa'

SYNONYMS

sahajei--naturally; pujya--respectable; tumi--You; are--over and above this; ta'--certainly; sannyasa--the renounced order of life; ataeva--therefore; han--am; tomara--Your; ami--I; nija-dasa--personal servant.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyasi; thus I wish to become Your personal servant."

PURPORT

A sannyasi is always to be worshiped and offered all kinds of respect by the grhasthas (householders). Although Sarvabhauma Bhattacarya was older than Sri Caitanya Mahaprabhu, Sarvabhauma respected Him as a sannyasi and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhattacarya certainly accepted Him as his master.

TEXT 57

TEXT

suni' mahaprabhu kaila sri-visnu smarana
bhattacarye kahe kichu vinaya vacana

SYNONYMS

suni'--hearing this; mahaprabhu--Lord Caitanya Mahaprabhu; kaila--did; sri-visnu smarana--remembering Lord Visnu; bhattacarye--to Sarvabhauma Bhattacarya; kahe--speaks; kichu--some; vinaya vacana--very humble statements.

TRANSLATION

As soon as Caitanya Mahaprabhu heard this from the Bhattacarya, He immediately remembered Lord Visnu and began to speak humbly to him as follows.

TEXT 58

TEXT

"tumi jagad-guru----sarvaloka-hita-karta
vedanta padao, sannyasira upakarta

SYNONYMS

tumi jagat-guru--you are the master of all people; sarva-loka--of all people; hita-karta--the well-wisher; vedanta padao--you teach Vedanta philosophy; sannyasira--of the mendicants in the renounced order of life; upakarta--the benefactor.

TRANSLATION

"Because you are a teacher of Vedanta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyasis.

PURPORT

Because the Mayavadi sannyasis teach Vedanta philosophy to their students or disciples, they are customarily called jagad-guru. This indicates that they are the benefactors of all people. Although Sarvabhauma Bhattacarya was not a sannyasi but a householder, he used to invite all the sannyasis to his home and offer them prasada. Thus he was accepted as the best well-wisher and friend of all the sannyasis.

TEXT 59

TEXT

ami balaka-sannyasi----bhanda-manda nahi jani
tomara asraya nilun, guru kari' mani

SYNONYMS

ami--I; balaka-sannyasi--a young sannyasi; bhanda-manda--good and bad; nahi--not; jani--know; tomara--your; asraya--shelter; nilun--have taken; guru--spiritual master; kari'--taking as; mani--I accept.

TRANSLATION

"I am a young sannyasi, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

TEXT 60

TEXT

tomara sanga lagi' mora ihan agamana
sarva-prakare karibe amaya palana

SYNONYMS

tomara--your; sanga--association; lagi'--for the sake of; mora--My; ihan--here; agamana--arrival; sarva-prakare--in all respects; karibe--you will do; amaya--unto Me; palana--maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

TEXT 61

TEXT

aji ye haila amara bada-i vipatti
taha haite kaile tumi amara avyahati"

SYNONYMS

aji--today; ye--that which; haila--happened; amara--My; bada-i--very great; vipatti--obstacle; taha--that danger; haite--from; kaile--did; tumi--you; amara--My; avyahati--relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

TEXT 62

TEXT

bhattacarya kahe,----ekale tumi na yaiha darsane
amara sange yabe, kimva amara loka-sane

SYNONYMS

bhattacarya kahe--the Bhattacarya said; ekale--alone; tumi--You; na--not; yaiha--go; darsane--to see the Deity; amara sange--with me; yabe--You should go; kimva--or; amara loka-sane--with my men.

TRANSLATION

The Bhattacarya replied, "Do not go alone to see the Deity at the Jagannatha temple. It is better that You go with me or my men."

TEXT 63

TEXT

prabhu kahe,----'mandira bhitare na yaiba
garudera pase rahi' darsana kariba'

SYNONYMS

prabhu kahe--Sri Caitanya replied; mandira--the temple; bhitare--inside; na--never; yaiba--I shall go; garudera--of the column known as the Garuda-stambha; pase--by the side; rahi'--staying; darsana--seeing; kariba--I shall do.

TRANSLATION

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuda-stambha."

TEXT 64

TEXT

gopinathacaryake kahe sarvabhauma

'tumi gosanire lana karaiha darasana

SYNONYMS

gopinatha-acaryake--to Gopinatha Acarya; kahe--says; sarvabhauma--Sarvabhauma Bhattacarya; tumi--you; gosanire--Lord Caitanya Mahaprabhu; lana--taking; karaiha--make Him do; darasana--seeing of Lord Jagannatha.

TRANSLATION

Sarvabhauma Bhattacarya then told Gopinatha Acarya, "Take Gosvamiji and show Him Lord Jagannatha.

TEXT 65

TEXT

amara matr-svasa-grha----nirjana sthana
tahan vasa deha, kara sarva samadhana'

SYNONYMS

amara--my; matr-svasa--of the aunt; grha--the home; nirjana sthana--very solitary place; tahan--there; vasa--an apartment; deha--give; kara--make; sarva--all; samadhana--arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

TEXT 66

TEXT

gopinatha prabhu lana tahan vasa dila
jala, jala-patradika sarva samadhana kaila

SYNONYMS

gopinatha--Gopinatha Acarya; prabhu--Lord Caitanya Mahaprabhu; lana--taking; tahan--there; vasa--apartment; dila--gave; jala--water; jala-patra-adika--waterpots and other vessels; sarva--all; samadhana--arrangements; kaila--made.

TRANSLATION

Thus Gopinatha Acarya took Lord Caitanya Mahaprabhu to the residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

TEXT 67

TEXT

ara dina gopinatha prabhu sthane giya
sayyotthana darasana karaila lana

SYNONYMS

ara dina--the next day; gopinatha--Gopinatha Acarya; prabhu--of Lord Caitanya Mahaprabhu; sthane--to the place; giya--going; sayya-utthana--the rising from bed of Lord Jagannatha; darasana--seeing; karaila--caused; lana--taking Him.

TRANSLATION

The next day Gopinatha Acarya took Lord Caitanya Mahaprabhu to see the early rising of Lord Jagannatha.

TEXT 68

TEXT

mukunda-datta lana aila sarvabhauma sthane
sarvabhauma kichu tanre balila vacane

SYNONYMS

mukunda-datta--of the name Mukunda Datta; lana--taking; aila--went; sarvabhauma--of Sarvabhauma Bhattacarya; sthane--to the place; sarvabhauma--Sarvabhauma Bhattacarya; kichu--something; tanre--to Mukunda Datta; balila--said; vacane--in words.

TRANSLATION

Gopinatha Acarya then took Mukunda Datta with him and went to Sarvabhauma's house. When they arrived, Sarvabhauma addressed Mukunda Datta as follows.

TEXT 69

TEXT

'prakrti-vinita, sannyasi dekhite sundara
amara bahu-priti bade inhara upara

SYNONYMS

prakrti-vinita--by nature very humble and meek; sannyasi--renouncer; dekhite--to see; sundara--very beautiful; amara--my; bahu-priti--great affection; bade--increases; inhara--Him; upara--upon.

TRANSLATION

"The sannyasi is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sarvabhauma Bhattacarya considered Sri Caitanya Mahaprabhu a very humble and meek person because although Caitanya Mahaprabhu was a sannyasi, He still retained His brahmacari name. The Lord took sannyasa from Kesava Bharati in the Bharati sampradaya, in which the brahmacaris (the assistants of the sannyasis) are named "Caitanya." Even after accepting sannyasa, Caitanya Mahaprabhu retained the name "Caitanya," meaning a humble servant of a sannyasi. Sarvabhauma Bhattacarya appreciated this very much.

TEXT 70

TEXT

kon sampradaye sannyasa karyachena grahana
kiba nama inhara, sunite haya mana'

SYNONYMS

kon sampradaye--in which community; sannyasa--the renounced order of life; karyachena--has made; grahana--acceptance; kiba--what; nama--name; inhara--His; sunite--to hear; haya--it is; mana--my mind.

TRANSLATION

"From which sampradaya has He accepted the sannyasa order, and what is His name?"

TEXT 71

TEXT

gopinatha kahe,----nama sri-krsna-caitanya
guru inhara kesava-bharati maha-dhanya

SYNONYMS

gopinatha kahe--Gopinatha Acarya replied; nama--His name; sri-krsna-caitanya--of the name Sri Krsna Caitanya; guru--sannyasa-guru; inhara--His; kesava-bharati--of the name Kesava Bharati; maha-dhanya--the greatly fortunate personality.

TRANSLATION

Gopinatha Acarya replied, "The Lord's name is Sri Krsna Caitanya, and His sannyasa preceptor is the greatly fortunate Kesava Bharati."

TEXT 72

TEXT

sarvabhauma kahe,----'inhara nama sarvottama
bharati-sampradaya inho----hayena madhyama'

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya replied; inhara--His; nama--name; sarva-uttama--first-class; bharati-sampradaya--the community of the Bharati sannyasis; inho--He; hayena--becomes; madhyama--middle-class.

TRANSLATION

Sarvabhauma Bhattacarya said, " 'Sri Krsna' is a very good name, but He belongs to the Bharati community. Therefore He is a second-class sannyasi."

TEXT 73

TEXT

gopinatha kahe,----inhara nahi bahyapeksa
ataeva bada sampradayera nahika apeksa

SYNONYMS

gopinatha kahe--Gopinatha Acarya replied; inhara--of the Lord; nahi--there is not; bahya-apeksa--dependence on any external formality; ataeva--therefore; bada--big; sampradayera--of a community; nahika--there is not; apeksa--necessity.

TRANSLATION

Gopinatha Acarya replied, "Sri Krsna Caitanya Mahaprabhu does not rely on any external formality. There is no need for Him to accept the sannyasa order from a superior sampradaya."

PURPORT

Sri Caitanya Mahaprabhu accepted sannyasa from the Bharati sampradaya (community), which belongs to the disciplic succession of Sankaracarya. Sankaracarya introduced names for his sannyasa disciples, and these are ten in number. Out of these, the surnames Tirtha, Asrama and Sarasvati are considered topmost. In the monastery at Srngeri, the surname Sarasvati is considered first class, Bharati second class and Puri third class. A sannyasi who has very nicely understood the slogan tat tvam asi and who takes his bath at the confluence of the rivers Ganges, Yamuna and Sarasvati is called a Tirtha. A person who is very eager to accept sannyasa, who is detached from worldly activities, who has no desire for any kind of material facilities, and who is thus saved from repeated birth and death is known as Asrama. When a sannyasi lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A sannyasi who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the Nandana-kanana, is called Aranya. One who prefers living in the mountains engaging in the study of the Bhagavad-gita and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A sannyasi who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a sannyasi, is called Sagara. One who has learned the classical art of music, who engages in its culture, and who has become expert and completely aloof from material attachment is called Sarasvati. Sarasvati is the goddess of music and learning, and in one hand she holds a musical instrument called a vina. A sannyasi who is always engaged in music for spiritual elevation is called Sarasvati. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bharati. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth, and who always discusses the Absolute Truth is called Puri.

All these sannyasis are assisted by brahmacaris, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarupa-brahmacari. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called Prakasa-brahmacari. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ananda-brahmacari. One who is able to distinguish between matter and spirit, who is never disturbed by material

transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned brahmacari and is named Caitanya.

When Sarvabhauma Bhattacarya was talking with Gopinatha Acarya about Sri Caitanya Mahaprabhu's sannyasa community, he appreciated the first name, "Sri Krsna," but did not like the surname, "Caitanya," which is the name for a brahmacari belonging to the Bharati community. He therefore suggested that the Lord be elevated to the Sarasvati community. However, Gopinatha Acarya pointed out that the Lord does not depend on any external formality. Gopinatha Acarya was firmly convinced that Sri Caitanya Mahaprabhu was Krsna Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bharati or a Sarasvati.

TEXT 74

TEXT

bhattacarya kahe,----'inhara praudha yauvana
kemate sannyasa-dharma ha-ibe raksana

SYNONYMS

bhattacarya kahe--Sarvabhauma Bhattacarya replied; inhara--His; praudha--full; yauvana--youth; kemate--how; sannyasa-dharma--principles of a sannyasi; ha-ibe--there will be; raksana--protection.

TRANSLATION

The Bhattacarya inquired, "Sri Caitanya Mahaprabhu is in His full-fledged youthful life. How can He keep the principles of sannyasa?

TEXT 75

TEXT

nirantara inhake vedanta sunaiba
vairagya-advaita-marge pravesa karaiba

SYNONYMS

nirantara--continuously; inhake--to Him; vedanta--Vedanta philosophy; sunaiba--I shall recite; vairagya--of renunciation; advaita--of monism; marge--on the path; pravesa--entrance; karaiba--I shall cause Him to make.

TRANSLATION

"I shall continuously recite Vedanta philosophy before Caitanya Mahaprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sarvabhauma Bhattacarya, among sannyasis the cultivation of Vedanta philosophy helps in becoming detached from sense gratification. Thus a sannyasi can protect the prestige of wearing a loincloth (kaupina). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect

sannyasi. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his sannyasa order. Sarvabhauma Bhattacarya suggested that by the study of vairagya (renunciation) Sri Caitanya Mahaprabhu might be saved from the clutches of full-fledged youthful desires.

TEXT 76

TEXT

kahena yadi, punarapi yoga-patta diya
samskara kariye uttama-sampradaye aniya'

SYNONYMS

kahena--says; yadi--if; punarapi--again; yoga-patta diya--offering Him saffron cloth; samskara--reformatory process; kariye--I perform; uttama--first-class; sampradaye--to the community; aniya--bringing.

TRANSLATION

Sarvabhauma Bhattacarya then suggested, "If Sri Caitanya Mahaprabhu would like, I could bring Him into a first-class sampradaya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhattacarya wanted to reinstate Sri Caitanya Mahaprabhu into the Sarasvati sampradaya because he did not like the Lord's belonging to the Bharati sampradaya or Puri sampradaya. Actually, he did not know the position of Lord Caitanya Mahaprabhu. As the Supreme Personality of Godhead, Caitanya Mahaprabhu did not depend on an inferior or superior sampradaya. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

TEXT 77

TEXT

suni' gopinatha-mukunda dunhe duhkha haila
gopinathacarya kichu kahite lagila

SYNONYMS

suni'--hearing; gopinatha-mukunda--Gopinatha Acarya and Mukunda Datta; dunhe--both; duhkha--unhappy; haila--became; gopinatha-acarya--of the name Gopinatha Acarya; kichu--something; kahite--to speak; lagila--began.

TRANSLATION

Gopinatha Acarya and Mukunda Datta became very unhappy when they heard this. Gopinatha Acarya therefore addressed Sarvabhauma Bhattacarya as follows.

TEXT 78

TEXT

'bhattacarya' tumi inhara na jana mahima
bhagavatta-laksanera inhatei sima

SYNONYMS

bhattacarya--my dear Bhattacarya; tumi--you; inhara--of Lord Caitanya Mahaprabhu; na--not; jana--know; mahima--the greatness; bhagavatta--of being the Supreme Personality of Godhead; laksanera--of symptoms; inhatei--in Him; sima--the highest degree.

TRANSLATION

"My dear Bhattacarya, you do not know the greatness of Lord Caitanya Mahaprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhattacarya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopinatha Acarya informed him that Caitanya Mahaprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramatma, and what is the Supreme Personality of Godhead." The Supreme Personality of Godhead is sad-aisvarya-purna, complete with six opulences. Gopinatha Acarya emphasized that all those six opulences were completely existing in Sri Caitanya Mahaprabhu.

TEXT 79

TEXT

tahate vikhyata inho parama-isvara
ajna-sthane kichu nahe vijnera gocara'

SYNONYMS

tahate--therefore; vikhyata--celebrated; inho--Lord Caitanya Mahaprabhu; parama-isvara--the Supreme Personality of Godhead; ajna-sthane--before an ignorant person; kichu--any; nahe--not; vijnera--of the person who knows; gocara--information.

TRANSLATION

Gopinatha Acarya continued, "Lord Caitanya Mahaprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

TEXT 80

TEXT

sisya-gana kahe,----'isvara kaha kon pramane'

acarya kahe,----'vijna-mata isvara-laksane'

SYNONYMS

sisya-gana kahe--the disciples of Sarvabhauma Bhattacarya said; isvara kaha--you say the Supreme Personality of Godhead; kon pramane--by what evidence; acarya kahe--Gopinatha Acarya replied; vijna-mata--statements of authorized persons; isvara-laksane--in understanding the Supreme Personality of Godhead.

TRANSLATION

The disciples of Sarvabhauma Bhattacarya retaliated, "By what evidence do you conclude that Sri Caitanya Mahaprabhu is the Supreme Lord?" Gopinatha Acarya replied, "The statements of authorized acaryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Sri Caitanya Mahaprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sarvabhauma Bhattacarya, being very learned scholars, were certainly right in asking Gopinatha Acarya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from sastra to prove his claim. Thus the request of the Bhattacarya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the sastras. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sarvabhauma Bhattacarya challenged Gopinatha Acarya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Krsna is established as the Supreme Personality of Godhead by statements from authorized persons like Brahma, Narada, Vyasadeva, Asita, Arjuna and many others. Similarly, Sri Caitanya Mahaprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

TEXT 81

TEXT

sisya kahe,----'isvara-tattva sadhi anumane'
acarya kahe,----'anumane nahe isvara-jnane

SYNONYMS

sisya kahe--the disciples said; isvara-tattva--the truth of the Absolute; sadhi--derive; anumane--by hypothesis; acarya kahe--Gopinatha Acarya replied; anumane--by hypothesis; nahe--there is not; isvara-jnane--real knowledge of the Supreme Personality of Godhead.

TRANSLATION

The disciples of the Bhattacarya said, "We derive knowledge of the Absolute Truth by logical hypothesis." Gopinatha Acarya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

PURPORT

The Mayavadi philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Mayavadis do not accept this great power to be a person. Their brains cannot accommodate the fact that this huge cosmic manifestation can be created by a person. They doubt this because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Mayavadi philosophers will accept Lord Krsna or Lord Rama as Bhagavan, but they think of the Lord as a person having a material body. The Mayavadis do not understand that the Supreme Personality of Godhead, Krsna, has a spiritual body. They think of Krsna as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Krsna. This is the basis of Mayavadi philosophy. However, from the sastras we can understand that the Brahman effulgence is the bodily rays of Krsna:

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the brahmajyoti. That brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (Brahma-samhita 5.40)

Mayavadi philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization is the Supreme Personality of Godhead, Krsna. They do accept the fact that there is a creator of this cosmic manifestation, but that is anumana (hypothesis). The Mayavadi philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from seeing smoke, from seeing this cosmic manifestation the Mayavadi philosophers conclude that there must be a creator.

The disciples of Sarvabhauma Bhattacarya wanted evidence to show that Sri Caitanya Mahaprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopinatha Acarya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Krsna says in the Bhagavad-gita (7.25):

naham prakasah sarvasya
yoga-maya-samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamaya]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25) The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Krsna says elsewhere in the Bhagavad-gita (18.55), bhaktya mam abhijanati: "One can understand Me only by the devotional process." In the Fourth Chapter of the Bhagavad-gita (4.3) Lord Krsna says,

bhakto 'si me sakha ceti rahasyam hy etad uttamam. Here Lord Krsna informs Arjuna that He is disclosing the secrets of Bhagavad-gita to him because he is His devotee. Arjuna was not a sannyasi, nor was he a Vedantist or brahmana. He was, however, a devotee of Krsna. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Sri Caitanya Mahaprabhu Himself says, guru-krsna-prasade paya bhakti-lata-bija. (Cc. Madhya 19.151)

More evidence can be cited to show that without the mercy of a devotee or the mercy of Krsna, one cannot understand what is Krsna and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

TEXT 82

TEXT

anumana pramana nahe isvara-tattva-jnane
krpa vina isvarere keha nahi jane

SYNONYMS

anumana pramana--evidence by hypothesis; nahe--there is not; isvara-tattva-jnane--in understanding the Absolute Truth, the Supreme Personality of Godhead; krpa vina--without His mercy; isvarere--the Supreme Personality of Godhead; keha--anyone; nahi--not; jane--knows.

TRANSLATION

Gopinatha Acarya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Krsna. Krsna Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the sastras and the mahajanas. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

TEXT 83

TEXT

isvarera krpa-lesa haya ta' yahare
sei ta' isvara-tattva janibare pare

SYNONYMS

isvarera--of the Personality of Godhead; krpa-lesa--a little mercy; haya--there is; ta'--certainly; yahare--upon whom; sei ta'--he certainly; isvara-tattva--the Absolute Truth; janibare--to know; pare--is able.

TRANSLATION

The Acarya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

TEXT 84

TEXT

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

SYNONYMS

atha--therefore; api--indeed; te--Your; deva--my Lord; pada-ambuja-dvaya--of the two lotus feet; prasada--of the mercy; lesa--by only a trace; anugrhitah--favored; eva--certainly; hi--indeed; janati--one knows; tattvam--the truth; bhagavat--of the Supreme Personality of Godhead; mahimnah--of the greatness; na--never; ca--and; anyah--another; ekah--one; api--although; ciram--for a long period; vicinvan--speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

The above verse is from Srimad-Bhagavatam (10.14.29). The Brahma-samhita states, vedesu durlabham adurlabham atma-bhaktau (Brahma-samhita 5.33). Although the Supreme Personality of Godhead, Krsna, is the ultimate goal of knowledge (vedais ca sarvair aham eva vedyah), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahma therefore confirms this. Vedesu durlabham: "It is very difficult to understand the Supreme Lord simply through one's studies." Adurlabham atma-bhaktau: "However, it is very easy for the devotees to capture the Lord." The Lord is known as ajita (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the Padma Purana:

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from Srimad-Bhagavatam quoted by Gopinatha Acarya was originally spoken by Lord Brahma when he was defeated by Lord Krsna. Lord Brahma had stolen all the calves and cowherd boys in order to test Krsna's power. Lord Brahma admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Krsna. If Lord Brahma can make a mistake in understanding Krsna, what to speak of ordinary persons, who either

misunderstand Krsna or falsely present a so-called incarnation of Krsna for their own sense gratification.

TEXTS 85-86

TEXT

yadyapi jagad-guru tumi----sastra-jnanavan
prthivite nahi pandita tomara samana

isvarera krpa-lesa nahika tomate
ataeva isvara-tattva na para janite

SYNONYMS

yadyapi--although; jagat-guru--a teacher of many disciples; tumi--you; sastra-jnanavan--well versed in Vedic knowledge; prthivite--on this earth; nahi--there is not; pandita--a learned scholar; tomara--your; samana--equal; isvarera--of the Supreme Personality of Godhead; krpa--of mercy; lesa--a bit; nahika--there is not; tomate--on you; ataeva--therefore; isvara-tattva--the Absolute Truth (the Supreme personality of Godhead); na para--are not able; janite--to know.

TRANSLATION

Gopinatha Acarya then addressed Sarvabhauma Bhattacarya: "You are a great scholar and a teacher of may disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

TEXT 87

TEXT

tomara nahika dosa, sastre ei kahe
pandityadye isvara-tattva-jnana kabhu nahe'

SYNONYMS

tomara--your; nahika--there is not; dosa--fault; sastre--the scriptures; ei--this; kahe--mention; panditya-adye--simply by scholarship, etc.; isvara-tattva-jnana--knowledge of the principles of the Supreme Personality of Godhead; kabhu--ever; nahe--there is not.

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

This is a very important verse. Even big scholars cannot understand Krsna, yet they dare comment on the Bhagavad-gita. Reading the Bhagavad-gita means understanding Krsna, yet we actually see many scholars making blunders in trying to understand Krsna. Gopinatha Acarya's statement is confirmed in many places in Vedic literature. In the Katha Upanisad (1.2.23) it is stated:

nayam atma pravacanena labhyo

na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

It is also stated in Katha Upanisad (1.2.9):

naisa tarkena matir apaneya
proktanyenaiva sujnanaya prestha
yam tvam apah satya-dhrtir batasi
tvadrn no bhuyan naciketah prasta

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one's brain substance. Even by studying all Vedic literature, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: svayam eva sphuraty adah. One should not try to understand the Lord simply from the statements of the Vedas, nor should one uselessly attempt to decry these statements through reasoning and logic.

TEXT 88

TEXT

sarvabhauma kahe,----acarya, kaha savadhane
tomate isvara-krpa ithe ki pramane

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya says; acarya--my dear Gopinatha Acarya; kaha--kindly speak; savadhane--very carefully; tomate--unto you; isvara-krpa--mercy of the Lord; ithe--in this matter; ki pramane--by what evidence.

TRANSLATION

Sarvabhauma Bhattacarya replied, "My dear Gopinatha Acarya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

TEXT 89

TEXT

acarya kahe,----"vastu-visaye haya vastu-jnana
vastu-tattva-jnana haya krpate pramana

SYNONYMS

acarya kahe--Gopinatha Acarya replied; vastu-visaye--in the matter of the summum bonum; haya--there is; vastu-jnana--knowledge of the Supreme; vastu-tattva--of the Absolute Truth; jnana--knowledge; haya--is; krpate--of the mercy; pramana--the evidence.

TRANSLATION

Gopinatha Acarya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

PURPORT

Sarvabhauma Bhattacarya informed his brother-in-law, Gopinatha Acarya, "The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this." in reply to this, Gopinatha Acarya said that the summum bonum, the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The summum bonum includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (vastu): parasya saktir vividhaiva sruyate.

Thus the Vedas state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In the Bhagavad-gita (7.25) it is said, naham prakasah sarvasya The Supreme Personality of Godhead reserves the right of not being exposed to everyone. Sevonmukhe hi jihvadau svayam eva sphuraty adah: "The Lord reveals Himself to a devotee when He is completely satisfied by the devotee's service." Thus one cannot understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of the Bhagavad-gita.

TEXT 90

TEXT

inhara sarire saba isvara-laksana
maha-premavesa tumi panacha darsana

SYNONYMS

inhara--His; sarire--in the body; saba--all; isvara-laksana--characteristics of the Supreme Personality of Godhead; maha-prema-avesa--absorption in transcendental ecstasy; tumi--you; panacha--have obtained; darsana--seeing.

TRANSLATION

Gopinatha Acarya continued, "You have seen the symptoms of the Supreme Personality of Godhead in the body of Sri Caitanya Mahaprabhu during His absorption in an ecstatic mood.

TEXT 91

TEXT

tabu ta' isvara-jnana na haya tomara
isvarera maya ei----bali vyavahara

SYNONYMS

tabu ta'--still, however; isvara-jnana--knowledge of the Supreme Personality of Godhead; na--not; haya--there is; tomara--your; isvarera--of the Lord; maya--the illusion; ei--this; bali--saying; vyavahara--the general term.

TRANSLATION

"Despite directly perceiving the symptoms of the Supreme Lord in the body of Sri Caitanya Mahaprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopinatha Acarya is pointing out that Sarvabhauma Bhattacarya had already seen uncommon symptoms of ecstasy in the body of Sri Caitanya Mahaprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhattacarya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

TEXT 92

TEXT

dekhile na dekhe tare bahirmukha jana"
suni' hasi' sarvabhauma balila vacana

SYNONYMS

dekhile--even after seeing; na--not; dekhe--sees; tare--the Supreme Person; bahih-mukha jana--a person influenced by the external energy; suni'--hearing this; hasi'--smiling; sarvabhauma--Sarvabhauma Bhattacarya; balila--said; vacana--the words.

TRANSLATION

"A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopinatha Acarya say this, Sarvabhauma Bhattacarya smiled and began to speak as follows.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in the Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (duskrti, cannot engage in devotional service. Nor can one engage in devotional service simply on the basis of scholarly

speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

TEXT 93

TEXT

ista-gosthi vicara kari, na kariha rosa
sastra-drstye kahi, kichu na la-iha dosa

SYNONYMS

ista-gosthi--discussion among friends; vicara--consideration; kari--we do; na--not; kariha--make; rosa--anger; sastra-drstye--according to the conclusion of scriptures; kahi--we speak; kichu--any; na--not; la-iha--take; dosa--fault.

TRANSLATION

The Bhattacarya said, "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the sastras. Please don't take any offense.

TEXT 94

TEXT

maha-bhagavata haya caitanya-gosani
ei kali-kale visnura avatara nai

SYNONYMS

maha-bhagavata--a great devotee; haya--is; caitanya-gosani--Lord Sri Caitanya Mahaprabhu; ei--this; kali-kale--in the Age of Kali; visnura--of Lord Visnu; avatara--incarnation; nai--there is not.

TRANSLATION

"Sri Caitanya Mahaprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Visnu because, according to sastra, there is no incarnation in this Age of Kali.

TEXT 95

TEXT

ataeva 'tri-yuga' kari' kahi visnu-nama
kali-yuge avatara nahi,----sastra-jnana

SYNONYMS

ataeva--therefore; tri-yuga--the Lord, who appears in three yugas only; kari'--making; kahi--we say; visnu-nama--the holy name of Lord Visnu; kali-yuge--in the Age of Kali; avatara--incarnation; nahi--there is not; sastra-jnana--the verdict of the scriptures.

TRANSLATION

"Another name for Lord Visnu is Triyuga because there is no incarnation of Lord Visnu in Kali-yuga. Indeed, this is the verdict of revealed scriptures."

PURPORT

The Supreme Personality of Godhead, Lord Visnu, is known as Triyuga, which means that He is manifest in three yugas. However, this means that in the Age of Kali the Lord appears not directly but in disguise. This is confirmed in Srimad-Bhagavatam (7.9.38):

ittham nr-tiryag-rsi-deva-jhasavatarair
lokan vibhavayasi hamsi jagat-pratipan
dharmam maha-purusa pasi yuganuvrttam
channah kalau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, rsis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahapurusa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas].")

Srila Sridhara Svami has also verified that Lord Visnu appears in the Age of Kali but does not act as He does in other ages. Lord Visnu incarnates for two purposes: paritranaya sadhunam vinasaya ca duskrtam. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Treta and Dvapara yugas, but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Because the Lord is not directly perceived in Kali-yuga but is directly known in the other three yugas, His name is Triyuga.

TEXT 96

TEXT

suniya acarya kahe duhkhi hana mane
sastra-jna karina tumi kara abhimane

SYNONYMS

suniya--hearing this; acarya--Gopinatha Acarya; kahe--says; duhkhi--unhappy; hana--becoming; mane--in the mind; sastra-jna--well versed in Vedic scriptures; karina--taking as; tumi--you; kara--do; abhimane--pride.

TRANSLATION

Upon hearing this, Gopinatha Acarya became very unhappy. He said to the Bhattacarya, "You consider yourself the knower of all Vedic scriptures.

TEXT 97

TEXT

bhagavata-bharata dui sastrera pradhana
sei dui-grantha-vakye nahi avadhana

SYNONYMS

bhagavata--Srimad-Bhagavatam; bharata--Mahabharata; dui--two; sastrera--of all Vedic scriptures; pradhana--the most prominent; sei--those; dui-grantha--of

the two scriptures; vakye--in the statements; nahi--there is not; avadhana--attention.

TRANSLATION

"Srimad-Bhagavatam and the Mahabharata are the two most important Vedic scriptures, but you have paid no attention to their statements.

TEXT 98

TEXT

sei dui kahe kalite saksat-avatara
tumi kaha,----kalite nahi visnura pracara

SYNONYMS

sei--those; dui--two; kahe--say; kalite--in this Age of Kali; saksat--direct; avatara--incarnation; tumi--you; kaha--say; kalite--in this Age of Kali; nahi--there is not; visnura--of Lord Visnu; pracara--manifestation.

TRANSLATION

"In Srimad-Bhagavatam and Mahabharata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Visnu.

TEXT 99

TEXT

kali-yuge lilavatara na kare bhagavan
ataeva 'tri-yuga' kari' kahi tara nama

SYNONYMS

kali-yuge--in this Age of Kali; lila-avatara--a pastime incarnation; na--not; kare--does; bhagavan--the Supreme Personality of Godhead; ataeva--therefore; tri-yuga--of the name Triyuga (manifested in three yugas); kari'--accepting; kahi--I say; tara nama--His holy name.

TRANSLATION

"In this Age of Kali there is no lila-avatara of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

PURPORT

A lila-avatara is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanatana Gosvami (Cc. Madhya 20.296-298), Sri Caitanya Mahaprabhu pointed out that one cannot count the number of lila-avataras:

lilavatara krsnera na yaya ganana
pradhana kariya kahi dig-darasana

"However," the Lord told Sanatana, "I shall explain the chief lila-avataras."

matsya, kurma, raghunatha, nrsimha, vamana
varahadi----lekha yanra na yaya ganana

Thus the Lord's incarnations were enumerated, including Matsya, the fish incarnation; Kurma, the tortoise; Lord Ramacandra; Nrsimhadeva; Vamanadeva; and Varaha, the boar incarnation. Thus there are innumerable lila-avataras, and all of these exhibit wonderful pastimes. Lord Varaha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kurma, became a pivot for the emulsification of the whole sea, and Lord Nrsimhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of lila-avataras.

In his book Laghu-bhagavatamrta, Srila Rupa Gosvami has enumerated the following twenty-five lila-avataras: Catuh-sana, Narada, Varaha, Matsya, Yajna, Nara-Narayana, Kapila, Dattatreya, Hayasirsa (Hayagriva), Hamsa, Prsnigarbha, Rsabha, Prthu, Nrsimha, Kurma, Dhanvantari, Mohini, Vamana, Parasurama, Raghavendra, Vyasa, Balarama, Krsna, Buddha and Kalki.

Sri Caitanya Mahaprabhu is not mentioned as a lila-avatara because He is an incarnation in disguise (channa-avatara). In this Age of Kali there are no lila-avataras, but there is an incarnation of the Lord manifested in the body of Sri Caitanya Mahaprabhu. This has been explained in Srimad-Bhagavatam.

TEXT 100

TEXT

pratiyuge karena krsna yuga-avatara
tarka-nistha hrdaya tomara nahika vicara

SYNONYMS

prati-yuge--in every age or millennium; karena--makes; krsna--Lord Krsna; yuga-avatara--incarnation for the age; tarka-nistha--hardened by argument; hrdaya--heart; tomara--your; nahika--there is not; vicara--consideration.

TRANSLATION

Gopinatha Acarya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatara. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

TEXT 101

TEXT

asan varnas trayo hy asya
grhnato 'nu-yugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

SYNONYMS

asan--there were; varnah--colors; trayah--three; hi--indeed; asya--of Him; grhnatah--accepting; anu-yugam--according to the age; tanuh--bodies; suklah--white; raktah--red; tatha--also; pitah--yellow; idanim--at the present moment; krsnatam--blackish; gatah--has accepted.

TRANSLATION

" 'In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvapara-yuga] He has accepted a blackish body.'

PURPORT

This verse from Srimad-Bhagavatam (10.8.13) was spoken by Garga Muni when he was performing the rituals at Lord Krsna's name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Sri Caitanya Mahaprabhu, whose bodily complexion was yellowish. This confirms that in the past Kali-yugas, the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different yugas (Satya, Treta, Dvapara and Kali). Accepting the color yellow (pita), as well as other characteristics, the Lord incarnated as Sri Caitanya Mahaprabhu. This is the verdict of all Vedic authorities.

TEXT 102

TEXT

iti dvapara urv-isa
stuvanti jagad-isvaram
nana-tantra-vidhanena
kalav api tatha srnu

SYNONYMS

iti--thus; dvapare--in Dvapara-yuga; uru-isa--O King; stuvanti--offer prayers; jagat-isvaram--unto the Supreme Personality of Godhead; nana--various; tantra--of the supplementary Vedic literature; vidhanena--by regulative principles; kalau--in the Age of Kali; api--certainly; tatha--so also; srnu--hear.

TRANSLATION

" 'In the Age of Kali, as well as in Dvapara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literature. Now please hear of this from me.

PURPORT

This is a quotation from Srimad-Bhagavatam (11.5.31).

TEXT 103

TEXT

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah

SYNONYMS

krsna-varnam--chanting the two syllables krs and na; tvisa--by complexion; akrsnam--not blackish; sa-anga--accompanied by personal expansions; upa-anga--devotees; astra--the weapon of chanting the Hare Krsna mantra; parsadam--and associates like Gadadhara, Svarupa Damodara, etc.; yajnaih--by sacrifice; sankirtana--congregational chanting of the Hare Krsna mantra; prayaih--chiefly consisting of; yajanti--worship; hi--indeed; su-medhasah--those who are intelligent.

TRANSLATION

" 'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Krsna maha-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Krsna. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Sri Nityananda Prabhu] and personal expansions [such as Gadadhara], as well as His devotees and associates [such as Svarupa Damodara].'

PURPORT

This verse from Srimad-Bhagavatam (11.5.32) is explained by Sri Jiva Gosvami in his Krama-sandarbha, as quoted by Srila Bhaktivinoda Thakura in regard to the explanation of Adi-lila, Third Chapter, verse 52.

TEXT 104

TEXT

suvarna-varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-parayanah

SYNONYMS

suvarna-varnah--whose complexion is like gold; hema-angah--having a body like molten gold; vara-angah--whose body is very beautifully constructed; candana-angadi--smeared with the pulp of sandalwood; sannyasa-krt--accepting the renounced order of life; samah--self-controlled; santah--peaceful; nistha--firmly fixed; santi--bringing peace by propagating the Hare Krsna maha-mantra; parayanah--always in the ecstatic mood of devotional service.

TRANSLATION

" 'The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyasa] and will be very self-controlled. He will be distinguished from Mayavadi sannyasis in that He will be fixed in devotional service and will spread the sankirtana movement.' "

PURPORT

Gopinatha Acarya quoted this verse from the Mahabharata's Visnu-sahasra-nama-stotra.

TEXT 105

TEXT

tomara age eta kathara nahi prayojana
usara-bhumite yena bijera ropana

SYNONYMS

tomara age--before you; eta--so many; kathara--of words; nahi--there is not; prayojana--necessity; usara-bhumite--in barren land; yena--like; bijera--of the seed; ropana--sowing.

TRANSLATION

Gopinatha Acarya then said, "There is no need to quote so much evidence from the sastras, for you are a very dry speculator. There is no need to sow seeds in barren land.

TEXT 106

TEXT

tomara upare tanra krpa yabe habe
e-saba siddhanta tabe tumiha kahibe

SYNONYMS

tomara upare--upon you; tanra--the Lord's; krpa--mercy; yabe--when; habe--there will be; e-saba--all these; siddhanta--conclusions; tabe--at that time; tumiha--you also; kahibe--will quote.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the sastras.

TEXT 107

TEXT

tomara ye sisya kahe kutarka, nana-vada
ihara ki dosa----ei mayara prasada

SYNONYMS

tomara--your; ye--which; sisya--disciples; kahe--say; ku-tarka--false arguments; nana-vada--jugglery of philosophy; ihara--their; ki--what; dosa--fault; ei--this; mayara--of illusion; prasada--benediction.

TRANSLATION

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Mayavada philosophy.

TEXT 108

TEXT

yac-chaktayo vadatam vadinam vai
vivada-samvada-bhuvo bhavanti
kurvanti caisam muhur atma-moham
tasmai namo 'nanta-gunaya bhumne

SYNONYMS

yat--whose; saktayah--potencies; vadatam--contending; vadinam--of the opposing disputants; vai--indeed; vivada--of opposition; samvada--of agreement; bhuvah--objects; bhavanti--become; kurvanti--do; ca--also; esam--of them; muhuh--always; atma-moham--illusion of the self; tasmai--unto Him; namah--obeisances; ananta--unlimited; gunaya--who has qualities; bhumne--the Supreme.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.'

PURPORT

This is a quotation from Srimad-Bhagavatam (6.4.31).

TEXT 109

TEXT

yuktam ca santi sarvatra
bhasante brahmana yatha
mayam madiyam udgrhya
vadatam kim nu durghatam

SYNONYMS

yuktam--quite befitting; ca--also; santi--are; sarvatra--everywhere; bhasante--speak; brahmanah--the learned; yatha--as much; mayam--illusion; madiyam--of Me; udgrhya--accepting; vadatam--of the speculators; kim--what; nu--certainly; durghatam--impossible.

TRANSLATION

" 'In almost all cases, whatever learned brahmanas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.' "

PURPORT

In this verse from Srimad-Bhagavatam (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kanada and similar brahmanas propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very

bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

TEXT 110

TEXT

tabe bhattacarya kahe, yaha gosanira sthane
amara name gana-sahita kara nimantrane

SYNONYMS

tabe--thereafter; bhattacarya--Sarvabhauma Bhattacarya; kahe--says; yaha--please go; gosanira sthane--to the place of Sri Caitanya Mahaprabhu; amara name--in my name; gana-sahita--with His associates; kara--make; nimantrane--invitation.

TRANSLATION

After hearing this from Gopinatha Acarya, Sarvabhauma Bhattacarya said, "First go to the place where Sri Caitanya Mahaprabhu is staying and invite Him here with His associates. Ask Him on my account.

TEXT 111

TEXT

prasada ani' tanre karaha age bhiksa
pascat asi' amare karaiha siksa

SYNONYMS

prasada ani'--bringing jagannatha-prasada; tanre--unto Him; karaha--make; age--first; bhiksa--acceptance; pascat--afterwards; asi'--coming here; amare--unto me; karaiha--cause; siksa--teaching.

TRANSLATION

"Take jagannatha-prasada and first give it to Caitanya Mahaprabhu and His associates. After that, come back here and teach me well."

TEXT 112

TEXT

acarya----bhagini-pati, syalaka----bhattacarya
ninda-stuti-hasye siksa kara'na acarya

SYNONYMS

acarya--Gopinatha Acarya; bhagini-pati--sister's husband; syalaka--wife's brother; bhattacarya--Sarvabhauma Bhattacarya; ninda--sometimes blaspheming; stuti--sometimes by praising; hasye--sometimes by laughing; siksa--instruction; kara'na--causes; acarya--Gopinatha Acarya.

TRANSLATION

Gopinatha Acarya was the brother-in-law of Sarvabhauma Bhattacarya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopinatha Acarya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

TEXT 113

TEXT

acaryera siddhante mukundera haila santosa
bhattacaryera vakya mane haila duhkha-rosa

SYNONYMS

acaryera--of Gopinatha Acarya; siddhante--with the conclusions; mukundera--of Mukunda Datta; haila--there was; santosa--satisfaction; bhattacaryera--of Sarvabhauma Bhattacarya; vakye--by the words; mane--in the mind; haila--there was; duhkha--unhappiness; rosa--and anger.

TRANSLATION

Srila Mukunda Datta felt very satisfied to hear the conclusive statements of Gopinatha Acarya, but he became very unhappy and angry to hear the statements put forward by Sarvabhauma Bhattacarya.

TEXT 114

TEXT

gosanira sthane acarya kaila agamana
bhattacaryera name tanre kaila nimantrana

SYNONYMS

gosanira sthane--to the place where Sri Caitanya Mahaprabhu was staying; acarya--Gopinatha Acarya; kaila--did; agamana--coming; bhattacaryera name--on behalf of Sarvabhauma Bhattacarya; tanre--unto Him; kaila--made; nimantrana--invitation.

TRANSLATION

According to the instructions of Sarvabhauma Bhattacarya, Gopinatha Acarya went to Sri Caitanya Mahaprabhu and invited Him on the Bhattacarya's behalf.

TEXT 115

TEXT

mukunda-sahita kahe bhattacaryera katha
bhattacaryera ninda kare, mane pana vyatha

SYNONYMS

mukunda-sahita--along with Mukunda; kahe--describes; bhattacaryera katha--all the words of Sarvabhauma Bhattacarya; bhattacaryera--of Sarvabhauma Bhattacarya; ninda--defamation; kare--does; mane--in the mind; pana--getting; vyatha--some pain.

TRANSLATION

The Bhattacarya's statements were discussed before Sri Caitanya Mahaprabhu. Gopinatha Acarya and Mukunda Datta disapproved of the Bhattacarya's statements because they caused mental pain.

TEXT 116

TEXT

suni mahaprabhu kahe aiche mat kaha
ama prati bhattacaryera haya anugraha

SYNONYMS

suni--hearing them; mahaprabhu--Caitanya Mahaprabhu; kahe--says; aiche--such; mat kaha--do not speak; ama prati--toward Me; bhattacaryera--of Sarvabhauma Bhattacarya; haya--there is; anugraha--mercy.

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu said, "Do not speak like that. Sarvabhauma Bhattacarya has shown great affection and mercy toward Me.

TEXT 117

TEXT

amara sannyasa-dharma cahena rakhite
vatsalye karuna karena, ki dosa ihate

SYNONYMS

amara--My; sannyasa-dharma--regulative principles of sannyasa; cahena--he wants; rakhite--to keep; vatsalye--out of paternal affection; karuna--mercy; karena--does; ki--what; dosa--fault; ihate--in this connection.

TRANSLATION

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyasi. What fault is there in this?"

TEXT 118

TEXT

ara dina mahaprabhu bhattacarya-sane
anande karila jagannatha darasane

SYNONYMS

ara dina--the next day; mahaprabhu--Sri Caitanya Mahaprabhu; bhattacarya-sane--along with Sarvabhauma Bhattacarya; anande--in great pleasure; karila--did; jagannatha--to Lord Jagannatha; darasane--visit.

TRANSLATION

The next morning, Sri Caitanya Mahaprabhu and Sarvabhauma Bhattacarya together visited the temple of Lord Jagannatha. Both of them were in a very pleasant mood.

TEXT 119

TEXT

bhattacarya-sange tanra mandire aila
prabhure asana diya apane vasila

SYNONYMS

bhattacarya-sange--along with Sarvabhauma Bhattacarya; tanra--His (Lord Jagannatha's); mandire--to the temple; aila--came; prabhure--unto Lord Sri Caitanya Mahaprabhu; asana--sitting place; diya--giving; apane--personally; vasila--sat down.

TRANSLATION

When they entered the temple, Sarvabhauma Bhattacarya offered Caitanya Mahaprabhu a seat, while he himself sat down on the floor out of due respect for a sannyasi.

TEXT 120

TEXT

vedanta padaite tabe arambha karila
sneha-bhakti kari' kichu prabhure kahila

SYNONYMS

vedanta--Vedanta philosophy; padaite--to instruct; tabe--then; arambha--beginning; karila--made; sneha--affection; bhakti--and devotion; kari'--showing; kichu--something; prabhure--unto the Lord; kahila--said.

TRANSLATION

He then began to instruct Lord Caitanya Mahaprabhu on Vedanta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

The Vedanta- or Brahma-sutra, written by Srila Vyasadeva, is a book studied by all advanced spiritual students, especially by the sannyasis of all religious communities (sampradayas). The sannyasis must read the Vedanta-sutra to establish their final conclusions concerning Vedic knowledge. Here, of course, the Vedanta mentioned is the commentary of Sankaracarya, known as Sariraka-bhasya. Sarvabhauma Bhattacarya intended to convert Caitanya Mahaprabhu, who was a Vaisnava sannyasi, into a Mayavadi sannyasi. He therefore made this arrangement to instruct Him in the Vedanta-sutra according to the Sariraka commentary of Sankaracarya. All the sannyasis of the Sankara-sampradaya enjoy seriously studying the Vedanta-sutra with the Sariraka-bhasya commentary. It is said, vedanta-vakyesu sada ramantah: "One should always enjoy the studies of the Vedanta-sutra."

TEXT 121

TEXT

vedanta-sravana,----ei sannyasira dharma
nirantara kara tumi vedanta sravana

SYNONYMS

vedanta-sravana--hearing of Vedanta philosophy; ei--this; sannyasira--of a person in the renounced order; dharma--factual occupation; nirantara--incessantly; kara--do; tumi--You; vedanta--of Vedanta philosophy; sravana--hearing.

TRANSLATION

The Bhattacarya said, "Hearing Vedanta philosophy is a sannyasi's main business. Therefore without hesitation You should study Vedanta philosophy, hearing it without cessation from a superior person."

TEXT 122

TEXT

prabhu kahe,----'more tumi kara anugraha
sei se kartavya, tumi yei more kaha'

SYNONYMS

prabhu kahe--the Lord replied; more--unto Me; tumi--you; kara--show; anugraha--mercy; sei se--that; kartavya--duty; tumi--you; yei--whatever; more--unto Me; kaha--say.

TRANSLATION

Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

TEXT 123

TEXT

sata dina paryanta aiche karena sravane
bhala-manda nahi kahe, vasi' matra sune

SYNONYMS

sata dina--seven days; paryanta--up to; aiche--in this way; karena--does; sravane--hearing; bhala--right; manda--wrong; nahi--not; kahe--says; vasi'--sitting; matra--only; sune--hears.

TRANSLATION

Thus for seven days continually, Sri Caitanya Mahaprabhu listened to the Vedanta philosophy expounded by Sarvabhauma Bhattacarya. However, Caitanya Mahaprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhattacarya.

TEXT 124

TEXT

astama-divase tanre puche sarvabhauma
sata dina kara tumi vedanta sravana

SYNONYMS

astama-divase--on the eighth day; tanre--unto Him; puche--inquires; sarvabhauma--Sarvabhauma Bhattacarya; sata dina--seven days; kara--do; tumi--You; vedanta--Vedanta philosophy; sravana--hearing.

TRANSLATION

On the eighth day, Sarvabhauma Bhattacarya said to Caitanya Mahaprabhu, "You have been listening to Vedanta philosophy from me continually for seven days.

TEXT 125

TEXT

bhala-manda nahi kaha, raha mauna dhari'
bujha, ki na bujha,----iha bujhite na pari

SYNONYMS

bhala-manda--right or wrong; nahi kaha--not speak; raha--keep; mauna--silence; dhari'--holding; bujha--understand; ki--or; na--not; bujha--understand; iha--this; bujhite--to understand; na--not; pari--I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedanta philosophy or not."

TEXT 126

TEXT

prabhu kahe----"murkha ami, nahi adhyayana
tomara ajnate matra kariye sravana

SYNONYMS

prabhu kahe--the Lord replied; murkha ami--I am a fool; nahi--there is not; adhyayana--study; tomara--your; ajnate--by the order; matra--only; kariye--I do; sravana--hearing.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "I am a fool, and consequently I do not study the Vedanta-sutra. I am just trying to hear it from you because you have ordered Me.

TEXT 127

TEXT

sannyasira dharma lagi' sravana matra kari
tumi yei artha kara, bujhite na pari"

SYNONYMS

sannyasira--of one in the renounced order of life; dharma--the occupation; lagi'--for the matter of; sravana--hearing; matra--only; kari--I do; tumi--you; yei--whatever; artha--meaning; kara--present; bujhite--to understand; na--not; pari--I am able.

TRANSLATION

"Only for the sake of executing the duties of the renounced order of sannyasa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

PURPORT

Sri Caitanya Mahaprabhu presented Himself as if He were a sannyasi in name only or, in other words, a number-one fool. Mayavadi sannyasis in India are very accustomed to declaring themselves jagad-gurus, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such sannyasis have sufficient education. Unfortunately, at the present moment there are many foolish sannyasis, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahaprabhu was having His discussion with the Chand Kazi, the Muslim magistrate of Navadvipa, He recited a verse from Vedic literature to the effect that the order of sannyasa is prohibited in this Age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept sannyasa. Sri Caitanya Mahaprabhu approved of a sannyasi's reading the Vedanta-sutra, or Brahma-sutra, but He did not approve the Sariraka commentary of Sankaracarya. Indeed, He said elsewhere, mayavadi-bhasya sunile haya sarva-nasa: "If one hears the Sariraka-bhasya of Sankaracarya, he is doomed." Thus a sannyasi, a transcendentalist, must read the Vedanta-sutra regularly, but he should not read the Sariraka-bhasya. This is the conclusion of Sri Caitanya Mahaprabhu. The real commentary on the Vedanta-sutra is Srimad-Bhagavatam. Artho 'yam brahma-sutranam: Srimad-Bhagavatam is the original commentary on the Vedanta-sutra written by the author himself, Srila Vyasadeva.

TEXT 128

TEXT

bhattacarya kahe,----na bujhi', hena jnana yara
bujhibara lagi' seha puche punarbara

SYNONYMS

bhattacarya kahe--Sarvabhauma Bhattacarya replied; na bujhi'--not understanding; hena--this; jnana--the knowledge; yara--of someone; bujhibara lagi'--just to understand; seha--he also; puche--inquires; punah-bara--again.

TRANSLATION

Sarvabhauma Bhattacarya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

TEXT 129

TEXT

tumi suni' suni' raha mauna matra dhari'
hrdaye ki ache tomara, bujhite na pari

SYNONYMS

tumi--You; suni'--hearing; suni'--hearing; raha--keep; mauna--silence; matra--only; dhari'--holding; hrdaye--in the heart; ki--what; ache--there is; tomara--Your; bujhite--to understand; na--not; pari--am able.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

TEXT 130

TEXT

prabhu kahe,----"sutrera artha bujhiye nirmala
tomara vyakhya suni' mana haya ta' vikala

SYNONYMS

prabhu kahe--the Lord replied; sutrera artha--the meaning of the sutras; bujhiye--I can understand; nirmala--very clearly; tomara--your; vyakhya--explanation; suni'--hearing; mana--mind; haya--becomes; ta'--indeed; vikala--disturbed.

TRANSLATION

Sri Caitanya Mahaprabhu then revealed His mind, saying, "I can understand the meaning of each sutra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the aphorismsof the Vedanta-sutra is as clear as sunshine. The Mayavadi philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Sankaracarya and his followers.

TEXT 131

TEXT

sutrera artha bhasya kahe prakasiya
tumi, bhasya kaha----sutrera artha acchadiya

SYNONYMS

sutrera artha--meanings of the sutras; bhasya--the purport; kahe--one speaks; prakasiya--clearly manifesting; tumi--you; bhasya kaha--make a comment; sutrera--of the sutras; artha--the meanings; acchadiya--covering.

TRANSLATION

"The meaning of the aphorisms in the Vedanta-sutra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sutras like a cloud.

PURPORT

Please refer to Adi-lila, Seventh Chapter, verses 106-146, for an explanation of this verse.

TEXT 132

TEXT

sutrera mukhya artha na karaha vyakhyana
kalpanarthe tumi taha kara acchadana

SYNONYMS

sutrera--of the sutras; mukhya--direct; artha--of meanings; na--not; karaha--you do; vyakhyana--explanation; kalpana-arthe--because of imaginative meaning; tumi--you; taha--of that; kara--do; acchadana--covering.

TRANSLATION

"You do not explain the direct meaning of the Brahma-sutras. Indeed, it appears that your business is to cover their real meaning."

PURPORT

This is typical of all Mayavadis or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Mayavadi atheists also interpret the Bhagavad-gita. In every verse of Srimad Bhagavad-gita it is clearly stated that Krsna is the Supreme Personality of Godhead. In every verse Vyasadeva says, sri-bhagavan uvaca, "the Supreme Personality of Godhead said," or "the Blessed Lord said." It is clearly stated that the Blessed Lord is the Supreme Person, but Mayavadi atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Sri Caitanya Mahaprabhu remarked that no one should hear the Mayavadi commentaries or purports to any Vedic literature.

TEXT 133

TEXT

upanisad-sabde yei mukhya artha haya
sei artha mukhya,----vyasa-sutre saba kaya

SYNONYMS

upanisad--of the Vedas; sabde--by the words; yei--whatever; mukhya--direct; artha--meaning; haya--is; sei--that; artha--meaning; mukhya--chief; vyasa-sutre--in the Vedanta-sutra; saba--all; kaya--describes.

TRANSLATION

Caitanya Mahaprabhu continued, "The Vedanta-sutra is the summary of all the Upanisads; therefore whatever direct meaning is there in the Upanisads is also recorded in the Vedanta-sutra, or Vyasa-sutra.

PURPORT

Srila Bhaktisiddhanta Sarasvati has explained the word upanisad in his Anubhasya. Please refer to Adi-lila, Second Chapter, fifth verse, and Adi-lila, Seventh Chapter, verses 106 and 108, for his explanation.

TEXT 134

TEXT

mukhyartha chadiya kara gaunartha kalpana
'abhidha'-vrtti chadi' kara sabdera laksana

SYNONYMS

mukhya-artha--direct meaning; chadiya--giving up; kara--you do; gauna-artha--indirect meaning; kalpana--imagining; abhidha-vrtti--the meaning that is understood immediately; chadi'--giving up; kara--you do; sabdera--of the words; laksana--interpretation.

TRANSLATION

"For each sutra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

TEXT 135

TEXT

pramanera madhye sruti pramana----pradhana
sruti ye mukhyartha kahe, sei se pramana

SYNONYMS

pramanera--of the evidences; madhye--in the midst; sruti--the Vedic version; pramana--evidence; pradhana--chief; sruti--the Vedic version; ye--whatever; mukhya-artha--chief meaning; kahe--says; sei se--that indeed; pramana--evidence.

TRANSLATION

"Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

PURPORT

Works that should be consulted are Srila Jiva Gosvami's Tattva-sandarbha (10-11), Srila Baladeva Vidyabhusana's commentary on that, and the following verses of the Brahma-sutra: sastra-yonitvat (1.1.3), tarkapratisthanat (2.1.11) and srutes tu sabda-mulatvat (2.1.27), as commented upon by Sri Ramanujacarya, Sri Madhvacarya, Sri Nimbarkacarya and Srila Baladeva Vidyabhusana. In his book

Sarva-samvadini, Srila Jiva Gosvami has noted that although there are ten kinds of evidence--direct perception, the Vedic version, historical reference, hypothesis, and so on--and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to commiting mistakes, to becoming illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In the Bhagavad-gita, at the very beginning it is stated:

dhrtarastra uvaca
dharma-ksetre kuru-ksetre
samaveta yuyutsavah
mamakah pandavas caiva
kim akurvata sanjaya

The statements of the Bhagavad-gita are themselves proof that there is a place of religious pilgrimage named Kuruksetra where the Pandavas and Kurus met to fight. After meeting there, what did they do? This was Dhrtarastra's inquiry to Sanjaya. Although these statements are very clear, atheists try to interpret different meanings of the words dharma-ksetra and kuru-ksetra. Therefore Srila Jiva Gosvami has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

TEXT 136

TEXT

jivera asthi-vistha dui----sankha-gomaya
sruti-vakye sei dui maha-pavitra haya

SYNONYMS

jivera--of the living entity; asthi--the bone; vistha--stool; dui--two; sankha--conchshell; go-maya--cow dung; sruti-vakye--in the words of the Vedic version; sei--that; dui--two; maha--greatly; pavitra--pure; haya--are.

TRANSLATION

Caitanya Mahaprabhu continued, "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the Vedas also enjoin that a conchshell, although the bone of an animal, and cow dung, although the stool of an animal, are very sanctified. Even though such statements appear contradictory, on the basis of the Vedic version we still accept the fact that conchshells and cow dung are pure and sanctified.

TEXT 137

TEXT

svatah-pramana veda satya yei kaya
'laksana' karile svatah-pramanya-hani haya

SYNONYMS

svatah-pramana--self-evidence; veda--Vedic literature; satya--truth; yei--whatever; kaya--say; laksana--interpretation; karile--by making; svatah-pramanya--self-evidential proof; hani--lost; haya--becomes.

TRANSLATION

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

PURPORT

Out of four main types of evidence--direct perception, hypothesis, historical reference and the Vedas--Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Srila Madhvacarya, commenting on the aphorism drsyate tu (Vedanta-sutra 2.1.6), quotes the Bhavisya Purana as follows:

rg-yajuh-samatharvas ca
bharatam pancaratrakam
mula-ramayanam caiva
veda ity eva sabditah

puranani ca yaniha
vaisnavani vido viduh
svatah-pramanyam etesam
natra kincid vicaryate

The Rg Veda, Yajur Veda, Sama Veda, Atharva Veda, Mahabharata, Pancaratra and original Ramayana are all considered Vedic literature. The Puranas (such as the Brahma-vaivarta Purana, Naradiya Purana, Visnu Purana and Bhagavata Purana) are especially meant for Vaisnavas and are also Vedic literature. As such, whatever is stated within the Puranas, Mahabharata and Ramayana is self-evident. There is no need for interpretation. The Bhagavad-gita is also within the Mahabharata; therefore all the statements of the Bhagavad-gita are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of the Vedic literature is lost.

TEXT 138

TEXT

vyasa-sutrera artha----yaiche suryera kirana
sva-kalpita bhasya-meghe kare acchadana

SYNONYMS

vyasa-sutrera--of the Vedanta-sutra, by Vyasadeva; artha--the meanings; yaiche--just as; suryera--of the sun; kirana--shining rays; sva-kalpita--imaginative; bhasya--of the commentary; meghe--by the cloud; kare--does; acchadana--covering.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "The Brahma-sutra, compiled by Srila Vyasadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

TEXT 139

TEXT

veda-purane kahe brahma-nirupana
sei brahma----brhad-vastu, isvara-laksana

SYNONYMS

veda-purane--in the Vedas and the Puranas; kahe--it is stated; brahma-nirupana--explaining the Supreme; sei brahma--that Supreme; brhat-vastu--the greatest; isvara-laksana--feature of the Supreme Personality.

TRANSLATION

"All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

PURPORT

The greatest of everything is Sri Krsna. Lord Krsna states in the Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: "By all the Vedas, I am to be known.") In Srimad-Bhagavatam it is said that the Absolute Truth is understood in three phases--namely, Brahman, Paramatma and Bhagavan, the Supreme Personality of Godhead (brahmeti paramatmeti bhagavan iti sabdyate). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

TEXT 140

TEXT

sarvaisvarya-paripurna svayam bhagavan
tanre nirakara kari' karaha vyakhyana

SYNONYMS

sarva-aisvarya-paripurna--full with all opulences; svayam--personally; bhagavan--the Supreme Personality of Godhead; tanre--Him; nirakara--impersonal; kari'--making; karaha--you make; vyakhyana--explanation.

TRANSLATION

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

PURPORT

Brahman means brhattva, the greatest of all. The greatest of all is Sri Krsna, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In the Bhagavad-gita, Arjuna accepted Krsna as param brahma param dhama. Although the living entities or material nature are sometimes described as Brahman, Param Brahma--the Supreme, the greatest of all Brahmans--is still Krsna, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

TEXT 141

TEXT

'nirvisesa' tanre kahe yei sruti-gana
'prakrta' nisedhi kare 'aprakrta' sthapana

SYNONYMS

nirvisesa--impersonal; tanre--Him; kahe--say; yei--whatever; sruti-gana--the Vedas; prakrta--mundane; nisedhi--forbidding; kare--does; aprakrta--transcendental; sthapana--confirmation.

TRANSLATION

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

PURPORT

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the Svetasvatara Upanisad (3.19):

apani-pado javano grahita
pasyaty acaksuh sa srnoty akarnah
sa vetti vedyam na ca tasyasti vetta
tam ahur agryam purusam mahantam

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no mundane hands or legs like ours. "He has no eyes, yet He sees." This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe and in every corner of the heart of every living entity. Thus the impersonal descriptions in the Vedas intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

TEXT 142

TEXT

ya ya srutir jalpati nirvisesam
sa sabhidhatte sa-visesam eva
vicara-yoge sati hanta tasam
prayo baliyah sa-visesam eva

SYNONYMS

ya ya--whatever; srutih--the Vedic hymns; jalpati--describe; nirvisesam--impersonal truth; sa--that; sa--that; abhidhatte--directly describes (like a dictionary meaning); sa-visesam--personality; eva--certainly; vicara-yoge--when accepted by intelligence; sati--being; hanta--alas; tasam--of all the Vedic mantras; prayah--mostly; baliyah--more powerful; sa-visesam--personal variety; eva--certainly.

TRANSLATION

Sri Caitanya Mahaprabhu continued, " 'Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features--impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.'

PURPORT

This is a quotation from the Sri Caitanya-candrodaya-nataka (6.67), by Kavi-karnapura.

TEXT 143

TEXT

brahma haite janme visva, brahmete jivaya
sei brahme punarapi haye yaya laya

SYNONYMS

brahma haite--from the Supreme Brahman; janme--emanates; visva--the whole cosmic manifestation; brahmete--in the Absolute Truth; jivaya--exists; sei--that; brahme--in the Absolute Truth; punarapi--again; haye--being; yaya--goes; laya--to annihilation.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

In the Taittiriya Upanisad (3.1) it is said, yato va imani bhutani jayante: "The entire material cosmic manifestation is born of the Supreme Brahman." Also, the Brahma-sutra begins with the verse janmady asya yatah: "The Absolute Truth is that from whom everything emanates." (Brahma-sutra 1.1.2) That Absolute Truth

is Krsna. In the Bhagavad-gita (10.8), Krsna says, aham sarvasya prabhavo mattah sarvam pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Therefore Krsna is the original Absolute Truth, the Supreme Personality of Godhead. Again, Krsna states in the Bhagavad-gita (9.4), maya tatam idam sarvam jagad avyakta-murtina: "By Me, in My unmanifested form, this entire universe is pervaded." And as confirmed in the Brahma-samhita (5.37), goloka eva nivasaty akhilatma-bhutah: "Although the Lord always stays in His abode, Goloka Vrndavana, He is still all-pervading." His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The Brahma-samhita (5.40) also states:

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam

"Due to the rays of the Lord's bodily effulgence, millions of universes are created, just as planets are created from the sun."

TEXT 144

TEXT

'apadana,' 'karana,' 'adhikarana'-karaka tina
bhagavanera savisese ei tina cihna

SYNONYMS

apadana--ablative; karana--instrumental; adhikarana--locative; karaka--cases; tina--three; bhagavanera--of the Supreme Personality of Godhead; sa-visesa--in the personality; ei--these; tina--three; cihna--symptoms.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are categorized in three cases--namely ablative, instrumental and locative."

PURPORT

Srila Bhaktivinoda Thakura states in his Amrta-pravaha-bhasya that according to the injunction of the Upanisads ("the Supreme Absolute Truth is He from whom everything emanates"), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases--ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Srila Bhaktisiddhanta Sarasvati quotes the Aitareya Upanisad (1.1.1):

atma va idam eka evagra asin nanyat kincana misat sa iksata lokan nu srja iti.

Similarly, in the Svetasvatara Upanisad (4.9) it is stated:

chandamsi yajnah kratavo vratani
bhutam bhavyam yac ca veda vadanti
yasman mayi srjate visvam etat
tasmims canyo mayaya sanniruddhah

And in the Taittiriya Upanisad (3.1):

yato va imani bhutani jayante, yena jatani jivanti, yat prayanty abhisamvisanti, tad vijijnasasva, tad brahma.

This was the answer given by father Varuna when questioned by his son Varuni Bhrgu about the Absolute Truth. In this mantra, the word yatah, the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (yena); and that Brahman into which the whole cosmic manifestation merges is in the locative case (yat or yasmin). It is stated in Srimad-Bhagavatam (1.5.20):

idam hi visvam bhagavan ivetaro
yato jagat-sthana-nirodha-sambhavah

"The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person."

TEXTS 145-146

TEXT

bhagavan bahu haite yabe kaila mana
prakrta-saktite tabe kaila vilokana

se kale nahi janme 'prakrta' mano-nayana
ataeva 'aprakrta' brahmera netra-mana

SYNONYMS

bhagavan--the Supreme Personality of Godhead; bahu--many; haite--to become; yabe--when; kaila--made; mana--His mind; prakrta--material; saktite--on the energy; tabe--at that time; kaila--did; vilokana--glancing; se kale--at that time; nahi--not; janme--in creation; prakrta--mundane; manah-nayana--mind and eyes; ataeva--therefore; aprakrta--transcendental; brahmera--of the Absolute Truth; netra-mana--eyes and mind.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed.

PURPORT

In the Chandogya Upanisad (6.2.3), it is said, tad aiksata bahu syam prajayeya. This verse confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord's mind, eyes and other senses are all transcendental.

TEXT 147

TEXT

brahma-sabde kahe purna svayam bhagavan
svayam bhagavan krsna,----sastrera pramana

SYNONYMS

brahma-sabde--by the word "Brahman"; kahe--it is said; purna--complete; svayam--personally; bhagavan--the Supreme Personality of Godhead; svayam--personally; bhagavan--the Supreme Personality of Godhead; krsna--Lord Krsna; sastrera pramana--the verdict of all Vedic literature.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Sri Krsna. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in the Bhagavad-gita (15.15), where the Lord says, vedais ca sarvair aham eva vedyah. The ultimate object in all Vedic literature is Krsna. Everyone is searching for Him. This is also confirmed elsewhere in the Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

When one has actually become wise through the study of Vedic literature, he surrenders unto Vasudeva, Bhagavan Sri Krsna. This is also confirmed in Srimad-Bhagavatam (1.2.7-8):

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

Understanding Vasudeva is real knowledge. By engaging in the devotional service of Vasudeva, Krsna, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (srama eva hi kevalam) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Krsna. A person may think that there is no direct statement about Krsna in the Upanisads, but the fact is that the Vedic mantras

cannot be understood by people with mundane senses. As stated in the Padma Purana, atah-sri krsna namadi na bhaved grahyam indriyaih: a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Sri Krsna. The Puranas are therefore meant to explain and supplement Vedic knowledge. The great sages present the Puranas in order to make the Vedic mantras understandable for common men (stri-sudra-dvija-bandhunam). Considering that women, sudras and dvija-bandhus (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Srila Vyasadeva compiled the Mahabharata. Actually, the Supreme Personality of Godhead is vedesu durlabham (untraceable in the Vedas), but when the Vedas are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Sri Krsna.

The Brahma-sutra (1.1.3) confirms this fact also: sastra-yonitvat. Commenting upon this Brahma-sutra aphorism (sastra-yonitvat), Sri Madhvacarya says: "The Rg Veda, Yajur Veda, Sama Veda, Atharva Veda, Mahabharata, Pancaratra and the original Valmiki Ramayana are all works of Vedic literature. Any literary work following the conclusive statements of these Vedic scripttures is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading."

Therefore when reading Vedic literature, we must take the path traversed by great acaryas: maha-jano yena gatah sa panthah. Unless one follows the path traversed by great acaryas, he cannot understand the real purport of the Vedas.

TEXT 148

TEXT

vedera nigudha artha bujhana na haya
purana-vakye sei artha karaya niscaya

SYNONYMS

vedera--of the Vedic literature; nigudha--confidential; artha--meaning; bujhana--understanding; na--not; haya--is; purana-vakye--by the words of the Puranas; sei--that; artha--meaning; karaya--makes; niscaya--certain.

TRANSLATION

"The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Puranas.

TEXT 149

TEXT

aho bhagyam aho bhagyam
nanda-gopa-vrajaukasam
yan-mitram paramanandam
purnam brahma sanatanam

SYNONYMS

aho--what great; bhagyam--fortune; aho--what great; bhagyam--fortune; nanda--of Maharaja Nanda; gopa--of other cowherd men; vraja-okasam--of the inhabitants of Vrajabhumi; yat--of whom; mitram--friend; parama-anandam--the supreme bliss; purnam--complete; brahma--the Absolute Truth; sanatanam--eternal.

TRANSLATION

" 'How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

PURPORT

This quotation from Srimad-Bhagavatam (10.14.32) is spoken by Lord Brahma.

TEXT 150

TEXT

'apani-pada'-sruti varje 'prakrta' pani-carana
punah kahe, sighra cale, kare sarva grahana

SYNONYMS

apani-pada-sruti--the sruti-mantra beginning apani-padah; varje--rejects; prakrta--material; pani-carana--hands and legs; punah--again; kahe--says; sighra cale--walks very fast; kare--does; sarva--of everything; grahana--accepting.

TRANSLATION

"The Vedic 'apani-pada' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

TEXT 151

TEXT

ataeva sruti kahe, brahma----savisesa
'mukhya' chadi' 'laksana'te mane nirvisesa

SYNONYMS

ataeva--therefore; sruti--Vedic mantras; kahe--say; brahma--the Absolute Truth; sa-visesa--personal; mukhya--direct meaning; chadi'--giving up; laksana'te--by interpretation; mane--accept; nirvisesa--impersonal.

TRANSLATION

"All these mantras confirm that the Absolute Truth is personal, but the Mayavadis, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

As mentioned above, the Svetasvatara Upanisad (3.19) states:

apani-pado javano grahita
pasyaty acaksuh sa srnoty akarnah
sa vetti vedyam na ca tasyasti vetta
tam ahur agryam purusam mahantam

This Vedic mantra clearly states, purusam mahantam. The word purusa means "person." That person is confirmed in the Bhagavad-gita by Arjuna when he

addresses Krsna, purusam sasvatam: "You are the original person." (Bg. 10.12) This purusam mahantam is Sri Krsna. His hands and legs are not mundane, but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (avajananti mam mudha manusim tanum asritam). One who has no Vedic knowledge, who has not studied the Vedas from a bona fide spiritual master, does not know Krsna. Therefore he is a mudha. Such fools take Krsna to be an ordinary person (param bhavam ajanantah). They do not actually know what Krsna is. Manusyanam sahasresu kascid yatati siddhaye. It is not possible to understand Krsna simply by studying the Vedas perfectly. One must have the mercy of a devotee (yat-padam). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna confirms this in the Bhagavad-gita (10.14): "My Lord, it is very difficult to understand Your personality." The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore the Bhagavad-gita (4.34) contains another injunction:

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.

TEXT 152

TEXT

sad-aisvarya-purnananda-vigraha yanhara
hena-bhagavane tumi kaha nirakara ?

SYNONYMS

sat-aisvarya-purna--with six opulences in full; ananda--blissful; vigraha--form; yanhara--whose; hena-bhagavane--unto that Supreme Personality of Godhead; tumi--you; kaha--said; nirakara--without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic mantras, the Mayavadi philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal personal form full of all opulence. The Mayavadi philosophers try to interpret the Absolute Truth as being without potency. However, in the Svetasvatara Upanisad (6.8) it is clearly said, parasya saktir vividhaiva sruyate: "The Absolute Truth has multipotencies."

TEXT 153

TEXT

svabhavika tina sakti yei brahme haya

'nihsaktika' kari' tanre karaha niscaya?

SYNONYMS

svabhavika--by nature; tina--three; sakti--potencies; yei--which; brahme--in the Absolute Truth; haya--there are; nihsaktika--without potency; kari'--making; tanre--Him; karaha--you do; niscaya--proof.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?

PURPORT

Sri Caitanya Mahaprabhu now quotes four verses from the Visnu Purana (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.

TEXT 154

TEXT

visnu-saktih para prokta
ksetra-jnakhya tatha para
avidya-karma-samjnanya
trtiya saktir isyate

SYNONYMS

visnu-saktih--the internal potency of Lord Visnu, the Supreme Personality of Godhead; para--spiritual; prokta--said; ksetra-jna--the living entities; akhya--known as; tatha--also; para--spiritual; avidya--nescience, or godlessness; karma--and fruitive activities; samjna--known as; anya--another; trtiya--third; saktih--potency; isyate--is accepted as.

TRANSLATION

" 'The internal potency of the Supreme Lord, Visnu, is spiritual, as verified by the sastras. There is another spiritual potency, known as ksetra-jna, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

PURPORT

In the Bhagavad-gita, in Sri Krsna's discourse on the ksetra and the ksetra-jna, it is clearly stated that the ksetra-jna is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called avidya, or nescience. The avidya-sakti, the avidya potency of the material world, provokes fruitive activity. Although this avidya-sakti (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

TEXT 155

TEXT

yaya ksetra-jna-saktih sa
vestita nrpa sarva-ga
samsara-tapan akhilan
avapnoty atra santatan

SYNONYMS

yaya--by which; ksetra-jna-saktih--the living entities, known as the ksetra-jna potency; sa--that potency; vestita--covered; nrpa--O King; sarva-ga--capable of going anywhere in the spiritual or material worlds; samsara-tapan--miseries due to the cycle of repeated birth and death; akhilan--all kinds of; avapnoti--obtains; atra--in this material world; santatan--arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the ksetra-jna-sakti is the living entity. Although he has the facility to live in either the material or the spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidya [nescience] potency, which covers his constitutional position.

TEXT 156

TEXT

taya tirohitatvac ca
saktih ksetra-jna-samjnita
sarva-bhutesu bhu-pala
taratamyena vartate

SYNONYMS

taya--by her; tirohitatvatha--from being freed from the influence; ca--also; saktih--the potency; ksetra-jna--ksetra-jna; samjnita--known by the name; sarva-bhutesu--in different types of bodies; bhu-pala--O King; taratamyena--in different degrees; vartate--exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.'

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories--including aquatics, trees, plants, insects, birds and so forth--spiritual consciousness is almost nonexistent. In the mediocre category--the human form of life--spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Krsna consciousness.

TEXT 157

TEXT

hladini sandhini samvit
tvayy eka sarva-samsraye
hlada-tapa-kari misra
tvayi no guna-varjite

SYNONYMS

hladini--the pleasure potency; sandhini--the eternity potency; samvit--the knowledge potency; tvayi--in You; eka--one spiritual (cit) potency; sarva-samsraye--the shelter of everything; hlada--pleasure; tapa-kari--causing displeasure; misra--mixed; tvayi--in You; na u--not; guna-varjite--devoid of all material qualities.

TRANSLATION

" 'The Supreme Personality of Godhead is sac-cid-ananda-vigraha. This means that He originally has three potencies--the pleasure potency, the potency of eternality and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

TEXT 158

TEXT

sac-cid-ananda-maya haya isvara-svarupa
tina amse cic-chakti haya tina rupa

SYNONYMS

sat-cit-ananda-maya--full of eternity, knowledge and bliss; haya--is; isvara--of the Supreme Lord; svarupa--the transcendental form; tina amse--in three parts; cit-sakti--the spiritual potency; haya--becomes; tina--three; rupa--forms.

TRANSLATION

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ananda] assumes three different forms.

PURPORT

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationships among them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the sastras we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (visnu-saktih para

prokta), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

TEXT 159

TEXT

anandamse 'hladini,' sad-amse 'sandhini'
cid-amse 'samvit', yare jnana kari mani

SYNONYMS

ananda-amse--in the part of bliss; hladini--the pleasure potency; sat-amse--in the part of eternity; sandhini--the sandhini potency; cit-amse--in the part of knowledge; samvit--the samvit potency; yare--which; jnana--as knowledge; kari mani--we accept.

TRANSLATION

"The three portions of the spiritual potency are called hladini [the bliss portion], sandhini [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the samvit potency of the Supreme Lord.

TEXT 160

TEXT

antaranga----cic-chakti, tatastha----jiva-sakti
bahiranga----maya,----tine kare prema-bhakti

SYNONYMS

antaranga--the internal potency; cit-sakti--the spiritual potency; tatastha--the marginal potency; jiva-sakti--the living entities; bahiranga--the external potency; maya--the illusory energy; tine--all three of them; kare--do; prema-bhakti--devotional service in love.

TRANSLATION

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases--internal, marginal and external. These are all engaged in His devotional service in love.

PURPORT

The spiritual potency of the Lord is manifested in three phases--the internal, or spiritual, potency, the marginal potency, which is the living entities, and the external potency, known as maya-sakti. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, maya, which acts as a

cover obscuring one's spiritual identity. When freed, the living entity awakens to Krsna consciousness and engages in devotional service with love and affection.

TEXT 161

TEXT

sad-vidha aisvarya----prabhura cic-chakti-vilasa
hena sakti nahi mana,----parama sahasa

SYNONYMS

sat-vidha--six kinds; aisvarya--of opulences; prabhura--of the Lord; cit-sakti-vilasa--enjoyment in the spiritual potency; hena sakti--such sublime potencies; nahi--not; mana--you accept; parama sahasa--great impudence.

TRANSLATION

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

TEXT 162

TEXT

'mayadhisa' 'maya-vasa'----isvare-jive bheda
hena-jive isvara-saha kaha ta' abheda

SYNONYMS

maya-adhisa--the Lord of energy; maya-vasa--subjected to the influence of maya; isvare--in the Supreme Personality of Godhead; jive--in the living entities; bheda--the difference; hena-jive--such living entities; isvara-saha--with the Supreme Personality of Godhead; kaha--you say; ta'--indeed; abheda--one and the same.

TRANSLATION

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies. According to the Mundaka Upanisad (3.1.1-2):

dva suparna sayuja sakhaya
samanam vrksam parisasvajate

tayor anyah pippalam svadv atty
anasnann anyo 'bhicakasiti

samane vrkse puruso nimagno
'nisaya socati muhyamanah
justam yada pasyaty anyam isam
asya mahimanam eti vita-sokah

The Mundaka Upanisad completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity's desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramatma. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of maya. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in the Bhagavad-gita (18.54), where the Lord says, brahma-bhutah prasannatma na socati na kanksati: "One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything." Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between mayadhisa and maya-vasa.

TEXT 163

TEXT

gita-sastre jiva-rupa 'sakti' kari' mane
hena jive 'bheda' kara isvarera sane

SYNONYMS

gita-sastre--in the Bhagavad-gita; jiva-rupa--the identity of the living entity; sakti--potency; kari'--making; mane--accepts; hena--such; jive--living entity; bheda--different; kara--you make; isvarera--the Supreme Personality of Godhead; sane--with.

TRANSLATION

"In the Bhagavad-gita the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The Brahma-sutra states that according to the principle of sakti-saktimatayor abhedah, the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Sri Caitanya Mahaprabhu's philosophy (acintya-bhedabheda-tattva), the living entity and the Supreme Lord are accepted as one and different at the same time.

TEXT 164

TEXT

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

SYNONYMS

bhumih--earth; apah--water; analah--fire; vayuh--air; kham--ether; manah--mind; buddhih--intelligence; eva--certainly; ca--and; ahankarah--false ego; iti--thus; iyam--this; me--My; bhinna--separated; prakrtih--energy; astadha--eightfold.

TRANSLATION

" 'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

TEXT 165

TEXT

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

SYNONYMS

apara--inferior; iyam--this; itah--from this; tu--but; anyam--another; prakrtim--nature; viddhi--know; me--My; param--transcendental; jiva-bhutam--existing as the living entities; maha-baho--O mighty-armed one; yaya--by which; idam--this; dharyate--is sustained; jagat--material world.

TRANSLATION

" 'Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

PURPORT

Verses 164 and 165 are quotations from the Bhagavad-gita (7.4-5).

TEXT 166

TEXT

isvarera sri-vigraha sac-cid-anandakara
se-vigrahe kaha sattva-gunera vikara

SYNONYMS

isvarera--of the Supreme Personality of Godhead; sri-vigraha--the form; sat-cit-ananda-akara--complete in eternity, cognizance and bliss; se-vigrahe--about that form of the Lord; kaha--you say; sattva-gunera--of the quality of material goodness; vikara--transformation.

TRANSLATION

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

TEXT 167

TEXT

sri-vigraha ye na mane, sei ta' pasandi
adrsya asprsya, sei haya yama-dandi

SYNONYMS

sri-vigraha--the form of the Lord; ye--anyone who; na--not; mane--accepts; sei--he; ta'--indeed; pasandi--agnostic; adrsya--not to be seen; asprsya--untouchable; sei--he; haya--is; yama-dandi--subject to be punished by Yamaraja.

TRANSLATION

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamaraja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that "material" refers to the forms within our experience and that "spiritual" refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Mayavadis) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with bhakti, they are immediately condemned. Lord Sri Krsna confirms this in the Bhagavad-gita (7.15), where He says, na mam duskrtino mudhah prapadyante naradhamah. Bereft of real knowledge due to agnosticism, the Mayavadi philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamaraja, the superintendent demigod who judges the activities of sinful men. The Mayavadi agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamaraja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamaraja.

TEXT 168

TEXT

veda na maniya bauddha haya ta' nastika
vedasraya nastikya-vada bauddhake adhika

SYNONYMS

veda--the Vedic literature; na--not; maniya--accepting; bauddha--the Buddhists; haya--are; ta'--indeed; nastika--agnostics; veda-asraya--taking shelter of Vedic civilization; nastikya-vada--agnosticism; bauddhake--even Buddhists; adhika--surpassing.

TRANSLATION

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Mayavada philosophy are certainly more dangerous than the Buddhists.

PURPORT

Although the Buddhists are directly opposed to Vaisnava philosophy, it can easily be understood that the Sankarites are more dangerous because they accept the authority of the Vedas yet act contrary to Vedic instruction. Vedasraya nastikya-vada means "agnosticism under the shelter of Vedic culture" and refers to the monistic philosophy of the Mayavadis. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the Vedas. His nirvana philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Mayavadi philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Narayana, or God. However, God's position is completely different from their concoction. Such Mayavadi philosophers consider themselves above the influence of karma-kanda (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Mayavadi philosophers is not very easily understandable. Of course, Mayavadi philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to Srimad-Bhagavatam (10.2.32):

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

The intelligence of the Mayavadis is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal brahmajyoti. Consequently, they fall down again into this material world.

The Mayavadis' conception of spiritual existence is almost identical to the negation of material existence. The Mayavadis believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, sac-cid-ananda-vigraha. The Mayavadi philosophers consider Deity worship in devotional service to be pratibimba-vada, or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Mayavadi philosophers. Although the term "Bhagavan" is explicitly described in Srimad-Bhagavatam, they cannot understand it. Brahmeti paramatmeti bhagavan iti sabdyate: "The Absolute Truth is called

Brahman, Paramatma and Bhagavan." (Bhag. 1.2.11) The Mayavadis try to understand Brahman only, or, at the most, Paramatma. However, they are unable to understand Bhagavan. Therefore the Supreme Personality of Godhead, Krsna, says: mayayapahrta-jnanah. Because of the Mayavadi philosophers' temperament, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge--jnana, jneya and jnata. As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Mayavada philosophy combines these three categories; therefore the Mayavadis cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Sri Caitanya Mahaprabhu considers the Mayavadi philosophers more dangerous than the Buddhists.

TEXT 169

TEXT

jivera nistara lagi' sutra kaila vyasa
mayavadi-bhasya sunile haya sarva-nasa

SYNONYMS

jivera--of the living entities; nistara--deliverance; lagi'--for the matter of; sutra--the Vedanta-sutra; kaila--made; vyasa--Srila Vyasadeva; mayavadi--of the impersonalists; bhasya--commentary; sunile--if hearing; haya--becomes; sarva-nasa--all destruction.

TRANSLATION

"Srila Vyasadeva presented Vedanta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Sankaracarya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in the Vedanta-sutra, but the Mayavadi philosophers, the Sankarites, prepared a commentary known as Sariraka-bhasya, in which the transcendental form of the Lord is denied. The Mayavadi philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the Vedanta-sutra are completely opposed to the principle of devotional service. Caitanya Mahaprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Sankarite Sariraka-bhasya, he will certainly be bereft of all real knowledge.

The ambitious Mayavadi philosophers desire to merge into the existence of the Lord, and this may be accepted as sayujya-mukti. However, this form of mukti means denying one's individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of bhakti-yoga. Bhakti-yoga offers immortality to the individual conditioned soul. If one follows the Mayavadi philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

TEXT 170

TEXT

'parinama-vada'----vyasa-sutrera sammata
acintya-sakti isvara jagad-rupe parinata

SYNONYMS

parinama-vada--the theory of transformation; vyasa-sutrera--of the Vedanta-sutra; sammata--purpose; acintya-sakti--inconceivable power; isvara--the Supreme Personality of Godhead; jagat-rupe--in the form of the cosmic manifestation; parinata--transformed.

TRANSLATION

"The Vedanta-sutra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

For a further explanation of parinama-vada, refer to Adi-lila, Seventh Chapter, verses 121-133.

TEXT 171

TEXT

mani yaiche avikrte prasabe hema-bhara
jagad-rupa haya isvara, tabu avikara

SYNONYMS

mani--the touchstone; yaiche--just as; avikrte--without being transformed; prasabe--produces; hema-bhara--volumes of gold; jagat-rupa--the cosmic manifestation; haya--becomes; isvara--the Supreme Personality of Godhead; tabu--still; avikara--unchanged.

TRANSLATION

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

PURPORT

According to the commentary of Srila Bhaktisiddhanta Sarasvati Thakura, the purpose of the janmady asya verse in the Vedanta-sutra is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers, and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the

inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Mayavadis, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Mayavadi philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (vivarta-vada). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the sastras we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original sac-cid-ananda form after creating the cosmic world. As confirmed in the Bhagavad-gita (9.10), He acts only through His different energies. Mayadhyaksena prakrtih: Krsna directs the material energy, and that potency works in this material world. This is also confirmed in the Brahma-samhita (5.44):

srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purusam tam aham bhajami

The durga-sakti (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the durga-sakti. Krsna's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

TEXT 172

TEXT

vyasa----bhranta bali' sei sutre dosa diya
'vivarta-vada' sthapiyache kalpana kariya

SYNONYMS

vyasa--Srila Vyasadeva; bhranta--mistaken; bali'--saying; sei--that; sutre--in the Vedanta-sutra; dosa--fault; diya--accusing; vivarta-vada--the theory of illusion; sthapiyache--has established; kalpana--imagination; kariya--doing.

TRANSLATION

"Sankaracarya's theory states that the Absolute Truth is transformed. By accepting this theory, the Mayavadi philosophers denigrate Srila Vyasadeva by accusing him of error. They thus find fault in the Vedanta-sutra and interpret it to try to establish the theory of illusion.

PURPORT

The first verse of the Brahma-sutra is athato brahma-jijnasa: "We must now inquire into the Absolute Truth." The second verse immediately answers, janmady asya yatah: "The Absolute Truth is the original source of everything." Janmady asya yatah does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in the Bhagavad-gita (10.8), where Krsna says, mattah sarvam pravartate: "From Me, everything emanates.") This is also confirmed in the Taittiriya Upanisad (3.1.1): yato va imani bhutani jayante. "The Supreme Absolute Truth is that from which everything is born." Similarly, in the Mundaka Upanisad (1.1.7) it is stated, yathorna-nabhih srjate grhnate ca: "[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself." All of these sutras indicate the transformation of the Lord's energy. It is not that the Lord undergoes direct transformation, which is called parinama-vada. However, being very anxious to protect Srila Vyasadeva from criticism, Sankaracarya became a pseudo gentleman and put forward his theory of illusion (vivarta-vada). Sankaracarya concocted this meaning of parinama-vada, and by word jugglery he endeavored very hard to establish parinama-vada as vivarta-vada.

TEXT 173

TEXT

jivera dehe atma-buddhi----sei mithya haya
jagat ye mithya nahe, nasvara-matra haya

SYNONYMS

jivera--of the living entities; dehe--in the body; atma-buddhi--considering as the self; sei--that; mithya--untruth; haya--is; jagat--the cosmic manifestation; ye--that; mithya--untruth; nahe--not; nasvara-matra--only temporary; haya--is.

TRANSLATION

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

PURPORT

The living entity is the eternal servant of Krsna. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal: he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Krsna in the Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca

ahankara itiyam me
bhinna prakrtir astadha

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Mayavadi philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are prakrti (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

TEXT 174

TEXT

'pranava' ye maha-vakya----isvarera murti
pranava haite sarva-veda, jagat-utpatti

SYNONYMS

pranava--omkara; ye--that which; maha-vakya--transcendental vibration; isvarera--of the Supreme Personality of Godhead; murti--the form; pranava--omkara; haite--from; sarva-veda--all Vedic literature; jagat--of the material world; utpatti--production.

TRANSLATION

"The transcendental vibration omkara is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

Omkara is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (maha-vakya), by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (omkara), he can realize his constitutional identity and engage in devotional service even though in conditional life.

TEXT 175

TEXT

'tat tvam asi'----jiva-hetu pradesika vakya
pranava na mani' tare kahe maha-vakya

SYNONYMS

tat tvam asi--you are the same; jiva-hetu--for the enlightenment of the conditioned soul; pradesika--subsidiary; vakya--vibration; pranava--the omkara incarnation; na--not; mani'--accepting; tare--that; kahe--says; maha-vakya--transcendental vibration.

TRANSLATION

"The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is omkara. Not caring for omkara, Sankaracarya has stressed the vibration tat tvam asi."

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept pranava, the transcendental sound incarnation of the holy name of the Lord, as the chief principle in Vedic literature. By word jugglery, Sankaracarya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. Tat tvam asi is a warning to the living entity not to mistake the body for the self. Therefore tat tvam asi is especially meant for the conditioned soul. The chanting of omkara or the Hare Krsna mantra is meant for the liberated soul. Srila Rupa Gosvami has said, ayi mukta-kulair upasyamanam (Namastaka 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Pariksit Maharaja says, nivrtta-tarsair upagiyamanat (Bhag. 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (anyabhilasita-sunyam jnana-karmady-anavrtam). Sankaracarya has indirectly minimized the value of the principal Vedic mantra (omkara) by accepting a subordinate vibration (tat tvam asi) as the most important Vedic mantra.

TEXT 176

TEXT

ei-mate kalpita bhasye sata dosa dila
bhattacarya purva-paksa apara karila

SYNONYMS

ei-mate--in this way; kalpita--imagined; bhasye--in the commentary; sata--hundreds; dosa--of faults; dila--gave; bhattacarya--Sarvabhauma Bhattacarya; purva-paksa--opposing elements; apara--unlimitedly; karila--manifested.

TRANSLATION

Thus Sri Caitanya Mahaprabhu criticized Sankaracarya's Sariraka-bhasya as imaginary, and He pointed out hundreds of faults in it. To defend Sankaracarya, however, Sarvabhauma Bhattacarya presented unlimited opposition.

TEXT 177

TEXT

vitanda, chala, nigrahadi aneka uthaila
saba khandi' prabhu nija-mata se sthapila

SYNONYMS

vitanda--counterarguments; chala--imaginary interpretations; nigraha-adi--repulses to the opposite party; aneka--various; uthaila--raised; saba--all; khandi'--refuting; prabhu--Sri Caitanya Mahaprabhu; nija-mata--His own conviction; se--that; sthapila--established.

TRANSLATION

The Bhattacarya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Sri Caitanya Mahaprabhu refuted all these arguments and established His own conviction.

PURPORT

The word vitanda indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in chala. The word nigraha also means always trying to refute the arguments of the other party.

TEXT 178

TEXT

bhagavan----'sambandha', bhakti----'abhidheya' haya
prema----'prayojana', vede tina-vastu kaya

SYNONYMS

bhagavan--the Supreme Personality of Godhead; sambandha--relationship; bhakti--devotional service; abhidheya--transcendental activities; haya--is; prema--love of Godhead; prayojana--the ultimate goal of life; vede--the Vedas; tina-vastu--three subject matters; kaya--describe.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

PURPORT

The Bhagavad-gita (15.15) also confirms this statement: vedais ca sarvair aham eva vedyah. The actual purpose in reading the Vedas is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, man-mana bhava mad-bhakto mad-yaji mam namaskuru (Bg. 9.34). Therefore, after studying the Vedas, one must then execute devotional service by thinking always of the Supreme Lord (man-mana), becoming His devotee, worshiping Him and always offering Him obeisances. This is called visnu-aradhana, and it is the supreme occupational duty of all human beings. It is properly discharged in the varnasrama-dharma system, which divides society into brahmacarya, grhastha, vanaprastha, sannyasa, and brahmana, ksatriya, vaisya and sudra. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Sri Caitanya Mahaprabhu advises that we not worry about the Vedic system of varnasrama-dharma. Rather, we should take directly to the chanting of the Hare Krsna mantra and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Sri Caitanya Mahaprabhu, and this is the purpose for studying the Vedas.

TEXT 179

TEXT

ara ye ye-kichu kahe, sakala-i kalpana
svatah-pramana veda-vakye kalpena laksana

SYNONYMS

ara--except this; ye ye--whatever; kichu--something; kahe--says; sakala-i--all; kalpana--imagination; svatah-pramana--self-evident; veda-vakye--in the Vedic version; kalpena--he imagines; laksana--an interpretation.

TRANSLATION

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord's representative, the spiritual master: yasya deve para bhaktir yatha deve tatha gurau. When the devotee executes devotional service properly, he attains the highest perfection of life--love of Godhead: sa vai pumsam paro dharmo yato bhaktir adhoksaje. The ultimate goal of understanding the Vedas is to be elevated to the platform of rendering loving service to the Lord. The Mayavadi philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic scriptures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

TEXT 180

TEXT

acaryera dosa nahi, isvara-ajna haila
ataeva kalpana kari' nastika-sastra kaila

SYNONYMS

acaryera--of Sankaracarya; dosa--fault; nahi--there is not; isvara-ajna--the order of the Supreme Personality of Godhead; haila--there was; ataeva--therefore; kalpana--imagination; kari'--making; nastika--atheistic; sastra--scriptures; kaila--prepared.

TRANSLATION

"Actually there is no fault on the part of Sankaracarya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic scripture that is full of atheism.

TEXT 181

TEXT

svagamaih kalpitais tvam ca
janan mad-vimukhan kuru
mam ca gopaya yena syat
srstir esottarottara

SYNONYMS

sva-agamaih--with your own theses; kalpitaih--imagined; tvam--you; ca--also; janan--the people in general; mat-vimukhan--averse to Me and addicted to fruitive activities and speculative knowledge; kuru--make; mam--Me, the Supreme Personality of Godhead; ca--and; gopaya--just cover; yena--by which; syat--there may be; srstih--material advancement; esa--this; uttara-uttara--more and more.

TRANSLATION

" '[Addressing Lord Siva, the Supreme Personality of Godhead said,] Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

PURPORT

This is a quotation from the Padma Purana, Uttara-khanda (62.31).

TEXT 182

TEXT

mayavadam asac-chastram
pracchannam bauddham ucyate
mayaiva vihitam devi
kalau brahmana-murtina

SYNONYMS

mayavadam--the philosophy of Mayavada; asat-sastram--false scriptures; pracchannam--covered; bauddham--Buddhism; ucyate--it is said; maya--by me; eva--only; vihitam--taught; devi--O goddess of the material world; kalau--in the Age of Kali; brahmana-murtina--having the body of a brahmana.

TRANSLATION

"[Lord Siva informed the Goddess Durga, the superintendent of the material world,] 'In the Age of Kali I take the form of a brahmana and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.' "

PURPORT

The word brahmana-murtina in this verse refers to the founder of Mayavada philosophy, Sankaracarya, who was born in the Malabara district of southern India. Mayavada philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Mayavadis cite false scriptures, which make people

bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the Padma Purana, Uttara-khanda (25.7).

TEXT 183

TEXT

suni' bhattacarya haila parama vismita
mukhe na nihsare vani, ha-ila stambhita

SYNONYMS

suni'--hearing; bhattacarya--Sarvabhauma Bhattacarya; haila--became; parama--very much; vismita--astonished; mukhe--in the mouth; na--not; nihsare--vibrates; vani--words; ha-ila--became; stambhita--stunned.

TRANSLATION

Sarvabhauma Bhattacarya became very astonished upon hearing this. He became stunned and said nothing.

TEXT 184

TEXT

prabhu kahe,----bhattacarya, na kara vismaya
bhagavane bhakti----parama-purusartha haya

SYNONYMS

prabhu kahe--the Lord said; bhattacarya--My dear Bhattacarya; na--not; kara--do; vismaya--astonishment; bhagavane--unto the Supreme Personality of Godhead; bhakti--devotional service; parama--the Supreme; purusa-artha--human interest; haya--is.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then told him, "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

TEXT 185

TEXT

'atmarama' paryanta kare isvara bhajana
aiche acintya bhagavanera guna-gana

SYNONYMS

atma-arama--self-satisfied; paryanta--up to; kare--do; isvara bhajana--devotional service to the Lord; aiche--such; acintya--inconceivable; bhagavanera--of the Supreme Personality of Godhead; guna-gana--transcendental qualities.

TRANSLATION

"Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

TEXT 186

TEXT

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

SYNONYMS

atma-aramah--persons who take pleasure in being transcendentally situated in the service of the Lord; ca--also; munayah--great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; nirgranthah--without interest in any material desire; api--certainly; urukrame--unto the Supreme Personality of Godhead, Krsna, whose activities are wonderful; kurvanti--do; ahaitukim--causeless, or without material desires; bhaktim--devotional service; ittham-bhuta--so wonderful as to attract the attention of the self-satisfied; gunah--who has transcendental qualities; harih--the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendentally attractive features.' "

PURPORT

This is the famous atmarama verse (Bhag. 1.7.10).

TEXT 187

TEXT

suni' bhattacarya kahe,----'suna, mahasaya
ei slokera artha sunite vancha haya'

SYNONYMS

suni'--hearing this; bhattacarya kahe--Sarvabhauma Bhattacarya said; suna--please hear; maha-asaya--my dear Sir; ei slokera--of this verse; artha--the meaning; sunite--to hear; vancha--a desire; haya--there is.

TRANSLATION

After hearing the atmarama verse, Sarvabhauma Bhattacarya addressed Sri Caitanya Mahaprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

TEXT 188

TEXT

prabhu kahe,----'tumi ki artha kara, taha age suni'
pache ami kariba artha, yeba kichu jani'

SYNONYMS

prabhu kahe--the Lord said; tumi--you; ki--what; artha--meaning; kara--do; taha--that; age--first of all; suni'--hearing; pache--after that; ami--I; kariba--shall do; artha--meaning; yeba--whatever; kichu--something; jani--I know.

TRANSLATION

The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

TEXT 189

TEXT

suni' bhattacarya sloka karila vyakhyana
tarka-sastra-mata uthaya vividha vidhana

SYNONYMS

suni'--hearing this; bhattacarya--Sarvabhauma Bhattacarya; sloka--of the verse; karila--did; vyakhyana--explanation; tarka-sastra--scriptures dealing with logic; mata--according to; uthaya--raises; vividha--various; vidhana--propositions.

TRANSLATION

Sarvabhauma Bhattacarya then began to explain the atmarama verse, and according to the principles of logic, he put forward various propositions.

TEXT 190

TEXT

nava-vidha artha kaila sastra-mata lana
suni' prabhu kahe kichu isat hasiya

SYNONYMS

nava-vidha--nine kinds; artha--meanings; kaila--did; sastra-mata--the principles of authorized scriptures; lana--taking; suni'--after hearing that; prabhu--Lord Caitanya; kahe--began to speak; kichu--something; isat--slightly; hasiya--smiling.

TRANSLATION

The Bhattacarya explained the atmarama verse in nine different ways on the basis of scripture. After hearing his explanation, Sri Caitanya Mahaprabhu, smiling a little, began to speak.

PURPORT

The atmarama verse was discussed at Naimisaranya at a meeting of many great sages, headed by Saunaka Rsi. They questioned Srila Suta Gosvami, who presided at the meeting, about why Srila Sukadeva Gosvami, a paramahamsa already in the transcendental position, was attracted to a discussion of the qualities of Krsna. In other words, they wanted to know why Sri Sukadeva Gosvami engaged in the study of Srimad-Bhagavatam.

TEXT 191

TEXT

'bhattacarya', jani----tumi saksat brhaspati
sastra-vyakhya karite aiche karo nahi sakti

SYNONYMS

bhattacarya--My dear Bhattacarya; jani--I know; tumi--you; saksat--directly; brhaspati--the learned priest of the demigods named Brhaspati; sastra-vyakhya--explanation of the scriptures; karite--to do; aiche--such; karo--of anyone else; nahi--there is not; sakti--power.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Bhattacarya, you are exactly like Brhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

TEXT 192

TEXT

kintu tumi artha kaile panditya-pratibhaya
iha va-i slokera ache aro abhipraya

SYNONYMS

kintu--but; tumi--you; artha--meaning; kaile--have shown; panditya--scholarly; pratibhaya--with prowess; iha va-i--besides this; slokera--of the verse; ache--there is; aro--another; abhipraya--purport.

TRANSLATION

"My dear Bhattacarya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

TEXT 193

TEXT

bhattacaryera prarthanate prabhu vyakhya kaila
tanra nava artha-madhye eka na chunila

SYNONYMS

bhattacaryera--of Sarvabhauma Bhattacarya; prarthanate--on the request; prabhu--Lord Sri Caitanya Mahaprabhu; vyakhya--explanation; kaila--made; tanra--

his; nava artha--of the nine different types of explanations; madhye--in the midst; eka--one; na--not; chunila--touched.

TRANSLATION

Upon the request of Sarvabhauma Bhattacarya, Lord Caitanya Mahaprabhu began to explain the verse, without touching upon the nine explanations given by the Bhattacarya.

TEXT 194

TEXT

atmaramas ca-sloke 'ekadasa' pada haya
prthak prthak kaila padera artha niscaya

SYNONYMS

atmaramas ca--known as such; sloke--in the verse; ekadasa--eleven; pada--words; haya--there are; prthak prthak--separately one after another; kaila--made; padera--of the words; artha--the meaning; niscaya--certainty.

TRANSLATION

There are eleven words in the atmarama verse, and Sri Caitanya Mahaprabhu explained each word, one after the other.

PURPORT

The words in the atmarama verse are atmaramah, ca, munayah, nirgranthah, api, urukrame, kurvanti, ahaitukim, bhaktim, ittham-bhuta-gunah and harih.

TEXT 195

TEXT

tat-tat-pada-pradhanye 'atmarama' milana
astadasa artha kaila abhipraya lana

SYNONYMS

tat-tat-pada--all those items; pradhanye--principally; atmarama--the word atmarama; milana--causing to meet; astadasa--eighteen; artha--meanings; kaila--did; abhipraya--purpose; lana--accepting.

TRANSLATION

Lord Caitanya Mahaprabhu took each word specifically and combined it with the word "atmarama." He thus explained the word "atmarama" in eighteen different ways.

TEXT 196

TEXT

bhagavan, tanra sakti, tanra guna-gana
acintya prabhava tinera na yaya kathana

SYNONYMS

bhagavan--the Supreme Personality of Godhead; tanra sakti--His potencies; tanra guna-gana--His transcendental qualities; acintya--inconceivable; prabhava--the influence; tinera--of the three; na--not; yaya--possible; kathana--to speak.

TRANSLATION

Sri Caitanya Mahaprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

TEXT 197

TEXT

anya yata sadhya-sadhana kari' acchadana
ei tine hare siddha-sadhakera mana

SYNONYMS

anya--other; yata--all; sadhya-sadhana--objectives and transcendental practices; kari'--doing; acchadana--covering; ei tine--these three; hare--take away; siddha--successful; sadhakera--of the student engaged in spiritual activities; mana--the mind.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

Spiritual activities other than bhakti-yoga are divided into three categories--speculative activity conducted by the jnana-sampradaya (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of karma, jnana, yoga, and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Krsna, the all-attractive one.

TEXT 198

TEXT

sanakadi-sukadeva tahate pramana
ei-mata nana artha karena vyakhyana

SYNONYMS

sanaka-adi--the four Sanas; sukadeva--and Sukadeva Gosvami; tahate--in that; pramana--the evidence; ei-mata--in this way; nana--varieties; artha--meaning; karena--does; vyakhyana--explanation.

TRANSLATION

Sri Caitanya Mahaprabhu explained the meaning of the verse by giving evidence concerning Sukadeva Gosvami and the four rsis Sanaka, Sanat-kumara, Sanatana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT

That Krsna is all-attractive is verified by the activities of the four rsis and Sukadeva Gosvami. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said: mukta api lilaya vigraham krtva bhagavantam bhajante. (Cc. Madhya 24.112) Even liberated persons are attracted by the pastimes of Lord Krsna and thus engage in devotional service. From the very beginning of their lives, Sukadeva Gosvami and the four Kumaras, known as catuh-sana, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Krsna, and they engaged in His service. The four Kumaras were attracted by the aroma of the flowers offered at the lotus feet of Krsna, and in this way they became devotees. Sukadeva Gosvami heard Srimad-Bhagavatam by the mercy of his father, Vyasadeva, and he was consequently attracted to Krsna and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to brahmananda, the bliss derived from realizing the impersonal Brahman.

TEXT 199

TEXT

suni' bhattacaryera mane haila camatkara
prabhuke krsna jani' kare apana dhikkara

SYNONYMS

suni'--hearing this; bhattacaryera--of Sarvabhauma Bhattacarya; mane--in the mind; haila--there was; camatkara--wonder; prabhuke--Lord Sri Caitanya Mahaprabhu; krsna--Lord Krsna; jani'--accepting as; kare--does; apana--himself; dhikkara--condemnation.

TRANSLATION

Upon hearing Caitanya Mahaprabhu's explanation of the atmarama verse, Sarvabhauma Bhattacarya was struck with wonder. He then understood Lord Sri Caitanya Mahaprabhu to be Krsna in person, and he thus condemned himself in the following words.

TEXT 200

TEXT

'inho ta' saksat krsna,----muni na janiya
maha-aparadha kainu garvita ha-iya'

SYNONYMS

inho--Sri Caitanya Mahaprabhu; ta'--indeed; saksat--directly; krsna--Lord Krsna; muni--I; na--not; janiya--knowing; maha-aparadha--a great offense; kainu--did; garvita--proud; ha-iya--being.

TRANSLATION

"Caitanya Mahaprabhu is certainly Lord Krsna Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

TEXT 201

TEXT

atma-ninda kari' laila prabhura sarana
krpa karibare tabe prabhura haila mana

SYNONYMS

atma-ninda--self-indictment; kari'--doing; laila--took; prabhura--of the Lord; sarana--shelter; krpa--mercy; karibare--to do; tabe--then; prabhura--of the Lord; haila--it was; mana--the mind.

TRANSLATION

When Sarvabhauma Bhattacarya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

TEXT 202

TEXT

nija-rupa prabhu tanre karaila darsana
catur-bhuja-rupa prabhu ha-ila takhana

SYNONYMS

nija-rupa--personal form; prabhu--the Lord; tanre--unto him; karaila--made; darsana--seeing; catuh-bhuja--four-handed; rupa--form; prabhu--the Lord; ha-ila--became; takhana--at that time.

TRANSLATION

To show him mercy, Sri Caitanya Mahaprabhu allowed him to see His Visnu form. Thus He immediately assumed four hands.

TEXT 203

TEXT

dekhaila tanre age catur-bhuja-rupa
pache syama-vamsi-mukha svakiya svarupa

SYNONYMS

dekhaila--showed; tanre--unto him; age--at first; catur-bhuja-rupa--the form with four hands; pache--afterwards; syama--blackish; vamsi-mukha--with a flute to the mouth; svakiya--personal; svarupa--form.

TRANSLATION

Sri Caitanya Mahaprabhu first showed him the four-handed form and then appeared before him in His original form of Krsna, with a blackish complexion and a flute to His lips.

TEXT 204

TEXT

dekhi' sarvabhauma dandavat kari' padi'
punah uthi' stuti kare dui kara yudi'

SYNONYMS

dekhi'--seeing that; sarvabhauma--Sarvabhauma Bhattacarya; dandavat--obeisances; kari'--doing; padi'--falling flat; punah--again; uthi'--standing up; stuti--prayer; kare--does; dui--two; kara--hands; yudi'--folding.

TRANSLATION

When Sarvabhauma Bhattacarya saw the form of Lord Krsna manifested in Caitanya Mahaprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

TEXT 205

TEXT

prabhura krpaya tanra sphurila saba tattva
nama-prema-dana-adi varnena mahattva

SYNONYMS

prabhura--of the Lord; krpaya--by the mercy; tanra--to him; sphurila--manifested; saba--all; tattva--truths; nama--the holy name; prema-dana--distribution of love of Godhead; adi--and so on; varnena--describes; mahattva--the importance.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sarvabhauma Bhattacarya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

TEXT 206

TEXT

sata sloka kaila eka danda na yaite
brhaspati taiche sloka na pare karite

SYNONYMS

sata--one hundred; sloka--verses; kaila--composed; eka--one; danda--a duration of twenty-four minutes; na--not; yaite--passing; brhaspati--Brhaspati, the priest of the heavenly planets; taiche--such; sloka--verses; na--not; pare--able; karite--to compose.

TRANSLATION

Sarvabhauma Bhattacarya composed one hundred verses in a very short time. Indeed, not even Brhaspati, the priest of the heavenly planets, could compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sarvabhauma Bhattacarya is Susloka-sataka.

TEXT 207

TEXT

suni' sukhe prabhu tanre kaila alingana
bhattacarya premavese haila acetana

SYNONYMS

suni'--hearing; sukhe--in happiness; prabhu--Lord Caitanya Mahaprabhu; tanre--Sarvabhauma Bhattacarya; kaila--did; alingana--embracing; bhattacarya--Sarvabhauma Bhattacarya; prema-avese--in the ecstasy of love of God; haila--became; acetana--unconscious.

TRANSLATION

After hearing the one hundred verses, Sri Caitanya Mahaprabhu happily embraced Sarvabhauma Bhattacarya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

TEXT 208

TEXT

asru, stambha, pulaka, sveda, kampa tharahari
nace, gaya, kande, pade prabhu-pada dhari'

SYNONYMS

asru--tears; stambha--a stunned condition; pulaka--standing of hair; sveda--perspiration; kampa--trembling; tharahari--with great shaking; nace--dances; gaya--sings; kande--cries; pade--falls down; prabhu-pada--the lotus feet of the Lord; dhari'--catching.

TRANSLATION

Out of ecstatic love of God, the Bhattacarya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

TEXT 209

TEXT

dekhi' gopinathacarya harasita-mana
bhattacaryera nrtya dekhi' hase prabhura gana

SYNONYMS

dekhi'--seeing this; gopinatha-acarya--Gopinatha Acarya; harasita-mana--a pleased mind; bhattacaryera--of Sarvabhauma Bhattacarya; nrtya--dancing; dekhi'--seeing; hase--laughs; prabhura gana--the associates of Lord Caitanya Mahaprabhu.

TRANSLATION

While Sarvabhauma Bhattacarya was in this ecstasy. Gopinatha Acarya was very pleased, The associates of Sri Caitanya Mahaprabhu all laughed to see the Bhattacarya dance so.

TEXT 210

TEXT

gopinathacarya kahe mahaprabhura prati
'sei bhattacaryera prabhu kaile ei gati'

SYNONYMS

gopinatha-acarya--of the name Gopinatha Acarya; kahe--said; mahaprabhura--Sri Caitanya Mahaprabhu; prati--to; sei bhattacaryera--of that Bhattacarya; prabhu--my Lord; kaile--You have made; ei gati--such a situation.

TRANSLATION

Gopinatha Acarya told Lord Caitanya Mahaprabhu, "Sir, You have brought all this upon Sarvabhauma Bhattacarya."

TEXT 211

TEXT

prabhu kahe,----'tumi bhakta, tomara sanga haite
jagannatha inhare krpa kaila bhala-mate'

SYNONYMS

prabhu kahe--the Lord said; tumi bhakta--you are a devotee; tomara sanga haite--on account of your association; jagannatha--Lord Jagannatha; inhare--unto him; krpa--mercy; kaila--showed; bhala-mate--very well.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "You are a devotee. Because of your association, Lord Jagannatha has shown him mercy."

TEXT 212

TEXT

tabe bhattacarye prabhu susthira karila
sthira hana bhattacarya bahu stuti kaila

SYNONYMS

tabe--then; bhattacarye--unto Sarvabhauma Bhattacarya; prabhu--Lord Sri Caitanya Mahaprabhu; su-sthira--pacification; karila--did; sthira hana--being pacified; bhattacarya--Sarvabhauma Bhattacarya; bahu--many; stuti--prayers; kaila--offered.

TRANSLATION

After this, Sri Caitanya Mahaprabhu pacified the Bhattacarya, and when he was quieted, he offered many prayers to the Lord.

TEXT 213

TEXT

'jagat nistarile tumi,----seha alpa-karya
ama uddharile tumi,----e sakti ascarya

SYNONYMS

jagat--the whole world; nistarile--have delivered; tumi--You; seha--that; alpa-karya--minor activity; ama--me; uddharile--have delivered; tumi--You; e--this; sakti--power; ascarya--wonderful.

TRANSLATION

Sarvabhauma Bhattacarya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

TEXT 214

TEXT

tarka-sastre jada ami, yaiche lauha-pinda
ama dravaile tumi, pratapa pracanda'

SYNONYMS

tarka-sastre--due to logical scriptures; jada--dull; ami--I; yaiche--just like; lauha-pinda--an iron bar; ama--me; dravaile--melted; tumi--You; pratapa--power; pracanda--very great.

TRANSLATION

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

TEXT 215

TEXT

stuti suni' mahaprabhu nija vasa aila
bhattacarya acarya-dvare bhiksa karaila

SYNONYMS

stuti suni'--after hearing the prayers; mahaprabhu--Sri Caitanya Mahaprabhu; nija--own; vasa--to the residence; aila--returned; bhattacarya--Sarvabhauma Bhattacarya; acarya-dvare--through Gopinatha Acarya; bhiksa--luncheon; karaila--induced to take.

TRANSLATION

After hearing the prayers offered by Sarvabhauma Bhattacarya, Sri Caitanya Mahaprabhu returned to His residence, and the Bhattacarya, through Gopinatha Acarya, induced the Lord to accept lunch there.

TEXT 216

TEXT

ara dina prabhu gela jagannatha-darasane
darsana karila jagannatha-sayyotthane

SYNONYMS

ara dina--the next day; prabhu--Lord Caitanya Mahaprabhu; gela--went; jagannatha-darasane--to see Jagannatha in the temple; darsana karila--saw; jagannatha-sayya-utthane--the Lord's rising from bed early in the morning.

TRANSLATION

Early the following morning, Sri Caitanya Mahaprabhu went to see Lord Jagannatha in the temple, and He saw the Lord rise from His bed.

TEXT 217

TEXT

pujari aniya mala-prasadanna dila
prasadanna-mala pana prabhu harsa haila

SYNONYMS

pujari--the priest; aniya--bringing; mala--garlands; prasada-anna--remnants of food; dila--offered; prasada-anna--the prasada; mala--and garlands; pana--getting; prabhu--Lord Caitanya Mahaprabhu; harsa--pleased; haila--became.

TRANSLATION

The priest there presented Him with garlands and prasada that had been offered to Lord Jagannatha. This pleased Caitanya Mahaprabhu very much.

TEXT 218

TEXT

sei prasadanna-mala ancale bandhiya
bhattacaryera ghare aila tvarayukta hana

SYNONYMS

sei prasada-anna--those remnants of food; mala--and garlands; ancale--in the end of His cloth; bandhiya--binding; bhattacaryera--of Sarvabhauma Bhattacarya; ghare--to the house; aila--went; tvara-yukta--hasty; hana--being.

TRANSLATION

Carefully tying the prasada and garlands in a cloth, Caitanya Mahaprabhu hastened to the house of Sarvabhauma Bhattacarya.

TEXT 219

TEXT

arunodaya-kale haila prabhura agamana
sei-kale bhattacaryera haila jagarana

SYNONYMS

aruna-udaya--before sunrise; kale--at the time; haila--there was; prabhura--of Lord Sri Caitanya Mahaprabhu; agamana--the coming; sei-kale--at that time; bhattacaryera--of Sarvabhauma Bhattacarya; haila--there was; jagarana--arising from bed.

TRANSLATION

He arrived at the Bhattacarya's house a little before sunrise, just when the Bhattacarya was arising from bed.

TEXT 220

TEXT

'krsna' 'krsna' sphuta kahi' bhattacarya jagila
krsna-nama suni' prabhura ananda badila

SYNONYMS

krsna krsna--chanting the name of Krsna; sphuta--distinctly; kahi'--saying; bhattacarya--Sarvabhauma Bhattacarya; jagila--got up from the bed; krsna-nama--the holy name of Lord Krsna; suni'--hearing; prabhura--of Lord Caitanya Mahaprabhu; ananda--pleasure; badila--increased.

TRANSLATION

As Sarvabhauma Bhattacarya arose from bed, he distinctly chanted, "Krsna, Krsna." Lord Caitanya was very pleased to hear him chant the holy name of Krsna.

TEXT 221

TEXT

bahire prabhura tenho paila darasana
aste-vyaste asi' kaila carana vandana

SYNONYMS

bahire--outside the house; prabhura--of Lord Sri Caitanya Mahaprabhu; tenho--he; paila--got; darasana--sight; aste-vyaste--with great haste; asi'--coming there; kaila--did; carana vandana--worshiping the lotus feet.

TRANSLATION

The Bhattacarya noticed Sri Caitanya Mahaprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

TEXT 222

TEXT

vasite asana diya dunheta vasila
prasadanna khuli' prabhu tanra hate dila

SYNONYMS

vasite--to sit; asana--carpet; diya--offering; dunheta--both of them; vasila--sat down; prasada-anna--the prasada; khuli'--opening; prabhu--Sri Caitanya Mahaprabhu; tanra--his; hate--in the hand; dila--offered.

TRANSLATION

The Bhattacarya offered a carpet for the Lord to sit upon, and both of them sat there. Then Sri Caitanya Mahaprabhu opened the prasada and placed it in the hands of the Bhattacarya.

TEXT 223

TEXT

prasadanna pana bhattacaryera ananda haila
snana, sandhya, danta-dhavana yadyapi na kaila

SYNONYMS

prasada-anna--the remnants of food; pana--getting; bhattacaryera--of Sarvabhauma Bhattacarya; ananda--pleasure; haila--there was; snana--bathing; sandhya--morning duties; danta-dhavana--washing the teeth; yadyapi--although; na--not; kaila--finished.

TRANSLATION

At that time the Bhattacarya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasada of Lord Jagannatha.

TEXT 224

TEXT

caitanya-prasade manera saba jadya gela
ei sloka padi' anna bhaksana karila

SYNONYMS

caitanya-prasade--by the mercy of Lord Sri Caitanya Mahaprabhu; manera--of the mind; saba--all; jadya--dullness; gela--went away; ei sloka--these verses; padi'--reciting; anna--remnants of food; bhaksana--eating; karila--did.

TRANSLATION

By the mercy of Sri Caitanya Mahaprabhu, all the dullness in the mind of Sarvabhauma Bhattacarya was eradicated. After reciting the following two verses, he ate the prasada offered to him.

TEXT 225

TEXT

suskam paryusitam vapi
nitam va dura-desatah
prapti-matrena bhoktavyam
natra kala-vicarana

SYNONYMS

suskam--dry; paryusitam--stale; va--or; api--although; nitam--brought; va--or; dura-desatah--from a distant country; prapti-matrena--only with the receiving; bhoktavyam--to be eaten; na--not; atra--in this; kala-vicarana--consideration of time or place.

TRANSLATION

The Bhattacarya said, " 'One should eat the maha-prasada of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

TEXT 226

TEXT

na desa-niyamas tatra
na kala-niyamas tatha
praptam annam drutam sistair
bhoktavyam harir abravit

SYNONYMS

na--not; desa--of the country; niyamah--regulation; tatra--in that; na--not; kala--of time; niyamah--regulation; tatha--so also; praptam--received; annam--prasada; drutam--hastily; sistaih--by gentlemen; bhoktavyam--to be eaten; harih--the Lord; abravit--has said.

TRANSLATION

" 'The prasada of Lord Krsna is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.' "

PURPORT

These verses are quoted from the Padma Purana.

TEXT 227

TEXT

dekhi' anandita haila mahaprabhura mana
premavista hana prabhu kaila alingana

SYNONYMS

dekhi'--seeing this; anandita--very much pleased; haila--was; mahaprabhura--of Sri Caitanya Mahaprabhu; mana--the mind; prema-avista--absorbed in the ecstasy of love of God; hana--becoming; prabhu--Sri Caitanya Mahaprabhu; kaila--did; alingana--embracing.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sarvabhauma Bhattacarya.

TEXT 228

TEXT

dui-jane dhari' dunhe karena nartana
prabhu-bhrtya dunha sparse, donhara phule mana

SYNONYMS

dui-jane--both of them; dhari'--embracing; dunhe--both; karena--do; nartana--dancing; prabhu-bhrtya--the master and the servant; dunha--both; sparse--by touching each other; donhara--of both of them; phule--were excited; mana--minds.

TRANSLATION

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

TEXT 229

TEXT

sveda-kampa-asru dunhe anande bhasila
premavista hana prabhu kahite lagila

SYNONYMS

sveda--perspiration; kampa--trembling; asru--tears; dunhe--both of them; anande--in transcendental bliss; bhasila--floated; prema-avista--absorbed in ecstatic love of Godhead; hana--being; prabhu--the Lord; kahite--to speak; lagila--began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

TEXT 230

TEXT

"aji muni anayase jininu tribhuvana
aji muni karinu vaikuntha arohana

SYNONYMS

aji--today; muni--I; anayase--very easily; jininu--conquered; tri-bhuvana--the three worlds; aji--today; muni--I; karinu--did; vaikuntha--to the spiritual world; arohana--ascending.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world, known as Vaikunthaloka. The Vaikunthalokas are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the brahmajyoti. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Krsna consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuntha planets there. However, the devotees under the guidance of Sri Caitanya Mahaprabhu aspire to reach the topmost spiritual planet, known as Goloka Vrndavana, the residence of Lord Sri Krsna and His eternal associates.

TEXT 231

TEXT

aji mora purna haila sarva abhilasa
sarvabhaumera haila maha-prasade visvasa

SYNONYMS

aji--today; mora--My; purna--satisfied; haila--became; sarva--all; abhilasa--desires; sarvabhaumera--of Sarvabhauma Bhattacarya; haila--there was; maha-prasade--in the remnants of the Lord's food; visvasa--faith.

TRANSLATION

Caitanya Mahaprabhu continued, "I think that today all My desires have been fulfilled because I see that Sarvabhauma Bhattacarya has acquired faith in the maha-prasada of Lord Jagannatha.

TEXT 232

TEXT

aji tumi niskapate haila krsnasraya

krsna aji niskapate toma haila sadaya

SYNONYMS

aji--today; tumi--you; niskapate--without a doubt; haila--have become; krsna-asraya--under the shelter of Lord Krsna; krsna--Lord Krsna; aji--today; niskapate--without reservation; toma--unto you; haila--has become; sa-daya--very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Krsna, and Krsna, without reservation, has become very merciful toward you.

TEXT 233

TEXT

aji se khandila tomara dehadi-bandhana
aji tumi chinna kaile mayara bandhana

SYNONYMS

aji--today; se--that; khandila--dismantled; tomara--your; deha-adi-bandhana--material bondage due to the bodily concept of life; aji--today; tumi--you; chinna--cut to pieces; kaile--did; mayara--of illusory energy; bandhana--the shackles.

TRANSLATION

"My dear Bhattacarya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

TEXT 234

TEXT

aji krsna-prapti-yogya haila tomara mana
veda-dharma langhi' kaile prasada bhaksana"

SYNONYMS

aji--today; krsna-prapti--for attainment of the lotus feet of Krsna; yogya--fit; haila--has become; tomara--your; mana--mind; veda--of the four Vedas; dharma--the principles; langhi'--surpassing; kaile--you have done; prasada--the remnants of food offered to Krsna; bhaksana--eating.

TRANSLATION

"Today your mind has become fit to take shelter of the lotus feet of Krsna because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

TEXT 235

TEXT

yesam sa esa bhagavan dayayed anantah
sarvatmanasrita-pado yadi nirvyalikam
te dustaram atitaranti ca deva-mayam
naisam mamaham iti dhih sva-srgala-bhaksye

SYNONYMS

yesam--unto those who are fully surrendered souls; sah--He; esah--this; bhagavan--the Supreme Personality of Godhead; dayayet--may show mercy; anantah--the unlimited; sarva-atmana--fully, without reservation; asrita-padah--those who have taken shelter of the Lord; yadi--if; nirvyalikam--without duplicity; te--such persons; dustaram--insurmountable; atitaranti--surpass; ca--also; deva-mayam--the illusory material energy; na--not; esam--this; mama aham--"my" and "I"; iti--such; dhih--intelligence; sva-srgala-bhaksye--in the body, which is to be eaten by dogs and jackals.

TRANSLATION

" 'When a person unreservedly takes shelter of the lotus feet of the Supreme Personality of Godhead, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.' "

PURPORT

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As Krsna clearly states in the Bhagavad-gita (18.66):

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

In this verse that Caitanya Mahaprabhu has quoted from Srimad-Bhagavatam (2.7.42), the meaning of Sri Krsna's statement is explained. Krsna bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of the Bhagavad-gita (2.13), where Krsna says, dehino 'smin yatha dehe kaumaram yauvanam jara. In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. This is also confirmed in the Bhagavad-gita (7.14): mam eva ye prapadyante mayam etam taranti te. Without surrendering unto the lotus feet of Krsna, one cannot expect release from the clutches of maya, the illusory energy. According to Srimad-Bhagavatam (10.2.32), Mayavadi sannyasis who falsely think of themselves as liberated from the clutches of maya are called vimukta-maninah. Actually, they are not liberated, but they think that they have become liberated and have become Narayana Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, one

cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Mayavadi sannyasis do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord or expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The karmis are fully under the bodily conception of life, and the jnanis, although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both karmis and jnanis are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dasa Thakura therefore says, karma-kanda jnana-kanda, kevala visera bhanda: those who have taken to the process of karma-kanda (fruitive activity) and jnana-kanda (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Krsna. This is confirmed in Srimad Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

TEXT 236

TEXT

eta kahi' mahaprabhu aila nija-sthane
sei haite bhattacaryera khandila abhimane

SYNONYMS

eta kahi'--speaking in this way; mahaprabhu--Sri Caitanya Mahaprabhu; aila--returned; nija-sthane--to His own residence; sei haite--from that time; bhattacaryera--of Sarvabhauma Bhattacarya; khandila--was dismantled; abhimane--false pride.

TRANSLATION

After speaking to Sarvabhauma Bhattacarya in this way, Sri Caitanya Mahaprabhu returned to His residence. From that day on, the Bhattacarya was free because his false pride had been dismantled.

TEXT 237

TEXT

caitanya-carana vine nahi jane ana
bhakti vinu sastrera ara na kare vyakhyana

SYNONYMS

caitanya-carana--the lotus feet of Lord Caitanya; vine--except; nahi--not; jane--knows; ana--other; bhakti--devotional service; vinu--except; sastrera--of the scripture; ara--any other; na--not; kare--does; vyakhyana--explanation.

TRANSLATION

From that day on, Sarvabhauma Bhattacarya did not know anything but the lotus feet of Lord Caitanya Mahaprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

TEXT 238

TEXT

gopinathacarya tanra vaisnavata dekhiya
'hari' 'hari' bali' nace hate tali diya

SYNONYMS

gopinatha-acarya--Gopinatha Acarya, the brother-in-law of Sarvabhauma Bhattacarya; tanra--of Sarvabhauma Bhattacarya; vaisnavata--firm faith in Vaisnavism; dekhiya--seeing; hari hari--the holy name of the Lord; bali'--saying; nace--dances; hate tali diya--clapping his two hands.

TRANSLATION

Seeing that Sarvabhauma Bhattacarya was firmly fixed in the cult of Vaisnavism, Gopinatha Acarya, his brother-in-law, began to dance, clap his hands and chant "Hari! Hari!"

TEXT 239

TEXT

ara dina bhattacarya aila darsane
jagannatha na dekhi' aila prabhu-sthane

SYNONYMS

ara dina--the next day; bhattacarya--Sarvabhauma Bhattacarya; aila--came; darsane--to see Lord Jagannatha; jagannatha--Lord Jagannatha; na dekhi'--without seeing; aila--came; prabhu-sthane--to the place of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

The next day, the Bhattacarya went to visit the temple of Lord Jagannatha, but before he reached the temple, he went to see Caitanya Mahaprabhu.

TEXT 240

TEXT

dandavat kari' kaila bahu-vidha stuti
dainya kari' kahe nija purva-durmati

SYNONYMS

dandavat kari'--after offering obeisances by falling flat on the ground; kaila--he did; bahu-vidha--various types of; stuti--prayers; dainya kari'--in great humbleness; kahe--describes; nija--his personal; purva-durmati--previous bad disposition.

TRANSLATION

When he met Lord Caitanya Mahaprabhu, the Bhattacarya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

TEXT 241

TEXT

bhakti-sadhana-srestha sunite haila mana
prabhu upadesa kaila nama-sankirtana

SYNONYMS

bhakti-sadhana--in the execution of devotional service; srestha--the most important item; sunite--to hear; haila--it was; mana--the mind; prabhu--Lord Sri Caitanya Mahaprabhu; upadesa--advice; kaila--gave; nama-sankirtana--chanting of the holy name of the Lord.

TRANSLATION

Then the Bhattacarya asked Caitanya Mahaprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from Srimad-Bhagavatam (7.5.23):

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and sarvatma-nivedana, offering oneself fully at the lotus feet of the Lord--these are the nine devotional processes. In The Nectar of Devotion, When Sarvabhauma Bhattacarya asked the Lord which item was most important, Sri Caitanya Mahaprabhu immediately answered that the most important item is the chanting of the holy names of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. He then quoted the following verse from the Brhan-naradiya Purana (Thirty-eighth Chapter, verse 126) to confirm His statement.

TEXT 242

TEXT

harer nama harer nama
harer namaiva kevalam

kalau nasty eva nasty eva
nasty eva gatir anyatha

SYNONYMS

hareh nama--the holy name of the Lord Hari; hareh nama--the holy name of the Lord Hari; hareh nama--the holy name of the Lord; eva--certainly; kevalam--only; kalau--in this Age of Kali; na asti--there is not; eva--certainly; na asti--there is not; eva--certainly; na asti--there is not; eva--certainly; gatih--means; anyatha--other.

TRANSLATION

" 'In this age of quarrel and hypocrisy, the only means of deliverence is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.' "

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Krsna maha-mantra. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination." Sometimes people are surprised to see young men and women take so seriously to the Krsna consciousness movement. By giving up sinful activity--illicit sex, meat-eating, intoxication and gambling--and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, hari-kirtana is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from Srimad-Bhagavatam (12.3.51-52):

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari-kirtanat

"The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Krsna mantra. The self-realization that was achieved in the Satya millennium by meditation, in the Treta millennium by the performance of different sacrifices, and in the Dvapara millennium by

worship of Lord Krsna can be achieved in the Age of Kali simply by chanting the holy names, Hare Krsna." ()

TEXT 243

TEXT

ei slokera artha sunaila kariya vistara
suni' bhattacarya-mane haila camatkara

SYNONYMS

ei slokera--of this verse; artha--the meaning; sunaila--made hear; kariya--doing; vistara--extensive description; suni'--hearing; bhattacarya--of Sarvabhauma Bhattacarya; mane--in the mind; haila--there was; camatkara--wonder.

TRANSLATION

Sri Caitanya Mahaprabhu very elaborately explained the harer nama verse of the Brhan-naradiya Purana, and Sarvabhauma Bhattacarya was struck with wonder to hear His explanation.

TEXT 244

TEXT

gopinathacarya bale,----'ami purve ye kahila
suna, bhattacarya, tomara sei ta' ha-ila'

SYNONYMS

gopinatha-acarya--of the name Gopinatha Acarya; bale--says; ami--I; purve--previously; ye--what; kahila--said; suna--hear; bhattacarya--my dear Bhattacarya; tomara--your; sei--that; ta'--indeed; ha-ila--has happened.

TRANSLATION

Gopinatha Acarya reminded Sarvabhauma Bhattacarya, "My dear Bhattacarya, what I foretold to you has now taken place."

PURPORT

Previously Gopinatha Acarya had informed Sarvabhauma Bhattacarya that when he would be blessed by the Lord he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhattacarya was fully converted to the cult of Vaisnavism, and he was following the principles automatically, without being pressured. in the Bhagavad-gita (2.40) it is therefore said, svalpam apy asya dharmasya trayate mahato bhayat: "Simply by performing a little devotional service, one can escape the greatest danger." Sarvabhauma Bhattacarya had been in the greatest danger because he had adhered to Mayavada philosophy. Somehow or other he came into contact with Lord Sri Caitanya Mahaprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

TEXT 245

TEXT

bhattacarya kahe tanre kari' namaskare
tomara sambandhe prabhu krpa kaila more

SYNONYMS

bhattacarya kahe--Sarvabhauma Bhattacarya replied; tanre--unto Gopinatha Acarya; kari'--doing; namaskare--obeisances; tomara sambandhe--on account of your relationship; prabhu--Sri Caitanya Mahaprabhu; krpa--mercy; kaila--showed; more--unto me.

TRANSLATION

Offering his obeisances to Gopinatha Acarya, the Bhattacarya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

TEXT 246

TEXT

tumi----mahabhagavata, ami----tarka-andhe
prabhu krpa kaila more tomara sambandhe

SYNONYMS

tumi--you; maha-bhagavata--a first-class devotee; ami--I; tarka-andhe--in the darkness of logical arguments; prabhu--the Lord; krpa--mercy; kaila--showed; more--unto me; tomara--your; sambandhe--by the relationship.

TRANSLATION

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

TEXT 247

TEXT

vinaya suni' tustye prabhu kaila alingana
kahila,----yana karaha isvara darasana

SYNONYMS

vinaya suni'--upon hearing this humbleness of Sarvabhauma Bhattacarya; tustye--in satisfaction; prabhu--the Lord; kaila--did; alingana--embracing; kahila--said; yana--going; karaha--do; isvara darasana--visiting the temple of Lord Jagannatha.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased with this humble statement. After embracing the Bhattacarya, He said, "Now go see Lord Jagannatha in the temple."

TEXT 248

TEXT

jagadananda damodara,----dui sange lana
ghare aila bhattacarya jagannatha dekhiya

SYNONYMS

jagadananda--of the name Jagadananda; damodara--of the name Damodara; dui--two persons; sange--with him; lana--taking; ghare--to his home; aila--returned; bhattacarya--Sarvabhauma Bhattacarya; jagannatha--Lord Jagannatha; dekhiya--seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannatha, Sarvabhauma Bhattacarya returned home with Jagadananda and Damodara.

TEXT 249

TEXT

uttama uttama prasada bahuta anila
nija-vipra-hate dui jana sange dila

SYNONYMS

uttama uttama--very first-class; prasada--remnants of food offered to Jagannatha; bahuta--in great quantity; anila--brought; nija-vipra--of his own brahmana servant; hate--in the hand; dui--two; jana--persons; sange--with him; dila--gave.

TRANSLATION

The Bhattacarya brought large quantities of excellent food remnants blessed by Lord Jagannatha. All this prasada was given to his own brahmana servant, along with Jagadananda and Damodara.

TEXT 250

TEXT

nija krta dui sloka likhiya tala-pate
'prabhuke diha' bali' dila jagadananda-hate

SYNONYMS

nija--by him; krta--composed; dui--two; sloka--verses; likhiya--writing; tala-pate--on a leaf of a palm tree; prabhuke diha--give to Lord Sri Caitanya Mahaprabhu; bali'--saying this; dila--gave it; jagadananda-hate--in the hands of Jagadananda.

TRANSLATION

Sarvabhauma Bhattacarya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadananda Prabhu, the Bhattacarya requested him to deliver it to Sri Caitanya Mahaprabhu.

TEXT 251

TEXT

prabhu-sthane aila dunhe prasada-patri lana
mukunda datta patri nila tara hate pana

SYNONYMS

prabhu-sthane--to the place where Sri Caitanya Mahaprabhu was residing; aila--went back; dunhe--both Jagadananda and Damodara; prasada--the remnants of food; patri--the leaf of a palm tree; lana--taking; mukunda datta--of the name Mukunda Datta; patri--the leaf of a palm tree; nila--took; tara--of Jagadananda; hate--in the hand; pana--receiving.

TRANSLATION

Jagadananda and Damodara then returned to Sri Caitanya Mahaprabhu, bringing Him both the prasada and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadananda before he could deliver it to Sri Caitanya Mahaprabhu.

TEXT 252

TEXT

dui sloka bahira-bhite likhiya rakhila
tabe jagadananda patri prabhuke lana dila

SYNONYMS

dui--two; sloka--verses; bahira--outside; bhite--on the wall; likhiya--writing; rakhila--kept; tabe--thereafter; jagadananda--Jagadananda Prabhu; patri--the palm leaf; prabhuke--to the Lord; lana--taking; dila--delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadananda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahaprabhu.

TEXT 253

TEXT

prabhu sloka padi' patra chindiya phelila
bhittye dekhi' bhakta saba sloka kanthe kaila

SYNONYMS

prabhu--the Lord; sloka--verses; padi'--reading; patra--the palm leaf; chindiya--tearing to pieces; phelila--threw; bhittye--on the outside wall; dekhi'--seeing; bhakta--the devotees; saba--all; sloka--verses; kanthe--within the throat; kaila--kept.

TRANSLATION

As soon as Lord Caitanya Mahaprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

TEXT 254

TEXT

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krsna-caitanya-sarira-dhari
krpambudhir yas tam aham prapadye

SYNONYMS

vairagya--detachment from everything that does not help develop Krsna consciousness; vidya--knowledge; nija--own; bhakti-yoga--devotional service; siksa-artham--just to instruct; ekah--the single person; purusah--the Supreme Person; puranah--very old, or eternal; sri-krsna-caitanya--of Lord Sri Krsna Caitanya Mahaprabhu; sarira-dhari--accepting the body; krpa-ambudhih--the ocean of transcendental mercy; yah--who; tam--unto Him; aham--I; prapadye--surrender.

TRANSLATION

"Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the Caitanya-candrodaya-nataka (6.74), by Sri Kavi-karnapura.

TEXT 255

TEXT

kalan nastam bhakti-yogam nijam yah
praduskartum krsna-caitanya-nama
avirbhutas tasya padaravinde
gadham gadham liyatam citta-bhrngah

SYNONYMS

kalat--from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; nastam--destroyed; bhakti-yogam--the science of devotional service; nijam--which is applicable to Him only; yah--one who; praduskartum--to revive; krsna-caitanya-nama--named Lord Sri Krsna Caitanya Mahaprabhu; avirbhutah--who has appeared; tasya--His; pada-aravinde--in the lotus feet; gadham gadham--very deeply; liyatam--let it be merged; citta-bhrngah--my consciousness, like a honeybee.

TRANSLATION

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

PURPORT

As stated in the Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." (Bg. 4.7)

This is also the case with Caitanya Mahaprabhu's appearance. Sri Caitanya Mahaprabhu appeared in this world as a disguised incarnation of Krsna, but His appearance is confirmed in Srimad-Bhagavatam, the Mahabharata and other Vedic scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord's example.

At the conclusion of the Bhagavad-gita, Lord Krsna advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Krsna; therefore Krsna returned with the same mission, but He executed it in a different way. As Lord Sri Krsna, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Sri Caitanya Mahaprabhu, He taught us how to surrender to Krsna. Therefore He is praised by the Gosvamis: namo maha-vadanyaya krsna-prema-pradaye te. Lord Sri Krsna is certainly the Personality of Godhead, but He is not as magnanimous as Sri Caitanya Mahaprabhu. Lord Krsna simply gave orders for one to become His devotee (man-mana bhava mad-bhaktah), but Sri Caitanya Mahaprabhu actually taught the process of Krsna consciousness. If one wants to become a devotee of Krsna, he must first take shelter of the lotus feet of Sri Caitanya Mahaprabhu, following in the footsteps of Sarvabhauma Bhattacarya and other exalted devotees.

TEXT 256

TEXT

ei dui sloka----bhakta-kanthe ratna-hara
sarvabhaumera kirti ghose dhakka-vadyakara

SYNONYMS

ei dui sloka--these two verses; bhakta-kanthe--on the necks of the devotees; ratna-hara--pearl necklaces; sarvabhaumera--of Sarvabhauma Bhattacarya; kirti--reputation; ghose--declare; dhakka--of a drum; vadya--of the sound; akara--in the form.

TRANSLATION

These two verses composed by Sarvabhauma Bhattacarya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

TEXT 257

TEXT

sarvabhauma haila prabhura bhakta ekatana
mahaprabhura seva-vina nahi jane ana

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; haila--became; prabhura--of the Lord; bhakta--a devotee; ekatana--without deviation; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; seva--service; vina--except; nahi--not; jane--knows; ana--anything else.

TRANSLATION

Indeed, Sarvabhauma Bhattacarya became an unalloyed devotee of Caitanya Mahaprabhu; he did not know anything but the service of the Lord.

TEXT 258

TEXT

'sri-krsna-caitanya saci-suta guna-dhama'
ei dhyana, ei japa, laya ei nama

SYNONYMS

sri-krsna-caitanya--Lord Sri Krsna Caitanya Mahaprabhu; saci-suta--the son of mother Saci; guna-dhama--the reservoir of all good qualities; ei--this; dhyana--meditation; ei--this; japa--chanting; laya--he takes; ei--this; nama--holy name.

TRANSLATION

The Bhattacarya always chanted the holy name of Sri Krsna Caitanya, son of mother Saci and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

TEXT 259

TEXT

eka-dina sarvabhauma prabhu-age aila
namaskara kari' sloka padite lagila

SYNONYMS

eka-dina--one day; sarvabhauma--Sarvabhauma Bhattacarya; prabhu-age--in front of Lord Sri Caitanya Mahaprabhu; aila--came; namaskara kari'--after offering obeisances; sloka--a verse; padite lagila--began to recite.

TRANSLATION

One day Sarvabhauma Bhattacarya came before Caitanya Mahaprabhu and, after offering obeisances, began to recite a verse.

TEXT 260

TEXT

bhagavatera 'brahma-stave'ra sloka padila

sloka-sese dui aksara-patha phiraila

SYNONYMS

bhagavatera--from Srimad-Bhagavatam; brahma-stavera--of the prayers of Lord Brahma; sloka--a verse; padila--recited; sloka-sese--at the end of the verse; dui aksara--of two syllables; patha--the reading; phiraila--changed.

TRANSLATION

He began to quote one of Lord Brahma's prayers from Srimad-Bhagavatam, but he changed two syllables at the end of the verse.

TEXT 261

TEXT

tat te 'nukampam su-samiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te
jiveta yo bhakti-pade sa daya-bhak

SYNONYMS

tat--therefore; te--Your; anukampam--compassion; su-samiksamanah--hoping for; bhunjanah--enduring; eva--certainly; atma-krtam--done by himself; vipakam--fruitive results; hrt--with the heart; vak--words; vapurbhih--and body; vidadhan--offering; namah--obeisances; te--unto You; jiveta--may live; yah--anyone who; bhakti-pade--in devotional service; sah--he; daya-bhak--a bona fide candidate.

TRANSLATION

[The verse read:] "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

When reading this verse from Srimad-Bhagavatam (10.14.8), Sarvabhauma Bhattacarya changed the original reading from mukti-pade to bhakti-pade. Mukti means liberation and merging into the impersonal Brahman effulgence. Bhakti means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhattacarya did not like the word mukti-pade, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in Srimad-Bhagavatam, as Sri Caitanya Mahaprabhu will explain. Although the Bhattacarya changed the word in his devotional ecstasy, Sri Caitanya Mahaprabhu did not approve of it.

TEXT 262

TEXT

prabhu kahe, 'mukti-pade'----iha patha haya
'bhakti-pade' kene pada, ki tomara asaya

SYNONYMS

prabhu kahe--the Lord said; mukti-pade--the word mukti-pade; iha--this; patha--the reading; haya--is; bhakti-pade--the word bhakti-pade; kene--why; pada--you read; ki--what; tomara--your; asaya--intention.

TRANSLATION

Sri Caitanya Mahaprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

TEXT 263

TEXT

bhattacarya kahe,----'bhakti'-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya danda kevala

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; kahe--said; bhakti--devotional service; sama--equal to; nahe--not; mukti--of liberation; phala--the result; bhagavat-bhakti--to the devotional service of the Supreme Personality of Godhead; vimukhera--of one who is averse to; haya--it is; danda--the punishment; kevala--only.

TRANSLATION

Sarvabhauma Bhattacarya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

PURPORT

In the Brahmanda Purana it is said:

siddha-lokas tu tamasah
pare yatra vasanti hi
siddha brahma-sukhe magna
daityas ca harina hatah

"In Siddhaloka [Brahmaloka] there live two kinds of living entities--those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord." The word tamasah means "the coverings of the universe." Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in the Lord's impersonal effulgence, he misses the opportunity to render service to the Personality of Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sarvabhauma Bhattacarya continues to explain the distinction between mukti-pada and bhakti-pada in the following verses.

TEXTS 264-265

TEXT

krsnera vigraha yei satya nahi mane
yei ninda-yuddhadika kare tanra sane

sei duira danda haya----'brahma-sayujya-mukti'
tara mukti phala nahe, yei kare bhakti

SYNONYMS

krsnera--of Lord Sri Krsna; vigraha--the transcendental form; yei--anyone who; satya--as truth; nahi--not; mane--accepts; yei--anyone who; ninda--blaspheming; yuddha-adika--fighting and so forth; kare--does; tanra sane--with Him, Sri Krsna; sei--these; duira--of the two; danda haya--there is punishment; brahma-sayujya-mukti--merging into the Brahman effulgence; tara--of him; mukti--such liberation; phala--the result; nahe--not; yei--who; kare--executes; bhakti--devotional service.

TRANSLATION

The Bhattacarya continued, "The impersonalists, who do not accept the transcendental form of Lord Sri Krsna, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

TEXT 266

TEXT

yadyapi se mukti haya panca-parakara
salokya-samipya-sarupya-sarsti-sayujya ara

SYNONYMS

yadyapi--although; se--that; mukti--liberation; haya--is; panca-parakara--of five different varieties; salokya--of the name salokya; samipya--of the name samipya; sarupya--of the name sarupya; sarsti--of the name sarsti; sayujya--of the name sayujya; ara--and.

TRANSLATION

"There are five kinds of liberation: salokya, samipya, sarupya, sarsti and sayujya.

PURPORT

Salokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides. Samipya means remaining an associate of the Supreme Personality of Godhead. Sarupya means attaining a four-handed form exactly like that of the Lord. Sarsti means attaining opulences like those of the Supreme Lord, and sayujya means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

TEXT 267

TEXT

'salokyadi' cari yadi haya seva-dvara
tabu kadacit bhakta kare angikara

SYNONYMS

salokya-adi--beginning with salokya; cari--four kinds of liberation; yadi--if; haya--are; seva-dvara--a means of rendering service to the Lord; tabu--still; kadacit--occasionally; bhakta--a pure devotee; kare--makes; angikara--acceptance.

TRANSLATION

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the salokya, sarupya, samipya or sarsti forms of liberation, but never sayujya.

TEXT 268

TEXT

'sayujya' sunite bhaktera haya ghrna-bhaya
naraka vanchaye, tabu sayujya na laya

SYNONYMS

sayujya--liberation by merging into the effulgence; sunite--even to hear; bhaktera--of the devotee; haya--there is; ghrna--hatred; bhaya--fear; naraka--a hellish condition of life; vanchaye--he desires; tabu--still; sayujya--merging into the effulgence of the Lord; na laya--never accepts.

TRANSLATION

"A pure devotee does not like even to hear about sayujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

PURPORT

Srila Prabodhananda Sarasvati has sung: kaivalyam narakayate. The impersonalist's conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (salokya, samipya, sarupya and sarsti) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Krsna rejects even these types of liberation; he aspires only to serve Krsna birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears sayujya-mukti, merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

TEXT 269

TEXT

brahme, isvare sayujya dui ta' prakara
brahma-sayujya haite isvara-sayujya dhikkara

SYNONYMS

brahme--in the Brahman effulgence; isvare--in the body of the Lord; sayujya--merging; dui--two; ta'--indeed; prakara--varieties; brahma-sayujya--merging into the Brahman effulgence; haite--than; isvara-sayujya--merging into the body of the Lord; dhikkara--more abominable.

TRANSLATION

Sarvabhauma Bhattacarya continued, "There are two kinds of sayujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

PURPORT

According to the opinion of the Mayavadi Vedantists, the living entity's ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to the Brahma-samhita (5.40), yasya prabha prabhavato jagad-anda-koti: the material universes are generated from the bodily rays of the Supreme Personality of Godhead. Yogis who follow the principles of Patanjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavan, and His bodily effulgence is known as the brahmajyoti, Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloka like so many atomic particles of sunshine emanating from the sun.

The word siddha is very significant. Siddha refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in the Bhagavad-gita as brahma-bhuta. In the conditioned state, the living entity is known as jiva-bhuta, or "the living force within matter." Brahma-bhuta living entities are allowed to stay in Brahmaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by Srimad-Bhagavatam (10.2.32): ye 'nye 'ravindaksa. These semi-liberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as vimukta-maninah, meaning that they falsely consider themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of ananda (bliss). Even though these living entities attain the brahma-bhuta stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord's service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining ananda, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The bhaktas consider such a falldown equal to achieving a place in hell.

The followers of the Patanjali yoga system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's

effulgence. These yogis meditate on the four-handed Visnu form of the Lord in order to merge into His body. The Patanjali system describes the form of the Lord as klesa-karma-vipakasayair aparamrstah purusa-visesa isvarah: "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The yogis accept the eternity of the Supreme Person in one of their mantras--sa purvesam api guruh kalanavac-chedat: "Such a person is always supreme and is not influenced by the element of time." The followers of the Patanjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them: purusartha-sunyanam pratiprasavah kaivalyam svarupa-pratistha va citi-saktir iti. They believe that in the perfectional stage, the conception of purusa is vanquished. According to their description: citi-saktir iti. They believe that when one becomes perfect, he cannot remain a person. This yoga system is therefore abominable because its final conception is impersonal. In the beginning, these yogis accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus fall down again into the material world. This is supported by Srimad-Bhagavatam (10.2.32). Aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah: due to neglecting the lotus feet of the Lord, these yogis again fall down into the material existence (patanty adhah). Consequently this path of yoga is more abominable than the impersonalists' path. This conclusion is also supported by Lord Kapiladeva in the following verse from Srimad-Bhagavatam (3.29.13).

TEXT 270

TEXT

salokya-sarsti-samipya-
sarupyaikatvam apy uta
diyamanam na grhnanti
vina mat-sevanam janah

SYNONYMS

salokya--the liberation of living in the same planet as the Lord; sarsti--to have opulence exactly like that of the Lord; samipya--to associate always with the Lord; sarupya--to achieve a body like that of the Lord; ekatvam--to merge into the body of the Lord; api--although; uta--it is said; diyamanam--being offered; na--not; grhnanti--do accept; vina--without; mat--My; sevanam--service; janah--the pure devotees.

TRANSLATION

Sarvabhauma Bhattacarya concluded, " 'Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.' "

TEXT 271

TEXT

prabhu kahe,----'mukti-pade'ra ara artha haya
mukti-pada-sabde 'saksat isvara' kahaya

SYNONYMS

prabhu kahe--the Lord said; mukti-padera--of the term mukti-pade; ara--another; artha--meaning; haya--there is; mukti-pada-sabde--by the word mukti-pada; saksat--directly; isvara--the Supreme Personality of Godhead; kahaya--is said.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "The word 'mukti-pade' has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.

TEXT 272

TEXT

mukti pade yanra, sei 'mukti-pada' haya
kimva navama padartha 'muktira' samasraya

SYNONYMS

mukti--liberation; pade--at the lotus feet; yanra--of whom; sei--such a person; mukti-pada haya--is known as mukti-pada; kimva--or; navama--ninth; pada-artha--subject matter; muktira--of liberation; samasraya--shelter.

TRANSLATION

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT

Lord Sri Krsna is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of mukti. Srimad-Bhagavatam is divided into twelve cantos, and in the Ninth Canto different kinds of mukti are described. But the Tenth Canto is the actual center of all discussions of mukti because the Personality of Godhead Sri Krsna, who is the tenth subject discussed in Srimad-Bhagavatam, is the exclusive subject of the Tenth Canto. Since all types of muktis reside at the lotus feet of Sri Krsna, He may be called mukti-pada.

TEXT 273

TEXT

dui-arthe 'krsna' kahi, kene patha phiri
sarvabhauma kahe,----o-patha kahite na pari

SYNONYMS

dui-arthe--by two interpretations; krsna--Lord Sri Krsna; kahi--I accept; kene--why; patha--reading; phiri--changing; sarvabhauma kahe--Sarvabhauma replied; o-patha--such a reading; kahite--to say; na--not; pari--am able.

TRANSLATION

"Since I can understand Krsna according to these two meanings," Caitanya Mahaprabhu said, "what point is there in changing the verse?" Sarvabhauma Bhattacarya replied, "I was not able to give that reading to the verse.

TEXT 274

TEXT

yadyapi tomara artha ei sabde kaya
tathapi 'aslisya-dose' kahana na yaya

SYNONYMS

yadyapi--although; tomara--Your; artha--meaning; ei--this; sabde--by the word; kaya--is said; tathapi--still; aslisya-dose--by the fault of ambiguity; kahana--to say; na--not; yaya--possible.

TRANSLATION

"Although Your explanation is correct, it should not be used because there is ambiguity in the word 'mukti-pada.'

TEXT 275

TEXT

yadyapi 'mukti'-sabdera haya panca vrtti
rudhi-vrttye kahe tabu 'sayujye' pratiti

SYNONYMS

yadyapi--although; mukti--liberation; sabdera--of the word; haya--there is; panca vrtti--five meanings; rudhi-vrttye--by the chief or direct meaning; kahe--it says; tabu--still; sayujye--to become one with the Supreme; pratiti--the conception.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. Usually its direct meaning conveys the idea of becoming one with the Lord.

TEXT 276

TEXT

mukti-sabda kahite mane haya ghrna-trasa
bhakti-sabda kahite mane haya ta' ullasa

SYNONYMS

mukti-sabda--the word mukti; kahite--by pronouncing; mane--in the mind; haya--there is; ghrna--hatred; trasa--and fear; bhakti-sabda--the word bhakti; kahite--to speak; mane--in the mind; haya--there is; ta'--indeed; ullasa--transcendental joy.

TRANSLATION

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

TEXT 277

TEXT

suniya hasena prabhu anandita-mane
bhattacarya kaila prabhu drdha alingane

SYNONYMS

suniya--hearing this explanation; hasena--laughs; prabhu--Sri Caitanya Mahaprabhu; anandita-mane--with great pleasure in His mind; bhattacarya--unto Sarvabhauma Bhattacarya; kaila--did; prabhu--the Lord; drdha--firm; alingane--embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sarvabhauma Bhattacarya very firmly.

TEXT 278

TEXT

yei bhattacarya pade padaya mayavade
tanra aiche vakya sphure caitanya-prasade

SYNONYMS

yei--that; bhattacarya--Sarvabhauma Bhattacarya; pade--reads; padaya--teaches; mayavade--the philosophy of Mayavada impersonalism; tanra--his; aiche--such; vakya--explanation; sphure--manifested; caitanya-prasade--by the mercy of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Indeed, that very person who was accustomed to reading and teaching Mayavada philosophy was now even hating the word "mukti." This was possible only by the mercy of Sri Caitanya Mahaprabhu.

TEXT 279

TEXT

lohake yavat sparsi' hema nahi kare
tavat sparsa-mani keha cinite na pare

SYNONYMS

lohake--iron; yavat--as long as; sparsi'--touching; hema--gold; nahi--not; kare--transforms; tavat--until then; sparsa-mani--the touchstone; keha--someone; cinite--to recognize; na--not; pare--is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

TEXT 280

TEXT

bhattacaryera vaisnavata dekhi' sarva-jana
prabhuke janila----'saksat vrajendra-nandana'

SYNONYMS

bhattacaryera--of Sarvabhauma Bhattacarya; vaisnavata--clear understanding of Vaisnava philosophy; dekhi'--seeing; sarva-jana--all persons; prabhuke--Lord Sri Caitanya Mahaprabhu; janila--knew; saksat--directly; vrajendra-nandana--Krsna, the son of Maharaja Nanda.

TRANSLATION

Upon seeing transcendental Vaisnavism in Sarvabhauma Bhattacarya, everyone could understand that Lord Caitanya was none other than Krsna, the son of Nanda Maharaja.

TEXT 281

TEXT

kasi-misra-adi yata nilacala-vasi
sarana la-ila sabe prabhu-pade asi'

SYNONYMS

kasi-misra--of the name Kasi Misra; adi--heading the list; yata--all; nilacala-vasi--the residents of Jagannatha Puri; sarana--shelter; la-ila--took; sabe--all; prabhu-pade--to the lotus feet of the Lord; asi'--coming.

TRANSLATION

After this incident, all the inhabitants of Jagannatha Puri, headed by Kasi Misra, came to take shelter of the lotus feet of the Lord.

TEXT 282

TEXT

sei saba katha age kariba varnana
sarvabhauma kare yaiche prabhura sevana

SYNONYMS

sei saba--all these; katha--narrations; age--later; kariba--I shall make; varnana--description; sarvabhauma--Sarvabhauma Bhattacarya; kare--does; yaiche--as; prabhura--of the Lord; sevana--service.

TRANSLATION

Later I shall describe how Sarvabhauma Bhattacarya always engaged in the service of the Lord.

TEXT 283

TEXT

yaiche paripati kare bhiksa-nirvahana
vistariya age taha kariba varnana

SYNONYMS

yaiche--how; paripati--perfectly; kare--does; bhiksa--of offering alms; nirvahana--the execution; vistariya--in full detail; age--later; taha--that; kariba varnana--I shall describe.

TRANSLATION

I shall also describe in full detail how Sarvabhauma Bhattacarya perfectly rendered service to Sri Caitanya Mahaprabhu by offering Him alms.

TEXTS 284-285

TEXT

ei mahaprabhura lila----sarvabhauma-milana
iha yei sraddha kari' karaye sravana

jnana-karma-pasa haite haya vimocana
acire milaye tanre caitanya-carana

SYNONYMS

ei--this; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; lila--pastime; sarvabhauma-milana--meeting with Sarvabhauma Bhattacarya; iha--this; yei--anyone who; sraddha--faith; kari'--having; karaye--does; sravana--hearing; jnana-karma--of speculation and fruitive activities; pasa--the net; haite--from; haya--there is; vimocana--liberation; acire--very soon; milaye--meets; tanre--such a devotee; caitanya-carana--the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahaprabhu's meeting with Sarvabhauma Bhattacarya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Sri Caitanya Mahaprabhu's lotus feet.

TEXT 286

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Sixth Chapter, describing the liberation of Sarvabhauma Bhattacarya.

Chapter 7
The Lord's Tour of South India

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura summarizes the Seventh Chapter as follows. Sri Caitanya Mahaprabhu accepted the renounced order of life in the month of Magha (January-February) and went to Jagannatha Puri in the month of Phalguna (February-March). He saw the Dola-yatra festival during the month of Phalguna, and in the month of Caitra He liberated Sarvabhauma Bhattacarya. During the month of Vaisakha, He began to tour South India. When He proposed to travel to South India alone, Sri Nityananda Prabhu gave Him a brahmana assistant named Krsnadasa. When Sri Caitanya Mahaprabhu was beginning His tour, Sarvabhauma Bhattacarya gave Him four sets of clothes and requested Him to see Ramananda Raya, who was residing at that time on the bank of the river Godavari. Along with other devotees, Nityananda Prabhu accompanied the Lord to Alalanatha, but there Lord Caitanya left them all behind and went ahead with the brahmana Krsnadasa. The Lord began chanting the mantra "krsna krsna krsna krsna krsna krsna krsna he." In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Krsna consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kurma-sthana. While there, He bestowed His causeless mercy upon a brahmana called Kurma and cured another brahmana, named Vasudeva, who was suffering from leprosy. After curing this brahmana leper, Sri Caitanya Mahaprabhu received the title Vasudevamrta-prada, meaning "one who delivered nectar to the leper Vasudeva."

TEXT 1

TEXT

dhanyam tam naumi caitanyam
vasudevam dayardrah-dhi
nasta-kustham rupa-pustam
bhakti-tustam cakara yah

SYNONYMS

dhanyam--auspicious; tam--unto Him; naumi--I offer obeisances; caitanyam--Sri Caitanya Mahaprabhu; vasudevam--unto the brahmana Vasudeva; daya-ardrah-dhi--being compassionate; nasta-kustham--cured the leprosy; rupa-pustam--beautiful; bhakti-tustam--satisfied in devotional service; cakara--made; yah--the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahaprabhu, being very compassionate toward a brahmana named Vasudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Sri Caitanya Mahaprabhu.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Caitanya Mahaprabhu; jaya--all glories; nityananda--to Lord Nityananda Prabhu; jaya advaita-candra--all glories to Advaita Acarya; jaya gaura-bhakta-vrnda--all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to the devotees of Lord Caitanya!

TEXT 3

TEXT

ei-mate sarvabhaumera nistara karila
daksina-gamane prabhura iccha upajila

SYNONYMS

ei-mate--in this way; sarvabhaumera--of Sarvabhauma Bhattacarya; nistara--the liberation; karila--was executed; daksina-gamane--in going to South India; prabhura--of the Lord; iccha--a desire; upajila--arose.

TRANSLATION

After delivering Sarvabhauma Bhattacarya, the Lord desired to go to South India to preach.

TEXT 4

TEXT

magha-sukla-pakse prabhu karila sannyasa
phalgune asiya kaila nilacale vasa

SYNONYMS

magha-sukla-pakse--in the waxing fortnight of the month of Magha; prabhu--the Lord; karila--accepted; sannyasa--the renounced order of life; phalgune--in the next month, Phalguna; asiya--coming; kaila--did; nilacale--at Jagannatha Puri; vasa--residence.

TRANSLATION

Sri Caitanya Mahaprabhu accepted the renounced order during the waxing fortnight of the month of Magha. During the following month, Phalguna, He went to Jagannatha Puri and resided there.

TEXT 5

TEXT

phalgunera sese dola-yatra se dekhila
premavese tanha bahu nrtya-gita kaila

SYNONYMS

phalgunera--of the month of Phalguna; sese--at the end; dola-yatra--the Dola-yatra festival; se--that; dekhila--saw; prema-avese--in the ecstasy of love of Godhead; tanha--there; bahu--much; nrtya-gita--chanting and dancing; kaila--performed.

TRANSLATION

At the end of the month of Phalguna, He witnessed the Dola-yatra ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

TEXT 6

TEXT

caitre rahi' kaila sarvabhauma-vimocana
vaisakhera prathame daksina yaite haila mana

SYNONYMS

caitre--in the month of Caitra (March-April); rahi'--residing there; kaila--did; sarvabhauma-vimocana--liberation of Sarvabhauma Bhattacarya; vaisakhera--of the month of Vaisakha; prathame--in the beginning; daksina--to South India; yaite--to go; haila--it was; mana--the mind.

TRANSLATION

During the month of Caitra, while living at Jagannatha Puri, the Lord delivered Sarvabhauma Bhattacarya, and in the beginning of the next month (Vaisakha), He decided to go to South India.

TEXTS 7-8

TEXT

nija-gana ani' kahe vinaya kariya
alingana kari' sabaya sri-haste dhariya

toma-saba jani ami pranadhika kari'
prana chada yaya, toma-saba chadite na pari

SYNONYMS

nija-gana ani'--calling all the devotees; kahe--said; vinaya--humbleness; kariya--showing; alingana kari'--embracing; sabaya--all of them; sri-haste--with His hands; dhariya--catching them; toma-saba--all of you; jani--I know; ami--I; prana-adhika--more than My life; kari'--taking; prana chada--giving up life; yaya--is possible; toma-saba--all of you; chadite--to give up; na pari--I am not able.

TRANSLATION

Sri Caitanya Mahaprabhu called all His devotees together and, holding them by the hand, humbly informed them, "You are all more dear to Me than My life. I can give up My life, but to give up you is difficult for Me.

TEXT 9

TEXT

tumi-saba bandhu mora bandhu-krtya kaile
ihan ani' more jagannatha dekhaile

SYNONYMS

tumi-saba--all of you; bandhu--friends; mora--My; bandhu-krtya--duties of a friend; kaile--you have executed; ihan--here; ani'--bringing; more--to Me; jagannatha--Lord Jagannatha; dekhaile--you have shown.

TRANSLATION

"You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannatha Puri and giving Me the chance to see Lord Jagannatha in the temple.

TEXT 10

TEXT

ebe saba-sthane muni magon eka dane
sabe meli' ajna deha, yaiba daksine

SYNONYMS

ebe--now; saba-sthane--from all of you; muni--I; magon--beg; eka dane--one gift; sabe meli'--all combining together; ajna deha--give permission; yaiba--I shall go; daksine--to South India.

TRANSLATION

"I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

TEXT 11

TEXT

visvarupa-uddese avasya ami yaba
ekaki yaiba, kaho sange na la-iba

SYNONYMS

visvarupa-uddese--to find Visvarupa; avasya--certainly; ami--I; yaba--shall go; ekaki--alone; yaiba--I shall go; kaho--someone; sange--in association; na--not; la-iba--I shall take.

TRANSLATION

"I shall go to search out Visvarupa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

TEXT 12

TEXT

setubandha haite ami na asi yavat
nilacale tumi saba rahibe tavat

SYNONYMS

setubandha--the extreme southern point of India; haite--from; ami--I; na--not; asi--returning; yavat--as long as; nilacale--in Jagannatha Puri; tumi--you; saba--all; rahibe--should stay; tavat--that long.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannatha Puri."

TEXT 13

TEXT

visvarupa-siddhi-prapti janena sakala
daksina-desa uddharite karena ei chala

SYNONYMS

visvarupa--of Visvarupa; siddhi--of perfection; prapti--achievement; janena--the Lord knows; sakala--everything; daksina-desa--South India; uddharite--just to liberate; karena--makes; ei--this; chala--pretense.

TRANSLATION

Knowing everything, Sri Caitanya Mahaprabhu was aware that Visvarupa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

TEXT 14

TEXT

suniya sabara mane haila maha-duhkha
nihsabda ha-ila, sabara sukaila mukha

SYNONYMS

suniya--hearing this; sabara--of all the devotees; mane--in the minds; haila--there was; maha-duhkha--great unhappiness; nihsabda--silent; ha-ila--became; sabara--of everyone; sukaila--dried up; mukha--the faces.

TRANSLATION

Upon hearing this message from Sri Caitanya Mahaprabhu, all the devotees became very unhappy and remained silent with sullen faces.

TEXT 15

TEXT

nityananda-prabhu kahe,----"aiche kaiche haya
ekaki yaibe tumi, ke iha sahaya

SYNONYMS

nityananda-prabhu kahe--Lord Nityananda Prabhu replied; aiche kaiche haya--how is this possible; ekaki--alone; yaibe--shall go; tumi--You; ke--who; iha--this; sahaya--can tolerate.

TRANSLATION

Nityananda Prabhu then said, "How is it possible for You to go alone? Who can tolerate this?

TEXT 16

TEXT

dui-eka sange caluka, na pada hatha-range
yare kaha sei dui caluk tomara sange

SYNONYMS

dui--two; eka--or one; sange--with You; caluka--let go; na--do not; pada--fall; hatha-range--in the clutches of thieves and rogues; yare--whoever; kaha--You say; sei--those; dui--two; caluk--let go; tomara--You; sange--along with.

TRANSLATION

"Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

TEXT 17

TEXT

daksinera tirtha-patha ami saba jani
ami sange yai, prabhu, ajna deha tumi"

SYNONYMS

daksinera--of South India; tirtha-patha--the ways to different places of pilgrimage; ami--I; saba--all; jani--know; ami--I; sange--with You; yai--go; prabhu--O My Lord; ajna--order; deha--give; tumi--You.

TRANSLATION

"Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

TEXT 18

TEXT

prabhu kahe, "ami----nartaka, tumi----sutra-dhara
tumi yaiche nacao, taiche nartana amara

SYNONYMS

prabhu kahe--the Lord replied; ami--I; nartaka--a dancer; tumi--You; sutra-dhara--wire-puller; tumi--You; yaiche--just as; nacao--make dance; taiche--in that way; nartana--dancing; amara--My.

TRANSLATION

The Lord replied, "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

TEXT 19

TEXT

sannyasa kariya ami calilan vrndavana
tumi ama lana aile advaita-bhavana

SYNONYMS

sannyasa kariya--after accepting the renounced order; ami--I; calilan--went; vrndavana--toward Vrndavana; tumi--You; ama--Me; lana--taking; aile--went; advaita-bhavana--to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyasa order, I decided to go to Vrndavana, but You took Me instead to the house of Advaita Prabhu.

TEXT 20

TEXT

nilacala asite pathe bhangila mora danda
toma-sabara gadha-snehe amara karya-bhanga

SYNONYMS

nilacala--to Jagannatha Puri; asite--going there; pathe--on the road; bhangila--You broke; mora--My; danda--sannyasa staff; toma-sabara--of all of you; gadha-snehe--on account of the deep affection; amara--My; karya-bhanga--disturbance of activities.

TRANSLATION

"While on the way to Jagannatha Puri, You broke My sannyasa staff. I know that all of you have great affection for Me, but such things disturb My activities.

TEXT 21

TEXT

jagadananda cahe ama visaya bhunjaite

yei kahe sei bhaye cahiye karite

SYNONYMS

jagadananda--Jagadananda; cahe--wants; ama--Me; visaya--sense gratification; bhunjaite--to cause to enjoy; yei kahe--whatever he says; sei--that; bhaye--out of fear; cahiye--I want; karite--to do.

TRANSLATION

"Jagadananda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

TEXT 22

TEXT

kabhu yadi inhara vakya kariye anyatha
krodhe tina dina more nahi kahe katha

SYNONYMS

kabhu--sometimes; yadi--if; inhara--of Jagadananda; vakya--the words; kariye--I do; anyatha--other than; krodhe--in anger; tina dina--for three days; more--to Me; nahi--not; kahe--speaks; katha--words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

TEXT 23

TEXT

mukunda hayena duhkhi dekhi' sannyasa-dharma
tinabare site snana, bhumite sayana

SYNONYMS

mukunda--Mukunda; hayena--becomes; duhkhi--unhappy; dekhi'--seeing; sannyasa-dharma--My regulative principles in the renounced order; tina-bare--three times; site--in the winter; snana--bath; bhumite--on the ground; sayana--lying down.

TRANSLATION

"Being a sannyasi, I have a duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

TEXT 24

TEXT

antare duhkhi mukunda, nahi kahe mukhe
ihara duhkha dekhi' mora dvi-guna haye duhkhe

SYNONYMS

antare--within himself; duhkhi--unhappy; mukunda--Mukunda; nahi--not; kahe--says; mukhe--in the mouth; ihara--of him; duhkha--the unhappiness; dekhi'--seeing; mora--My; dvi-guna--twice; haye--there is; duhkhe--the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

TEXT 25

TEXT

ami ta'----sannyasi, damodara----brahmacari
sada rahe amara upara siksa-danda dhari'

SYNONYMS

ami ta'--I indeed; sannyasi--in the renounced order of life; damodara--of the name Damodara; brahmacari--in a stage of complete celibacy; sada--always; rahe--remains; amara upara--on Me; siksa-danda--a stick for My education; dhari'--keeping.

TRANSLATION

"Although I am in the renounced order of life and Damodara is a brahmacari, he still keeps a stick in his hand just to educate Me.

TEXT 26

TEXT

inhara age ami na jani vyavahara
inhare na bhaya svatantra caritra amara

SYNONYMS

inhara age--in front of him; ami--I; na--not; jani--know; vyavahara--social etiquette; inhare--for him; na--not; bhaya--exists; svatantra--independent; caritra--character; amara--My.

TRANSLATION

"According to Damodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

TEXT 27

TEXT

lokapeksa nahi inhara krsna-krpa haite
ami lokapeksa kabhu na pari chadite

SYNONYMS

loka-apeksa--care for society; nahi--there is none; inhara--of Damodara; krsna-krpa--the mercy of the Lord; haite--from; ami--I; loka-apeksa--dependence on public opinion; kabhu--at any time; na--not; pari--able; chadite--to give up.

TRANSLATION

"Damodara Pandita and others are more advanced in receiving the mercy of Lord Krsna; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyasi, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A brahmacari is supposed to assist a sannyasi; therefore a brahmacari should not try to instruct a sannyasi. That is the etiquette. Consequently Damodara should not have advised Caitanya Mahaprabhu of His duty.

TEXT 28

TEXT

ataeva tumi saba raha nilacale
dina kata ami tirtha bhramiba ekale"

SYNONYMS

ataeva--therefore; tumi--you; saba--all; raha--remain; nilacale--at Jagannatha Puri; dina--days; kata--some; ami--I; tirtha--the sacred places of pilgrimage; bhramiba--I shall tour; ekale--alone.

TRANSLATION

"You should all therefore remain here in Nilacala for some days while I tour the sacred places of pilgrimage alone."

TEXT 29

TEXT

inha-sabara vasa prabhu haye ye ye gune
dosaropa-cchale kare guna asvadane

SYNONYMS

inha-sabara--of all the devotees; vasa--controlled; prabhu--the Lord; haye--is; ye ye--whatever; gune--by the qualities; dosa-aropa-chale--on the plea of attributing faults; kare--does; guna--high qualities; asvadane--tasting.

TRANSLATION

Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

PURPORT

All the accusations made by Sri Caitanya Mahaprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him.

Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Sri Caitanya Mahaprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Sri Caitanya Mahaprabhu Himself sometimes violated the regulative principles of a sannyasi. In the eyes of the public, such violations are not good, but Sri Caitanya Mahaprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Sri Caitanya Mahaprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse 27 He mentions that His devotees and associates place more importance on love of Krsna than on social etiquette. There are many instances of devotional service rendered by previous acaryas who did not care about social behavior when intensely absorbed in love for Krsna. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Sri Caitanya Mahaprabhu's desire.

TEXT 30

TEXT

caitanyera bhakta-vatsalya----akathya-kathana
apane vairagya-duhkha karena sahana

SYNONYMS

caitanyera--of Lord Sri Caitanya Mahaprabhu; bhakta-vatsalya--the love for His devotees; akathya-kathana--indescribable by words; apane--personally; vairagya--of the renounced order; duhkha--unhappiness; karena--does; sahana--toleration.

TRANSLATION

No one can properly describe Lord Sri Caitanya Mahaprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

TEXT 31

TEXT

sei duhkha dekhi' yei bhakta duhkha paya
sei duhkha tanra saktye sahana na yaya

SYNONYMS

sei duhkha--that unhappiness; dekhi'--seeing; yei--whatever; bhakta--the devotees; duhkha--unhappiness; paya--get; sei duhkha--that unhappiness; tanra--His; saktye--by the power; sahana--toleration; na--not; yaya--possible.

TRANSLATION

The regulative principles observed by Caitanya Mahaprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahaprabhu could not tolerate the unhappiness felt by His devotees.

TEXT 32

TEXT

gune dosodgara-cchale saba nisedhiya
ekaki bhramibena tirtha vairagya kariya

SYNONYMS

gune--in the good qualities; dosa-udgara-chale--on the plea of attributing faults; saba--all of them; nisedhiya--forbidding; ekaki--alone; bhramibena--will tour; tirtha--the sacred places of pilgrimage; vairagya--regulative principles of the renounced order of life; kariya--observing.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Sri Caitanya Mahaprabhu declared their good qualities to be faults.

PURPORT

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

TEXT 33

TEXT

tabe cari-jana bahu minati karila
svatantra isvara prabhu kabhu na manila

SYNONYMS

tabe--thereafter; cari-jana--four men; bahu--many; minati--petitions; karila--submitted; svatantra--independent; isvara--the Supreme Personality of Godhead; prabhu--Sri Caitanya Mahaprabhu; kabhu--at any time; na--not; manila--accepted.

TRANSLATION

Four devotees then humbly insisted that they go with the Lord, but Sri Caitanya Mahaprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

TEXT 34

TEXT

tabe nityananda kahe,----ye ajna tomara
duhkha sukha ye ha-uk kartavya amara

SYNONYMS

tabe--thereupon; nityananda--Lord Nityananda Prabhu; kahe--says; ye ajna--whatever order; tomara--Your; duhkha sukha--distress or happiness; ye--whatever; ha-uk--let there be; kartavya--the duty; amara--My.

TRANSLATION

Thereupon Lord Nityananda said, "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

TEXT 35

TEXT

kintu eka nivedana karon ara bara
vicara kariya taha kara angikara

SYNONYMS

kintu--but; eka--one; nivedana--petition; karon--I do; ara bara--again; vicara--consideration; kariya--giving; taha--that; kara--do; angikara--acceptance.

TRANSLATION

"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

TEXT 36

TEXT

kaupina, bahir-vasa ara jala-patra
ara kichu nahi yabe, sabe ei matra

SYNONYMS

kaupina--loincloth; bahir-vasa--outer garments; ara--and; jala-patra--waterpot; ara kichu--anything else; nahi--not; yabe--will go; sabe--all; ei--this; matra--only.

TRANSLATION

"You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

TEXT 37

TEXT

tomara dui hasta baddha nama-ganane
jala-patra-bahirvasa vahibe kemane

SYNONYMS

tomara--Your; dui--two; hasta--hands; baddha--engaged; nama--the holy name; ganane--in counting; jala-patra--waterpot; bahir-vasa--external garments; vahibe--will carry; kemane--how.

TRANSLATION

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?

PURPORT

From this verse it is clear that Caitanya Mahaprabhu was chanting the holy names a fixed number of times daily. The Gosvamis used to follow in the footsteps of Sri Caitanya Mahaprabhu, and Haridasa Thakura also followed this principle. Concerning the Gosvamis--Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Raghunatha Bhatta Gosvami, Srila Jiva Gosvami, Srila Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami--Srinivasa Acarya confirms: sankhya-purvaka-nama-gana-natibhih. (Sad-gosvamy-astaka 6) In addition to other duties, Sri Caitanya Mahaprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tomara dui hasta baddha nama-ganane). Caitanya Mahaprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the Caitanya-candramrta and also in Srila Rupa Gosvami's Stava-mala:

badhnan prema-bhara-prakampita-karo granthin kati-dorakaih
sankhyatum nija-loka-mangala-hare-krsneti namnam japan

(Caitanya-candramrta 16)

hare krsnety uccaih sphurita-rasano nama-ganana-
krta-granthi-sreni-subhaga-kati-sutrojjvala-karah

(Prathama-Caitanyastaka 5)

Therefore devotees in the line of Sri Caitanya Mahaprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridasa Thakura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridasa Thakura or the other Gosvamis, but chanting the holy name a fixed number of times daily is essential for every devotee.

TEXT 38

TEXT

premavese pathe tumi habe acetana
e-saba samagri tomara ke kare raksana

SYNONYMS

prema-avese--in ecstatic love of God; pathe--on the way; tumi--You; habe--will be; acetana--unconscious; e-saba--all this; samagri--paraphernalia; tomara--Your; ke--who; kare--does; raksana--protection.

TRANSLATION

"When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings--the waterpot, garments and so forth?"

TEXT 39

TEXT

'krsnadasa'-name ei sarala brahmana
inho sange kari' laha, dhara nivedana

SYNONYMS

krsnadasa-name--named Krsnadasa; ei--this; sarala--simple; brahmana--brahmana; inho--he; sange--with You; kari'--accepting; laha--take; dhara--just catch; nivedana--the petition.

TRANSLATION

Sri Nityananda Prabhu continued, "Here is a simple brahmana named Krsnadasa. Please accept him and take him with You. That is My request.

PURPORT

This Krsnadasa, known as Kala Krsnadasa, is not the Kala Krsnadasa mentioned in the Eleventh Chapter, verse 37, of the Adi-lila. The Kala Krsnadasa mentioned in the Eleventh Chapter is one of the twelve gopalas (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahaprabhu. He is known as a great devotee of Lord Nityananda Prabhu. The brahmana named Kala Krsnadasa who went with Sri Caitanya to South India and later to Bengal is mentioned in the Madhya-lila, Tenth Chapter, verses 62-79. One should not take these two to be the same person.

TEXT 40

TEXT

jala-patra-vastra vahi' toma-sange yabe
ye tomara iccha, kara, kichu na balibe

SYNONYMS

jala-patra--waterpot; vastra--and garments; vahi'--carrying; toma-sange--with You; yabe--will go; ye--whatever; tomara iccha--Your desire; kara--You do; kichu na balibe--he will not say anything.

TRANSLATION

"He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

TEXT 41

TEXT

tabe tanra vakya prabhu kari' angikare
taha-saba lana gela sarvabhauma-ghare

SYNONYMS

tabe--thereupon; tanra--of Lord Nityananda Prabhu; vakya--the words; prabhu--Lord Caitanya Mahaprabhu; kari'--doing; angikare--acceptance; taha-saba--all of them; lana--taking; gela--went; sarvabhauma-ghare--to the house of Sarvabhauma Bhattacarya.

TRANSLATION

Accepting the request of Lord Nityananda Prabhu, Lord Caitanya took all His devotees and went to the house of Sarvabhauma Bhattacarya.

TEXT 42

TEXT

namaskari' sarvabhauma asana nivedila
sabakare mili' tabe asane vasila

SYNONYMS

namaskari'--offering obeisances; sarvabhauma--Sarvabhauma Bhattacarya; asana--sitting places; nivedila--offered; sabakare--all of them; mili'--meeting; tabe--after that; asane vasila--he took his seat.

TRANSLATION

As soon as they entered his house, Sarvabhauma Bhattacarya offered the Lord obeisances and a place to sit. After seating all the others, the Bhattacarya took his seat.

TEXT 43

TEXT

nana krsna-varta kahi' kahila tanhare
'tomara thani ailan ajna magibare

SYNONYMS

nana--various; krsna-varta--topics on Lord Krsna; kahi'--discussing; kahila--He informed; tanhare--Sarvabhauma Bhattacarya; tomara thani--to your place; ailan--I have come; ajna--order; magibare--to beg.

TRANSLATION

After they had discussed various topics about Lord Krsna, Sri Caitanya Mahaprabhu informed Sarvabhauma Bhattacarya, "I have come to your place just to receive your order.

TEXT 44

TEXT

sannyasa kari' visvarupa giyache daksine
avasya kariba ami tanra anvesane

SYNONYMS

sannyasa kari'--after accepting the sannyasa order; visvarupa--Visvarupa (the elder brother of Sri Caitanya Mahaprabhu); giyache--has gone; daksine--to South India; avasya--certainly; kariba--shall do; ami--I; tanra--of Him; anvesane--searching for.

TRANSLATION

"My elder brother, Visvarupa, has taken sannyasa and gone to South India. Now I must go search for Him.

TEXT 45

TEXT

ajna deha, avasya ami daksine caliba
tomara ajnate sukhe leuti' asiba'

SYNONYMS

ajna deha--please give permission; avasya--certainly; ami--I; daksine--in South India; caliba--shall go; tomara--your; ajnate--by the order; sukhe--in happiness; leuti'--returning; asiba--I shall come.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

TEXT 46

TEXT

suni' sarvabhauma haila atyanta katara
carane dhariya kahe visada-uttara

SYNONYMS

suni'--hearing this; sarvabhauma--Sarvabhauma Bhattacarya; haila--became; atyanta--greatly; katara--agitated; carane--the lotus feet; dhariya--taking; kahe--says; visada--of lamentation; uttara--a reply.

TRANSLATION

Upon hearing this, Sarvabhauma Bhattacarya became very agitated. Catching hold of the lotus feet of Caitanya Mahaprabhu, he gave this sorrowful reply.

TEXT 47

TEXT

'bahu-janmera punya-phale painu tomara sanga
hena-sanga vidhi mora karileka bhanga

SYNONYMS

bahu-janmera--of many births; punya-phale--as the fruit of pious activities; painu--I got; tomara--Your; sanga--association; hena-sanga--such association; vidhi--providence; mora--my; karileka--has done; bhanga--breaking.

TRANSLATION

"After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

TEXT 48

TEXT

sire vajra pade yadi, putra mari' yaya
taha sahi, tomara viccheda sahana na yaya

SYNONYMS

sire--on the head; vajra--a thunderbolt; pade--falls; yadi--if; putra--son; mari'--dying; yaya--goes; taha--that; sahi--I can tolerate; tomara--Your; viccheda--separation; sahana--enduring; na yaya--cannot be done.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

TEXT 49

TEXT

svatantra-isvara tumi karibe gamana
dina katho raha, dekhi tomara carana'

SYNONYMS

svatantra-isvara--the independent Supreme Personality of Godhead; tumi--You; karibe--will make; gamana--departure; dina--days; katho--some; raha--please stay; dekhi--I may see; tomara carana--Your lotus feet.

TRANSLATION

"My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

TEXT 50

TEXT

tahara vinaye prabhura sithila haila mana
rahila divasa katho, na kaila gamana

SYNONYMS

tahara--of Sarvabhauma Bhattacarya; vinaye--on the request; prabhura--of Lord Sri Caitanya Mahaprabhu; sithila--slackened; haila--became; mana--the mind; rahila--stayed; divasa--days; katho--a few; na--not; kaila--did; gamana--departure.

TRANSLATION

Upon hearing Sarvabhauma Bhattacarya's request, Caitanya Mahaprabhu relented. He stayed a few days longer and did not depart.

TEXT 51

TEXT

bhattacarya agraha kari' karena nimantrana
grhe paka kari' prabhuke kara'na bhojana

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; agraha--eagerness; kari'--showing; karena--did; nimantrana--invitation; grhe--at home; paka--cooking; kari'--doing; prabhuke--Lord Sri Caitanya Mahaprabhu; kara'na--made; bhojana--eating.

TRANSLATION

The Bhattacarya eagerly invited Lord Caitanya Mahaprabhu to his home and fed Him very nicely.

TEXT 52

TEXT

tanhara brahmani, tanra nama----'sathira mata'
randhi' bhiksa dena tenho, ascarya tanra katha

SYNONYMS

tanhara brahmani--his wife; tanra nama--her name; sathira mata--the mother of Sathi; randhi'--cooking; bhiksa dena--offers food; tenho--she; ascarya--wonderful; tanra--her; katha--narration.

TRANSLATION

The Bhattacarya's wife, whose name was Sathimata (the mother of Sathi), did the cooking. The narrations of these pastimes are very wonderful.

TEXT 53

TEXT

age ta' kahiba taha kariya vistara
ebe kahi prabhura daksina-yatra-samacara

SYNONYMS

age--later; ta'--indeed; kahiba--I shall speak; taha--all those incidents; kariya--doing; vistara--elaboration; ebe--now; kahi--let me describe; prabhura--of Lord Caitanya Mahaprabhu; daksina--in South India; yatra--of the touring; samacara--the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Sri Caitanya Mahaprabhu's South Indian tour.

TEXT 54

TEXT

dina panca rahi' prabhu bhattacarya-sthane
calibara lagi' ajna magila apane

SYNONYMS

dina panca--five days; rahi'--staying; prabhu--Lord Sri Caitanya Mahaprabhu; bhattacarya-sthane--at Sarvabhauma Bhattacarya's place; calibara lagi'--for starting; ajna--order; magila--begged; apane--personally.

TRANSLATION

After staying five days at the home of Sarvabhauma Bhattacarya, Sri Caitanya Mahaprabhu personally asked his permission to depart for South India.

TEXT 55

TEXT

prabhura agrahe bhattacarya sammata ha-ila
prabhu tanre lana jagannatha-mandire gela

SYNONYMS

prabhura agrahe--by the eagerness of Sri Caitanya Mahaprabhu; bhattacarya--Sarvabhauma Bhattacarya; sammata ha-ila--became agreeable; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--him (Sarvabhauma Bhattacarya); lana--taking; jagannatha-mandire--to the temple of Lord Jagannatha; gela--went.

TRANSLATION

After receiving the Bhattacarya's permission, Lord Caitanya Mahaprabhu went to see Lord Jagannatha in the temple. He took the Bhattacarya with Him.

TEXT 56

TEXT

darsana kari' thakura-pasa ajna magila
pujari prabhure mala-prasada ani' dila

SYNONYMS

darsana kari'--visiting the Lord; thakura-pasa--from the Lord; ajna magila--begged permission; pujari--the priest; prabhure--unto Lord Sri Caitanya Mahaprabhu; mala--garland; prasada--remnants of food; ani'--bringing; dila--delivered.

TRANSLATION

Seeing Lord Jagannatha, Sri Caitanya Mahaprabhu also begged His permission. The priest then immediately delivered prasada and a garland to Lord Caitanya.

TEXT 57

TEXT

ajna-mala pana harse namaskara kari'
anande daksina-dese cale gaurahari

SYNONYMS

ajna-mala--the garland of permission; pana--getting; harse--in great jubilation; namaskara--obeisances; kari'--offering; anande--with great pleasure;

daksina-dese--to South India; cale--goes; gaurahari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Thus receiving Lord Jagannatha's permission in the form of a garland, Sri Caitanya Mahaprabhu offered obeisances, and then in great jubilation He prepared to depart for South India.

TEXT 58

TEXT

bhattacarya-sange ara yata nija-gana
jagannatha pradaksina kari' karila gamana

SYNONYMS

bhattacarya-sange--with Sarvabhauma Bhattacarya; ara--and; yata--all; nija-gana--personal devotees; jagannatha--Lord Jagannatha; pradaksina--circumambulation; kari'--finishing; karila--made; gamana--departure.

TRANSLATION

Accompanied by His personal associates and Sarvabhauma Bhattacarya, Sri Caitanya Mahaprabhu circumambulated the altar of Jagannatha. The Lord then departed on His South Indian tour.

TEXT 59

TEXT

samudra-tire tire alalanatha-pathe
sarvabhauma kahilena acarya-gopinathe

SYNONYMS

samudra-tire--on the shore of the sea; tire--on the shore; alalanatha-pathe--on the path to the temple of Alalanatha; sarvabhauma--Sarvabhauma Bhattacarya; kahilena--said; acarya-gopinathe--to Gopinatha Acarya.

TRANSLATION

While the Lord was going along the path to Alalanatha, which was located on the seashore, Sarvabhauma Bhattacarya gave the following orders to Gopinatha Acarya.

TEXT 60

TEXT

cari kopina-bahirvasa rakhiyachi ghare
taha, prasadanna, lana aisa vipra-dvare

SYNONYMS

cari kopina-bahirvasa--four sets of loincloths and external clothing; rakhiyachi--I have kept; ghare--at home; taha--that; prasada-anna--remnants of

food of Lord Jagannatha; lana--taking; aisa--come here; vipra-dvare--by means of some brahmana.

TRANSLATION

"Bring the four sets of loincloths and outer garments I keep at home, and also some prasada of Lord Jagannatha's. You may carry these things with the help of some brahmana."

TEXT 61

TEXT

tabe sarvabhauma kahe prabhura carane
avasya palibe, prabhu, mora nivedane

SYNONYMS

tabe--thereafter; sarvabhauma--Sarvabhauma Bhattacarya; kahe--said; prabhura carane--unto the lotus feet of the Lord; avasya--certainly; palibe--You will keep; prabhu--my Lord; mora--my; nivedane--request.

TRANSLATION

While Lord Sri Caitanya Mahaprabhu was departing, Sarvabhauma Bhattacarya submitted the following at His lotus feet, "My Lord, I have one final request that I hope You will kindly fulfill.

TEXT 62

TEXT

'ramananda raya' ache godavari-tire
adhikari hayena tenho vidyanagare

SYNONYMS

ramananda raya--Ramananda Raya; ache--there is; godavari-tire--on the bank of river Godavari; adhikari--a responsible officer; hayena--is; tenho--he; vidya-nagare--in the town known as Vidyanagara.

TRANSLATION

"In the town of Vidyanagara, on the bank of the Godavari, there is a responsible government officer named Ramananda Raya.

PURPORT

In his Amrta-pravaha-bhasya, Bhaktivinoda Thakura states that Vidyanagara is today known as Porbandar. There is another Porbandar in western India in the province of Gujarat.

TEXT 63

TEXT

sudra visayi-jnane upeksa na karibe
amara vacane tanre avasya milibe

SYNONYMS

sudra--the fourth social division; visayi-jnane--by the impression of being a worldly man; upeksa--negligence; na karibe--should not do; amara--my; vacane--on the request; tanre--him; avasya--certainly; milibe--You shouid meet.

TRANSLATION

"Please do not neglect him, thinking he belongs to a sudra family engaged in material activities. It is my request that You meet him without fail."

PURPORT

In the varnasrama-dharma, the sudra is the fourth division in the social status. Paricaryatmakam karma sudrasyapi svabhava-jam (Bg. 18.44). Sudras are meant to engage in the service of the three higher classes--brahmanas, ksatriyas and vaisyas. Sri Ramananda Raya belonged to the karana class, which is the equivalent of the kayastha class in Bengal. This class is regarded all over India as sudra. It is said that the Bengali kayasthas were originally engaged as servants of brahmanas who came from North India to Bengal. Later, the clerical class became the kayasthas in Bengal. Now there are many mixed classes known as kayastha. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the kayastha class. Although these kayasthas or karanas are considered sudras, they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the kayasthas are sometimes considered ksatriyas. In Orissa, however, the kayastha class, which includes the karanas, is considered in the sudra category. Srila Ramananda Raya belonged to this karana class; therefore he was considered a sudra. He was also the governor of South India under the regime of Maharaja Prataparudra of Orissa. In other words, Sarvabhauma Bhattacarya informed Lord Caitanya Mahaprabhu that Ramananda Raya, although belonging to the sudra class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and sudras are generally disqualified. Sarvabhauma Bhattacarya therefore requested that Lord Caitanya Mahaprabhu not neglect Ramananda Raya, who was highly advanced spiritually although he was born a sudra and a materialist.

A visayi is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called visayi. Srila Ramananda Raya was engaged in government service, and he belonged to the karana class. He was certainly not a sannyasi in saffron cloth, yet he was in the transcendental position of a paramahamsa householder. Before becoming Caitanya Mahaprabhu's disciple, Sarvabhauma Bhattacarya considered Ramananda Raya an ordinary visayi because he was a householder engaged in government service. However, when the Bhattacarya was actually enlightened in Vaisnava philosophy, he could understand the exalted transcendental position of Sri Ramananda Raya; therefore he referred to him as adhikari. An adhikari is one who knows the transcendental science of Krsna and is engaged in His service; therefore all grhastha devotees are designated as dasa adhikari.

TEXT 64

TEXT

tomara sangera yogya tenho eka jana

prthivite rasika bhakta nahi tanra sama

SYNONYMS

tomara--Your; sangera--of association; yogya--fit; tenho--he (Ramananda Raya); eka--one; jana--person; prthivite--in the world; rasika--expert in transcendental mellows; bhakta--devotee; nahi--there is none; tanra sama--like him.

TRANSLATION

Sarvabhauma Bhattacarya continued, "Ramananda Raya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellows.

TEXT 65

TEXT

panditya ara bhakti-rasa,----dunhera tenho sima
sambhasile janibe tumi tanhara mahima

SYNONYMS

panditya--learning; ara--and; bhakti-rasa--the mellows of devotional service; dunhera--of these two; tenho--he; sima--the limit; sambhasile--when You talk with him; janibe--will know; tumi--You; tanhara--his; mahima--glories.

TRANSLATION

"He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

TEXT 66

TEXT

alaukika vakya cesta tanra na bujhiya
parihasa kariyachi tanre 'vaisnava' baliya

SYNONYMS

alaukika--uncommon; vakya--words; cesta--endeavor; tanra--his; na--without; bujhiya--understanding; parihasa--joking; kariyachi--I have done; tanre--unto him; vaisnava--a devotee of the Lord; baliya--as.

TRANSLATION

"I could not realize when I first spoke with Ramananda Raya that his topics and endeavors were all transcendentally uncommon. I made fun of him simply because he was a Vaisnava."

PURPORT

Anyone who is a not a Vaisnava, or an unalloyed devotee of the Supreme Lord, must be a materialist. A Vaisnava living according to Sri Caitanya Mahaprabhu's injunctions is certainly not on the materialistic platform. Caitanya means

"spiritual force." All of Sri Caitanya Mahaprabhu's activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Sri Caitanya Mahaprabhu. Materialistic persons who cannot are generally known as karmis or jnanis. The jnanis are mental speculators who simply try to understand what is spirit and what is soul. Their process is neti neti: "This is not spirit, this is not Brahman." The jnanis are a little more advanced than the dull-headed karmis, who are simply interested in sense gratification. Before becoming a Vaisnava, Sarvabhauma Bhattacarya was a mental speculator (jnani), and being such, he always cut jokes with Vaisnavas. A Vaisnava never agrees with the speculative system of the jnanis. Both the jnanis and karmis depend on direct sense perception for their imperfect knowledge. The karmis never agree to accept anything not directly perceived, and the jnanis put forth only hypotheses. However, the Vaisnavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in the Bhagavad-gita, or sometimes as He imparts it from within as the caitya-guru. As stated in the Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The Vedas are considered to have been spoken by the Supreme Lord. They were first realized by Brahma, who is the first created being within the universe (tene brahma hrda ya adi-kavaye). Our process is to receive knowledge through the parampara system, from Krsna to Brahma, to Narada, Vyasa, Sri Caitanya Mahaprabhu and the six Gosvamis. By disciplic succession, Lord Brahma was enlightened from within by the original person, Krsna. Our knowledge is fully perfect due to being handed from master to disciple. A Vaisnava is always engaged in the transcendental loving service of the Lord, and thus neither karmis nor jnanis can understand the activities of a Vaisnava. It is said, vaisnavera kriya-mudra vijneha na bujhaya: even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaisnava. After being initiated into Vaisnavism by Sri Caitanya Mahaprabhu, Bhattacarya realized what a mistake he had made in trying to understand Ramananda Raya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

TEXT 67

TEXT

tomara prasade ebe janinu tanra tattva
sambhasile janibe tanra yemana mahattva

SYNONYMS

tomara prasade--by Your mercy; ebe--now; janinu--I have understood; tanra--of him (Ramananda Raya); tattva--the truth; sambhasile--in talking together; janibe--You will know; tanra--his; yemana--such; mahattva--greatness.

TRANSLATION

The Bhattacarya said, "By Your mercy I can now understand the truth about Ramananda Raya. In talking with him, You also will acknowledge his greatness."

TEXT 68

TEXT

angikara kari' prabhu tanhara vacana
tanre vidaya dite tanre kaila alingana

SYNONYMS

angikara kari'--accepting this proposal; prabhu--Lord Caitanya Mahaprabhu; tanhara--of him (Sarvabhauma Bhattacarya); vacana--the request; tanre--unto him; vidaya dite--to offer farewell; tanre--him; kaila--did; alingana--embracing.

TRANSLATION

Lord Sri Caitanya Mahaprabhu accepted Sarvabhauma Bhattacarya's request that He meet Ramananda Raya. Bidding Sarvabhauma farewell, the Lord embraced him.

TEXT 69

TEXT

"ghare krsna bhaji' more kariha asirvade
nilacale asi' yena tomara prasade"

SYNONYMS

ghare--at home; krsna--Lord Krsna; bhaji'--worshiping; more--unto Me; kariha--do; asirvade--blessing; nilacale--at Jagannatha Puri; asi'--returning; yena--so that; tomara--your; prasade--by the mercy.

TRANSLATION

Sri Caitanya Mahaprabhu asked the Bhattacarya to bless Him while he engaged in the devotional service of Lord Krsna at home, so that by Sarvabhauma's mercy the Lord could return to Jagannatha Puri.

PURPORT

The word kariha asirvade means "continue to bestow your blessings upon Me." Being a sannyasi, Caitanya Mahaprabhu was on the highest platform of respect and adoration, whereas Sarvabhauma Bhattacarya, as a householder, was on the second platform. Therefore a sannyasi is supposed to offer blessings to a grhastha. Now Sri Caitanya Mahaprabhu by His practical behavior requested the blessings of a grhastha. This is the special significance of Sri Caitanya Mahaprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a grhastha (householder), Sarvabhauma Bhattacarya was unlike the so-called karmis interested in sense gratification. After being initiated by Sri Caitanya Mahaprabhu, the Bhattacarya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a sannyasi. He was always engaged in the service of the Lord even at home. In our disciplic line we have the example of a perfect householder paramahamsa--Srila Bhaktivinoda Thakura. In his book Saranagati, Bhaktivinoda Thakura stated: ye-dina grhe, bhajana dekhi', grhete goloka bhaya (Saranagati 31.6). Whenever a

householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vrndavana, spiritual activities taking place in the Goloka Vrndavana planet of Krsna. Activities exhibited by Krsna Himself at Bhauma Vrndavana, the Vrndavana-dhama existing on this planet, are not different from His activities on the planet Goloka Vrndavana. This is proper realization of Vrndavana anywhere. In our Krsna consciousness movement we inaugurated the New Vrndavana activities, wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vrndavana. The conclusion is that one who acts strictly in the line of Sri Caitanya Mahaprabhu is competent to offer blessings to sannyasis, even though he be a grhastha householder. Although he is in an exalted position, a sannyasi yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahaprabhu begged the blessings of Sarvabhauma Bhattacarya. He set the example of how one should expect blessings from a Vaisnava, regardless of his social position.

TEXT 70

TEXT

eta bali' mahaprabhu karila gamana
murcchita hana tahan padila sarvabhauma

SYNONYMS

eta bali'--saying this; mahaprabhu--Sri Caitanya Mahaprabhu; karila--made; gamana--departure; murcchita--fainted; hana--becoming; tahan--there; padila--fell down; sarvabhauma--Sarvabhauma Bhattacarya.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu departed on His tour, and Sarvabhauma Bhattacarya immediately fainted and fell to the ground.

TEXT 71

TEXT

tanre upeksiya kaila sighra gamana
ke bujhite pare mahaprabhura citta-mana

SYNONYMS

tanre--unto Sarvabhauma Bhattacarya; upeksiya--not paying serious attention; kaila--did; sighra--very fast; gamana--walking; ke--who; bujhite--to understand; pare--is able; mahaprabhura--of Sri Caitanya Mahaprabhu; citta-mana--the mind and intention.

TRANSLATION

Although Sarvabhauma Bhattacarya fainted, Sri Caitanya Mahaprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Sri Caitanya Mahaprabhu?

PURPORT

It was naturally expected that when Sarvabhauma Bhattacarya fainted and fell to the ground Sri Caitanya Mahaprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Sri Caitanya Mahaprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

TEXT 72

TEXT

mahanubhavera cittera svabhava ei haya
puspa-sama komala, kathina vajra-maya

SYNONYMS

maha-anubhavera--of a great personality; cittera--of the mind; svabhava--the nature; ei haya--this is; puspa-sama--like a flower; komala--soft; kathina--hard; vajra-maya--like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from Uttara-rama-carita (2.7) explains this behavior. One may also consult Madhya-lila, Third Chapter, verse 212.

TEXT 73

TEXT

vajrad api kathorani
mrduni kusumad api
lokottaranam cetamsi
ko nu vijnatum isvarah

SYNONYMS

vajrat api--than a thunderbolt; kathorani--harder; mrduni--softer; kusumat api--than a flower; loka-uttaranam--persons above the human platform of behavior; cetamsi--the hearts; kah--who; nu--but; vijnatum--to understand; isvarah--able.

TRANSLATION

"The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

TEXT 74

TEXT

nityananda prabhu bhattacarye uthaila
tanra loka-sange tanre ghare pathaila

SYNONYMS

nityananda prabhu--Lord Sri Nityananda Prabhu; bhattacarye--Sarvabhauma Bhattacarya; uthaila--raised; tanra--His; loka-sange--along with associates; tanre--him (the Bhattacarya); ghare--to his home; pathaila--sent.

TRANSLATION

Lord Nityananda Prabhu raised Sarvabhauma Bhattacarya and with the help of His men saw him to his home.

TEXT 75

TEXT

bhakta-gana sighra asi' laila prabhura satha
vastra-prasada lana tabe aila gopinatha

SYNONYMS

bhakta-gana--devotees; sighra--very swiftly; asi'--coming; laila--took; prabhura--of the Lord; satha--the company; vastra--the garments; prasada--and Lord Jagannatha's prasada; lana--with; tabe--thereafter; aila--came; gopinatha--Gopinatha Acarya.

TRANSLATION

Immediately all the devotees came and partook of Sri Caitanya Mahaprabhu's company. Afterwards, Gopinatha Acarya came with the garments and prasada.

TEXT 76

TEXT

saba-sange prabhu tabe alalanatha aila
namaskara kari' tare bahu-stuti kaila

SYNONYMS

saba-sange--with all of them; prabhu--Lord Sri Caitanya Mahaprabhu; tabe--then; alalanatha--the place named Alalanatha; aila--reached; namaskara kari'--offering obeisances; tare--Lord Sri Caitanya Mahaprabhu; bahu-stuti--many prayers; kaila--offered.

TRANSLATION

All the devotees followed Sri Caitanya Mahaprabhu to a place known as Alalanatha. There they all offered respects and various prayers.

TEXT 77

TEXT

premavese nrtya-gita kaila kata-ksana

dekhite aila tahan vaise yata jana

SYNONYMS

prema-avese--in the great ecstasy of love of Godhead; nrtya-gita--dancing and chanting; kaila--performed; kata-ksana--for some time; dekhite--to see; aila--came; tahan--there; vaise--who live; yata jana--all the men.

TRANSLATION

In great ecstasy, Sri Caitanya Mahaprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

TEXT 78

TEXT

caudikete saba loka bale 'hari' 'hari'
premavese madhye nrtya kare gaurahari

SYNONYMS

caudikete--all around; saba loka--all persons; bale--shout; hari hari--the holy name of the Lord; prema-avese--in ecstatic love; madhye--in the middle; nrtya kare--dances; gaurahari--Sri Caitanya Mahaprabhu.

TRANSLATION

All around Sri Caitanya Mahaprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

TEXT 79

TEXT

kancana-sadrsa deha, aruna vasana
pulakasru-kampa-sveda tahate bhusana

SYNONYMS

kancana-sadrsa--like molten gold; deha--a body; aruna--saffron; vasana--garments; pulaka-asru--standing of hair and crying; kampa--trembling; sveda--perspiration; tahate--therein; bhusana--the ornaments.

TRANSLATION

The body of Sri Caitanya Mahaprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His hair to stand on end, tears to well in His eyes, and His body to tremble and perspire all over.

TEXT 80

TEXT

dekhiya lokera mane haila camatkara
yata loka aise, keha nahi yaya ghara

SYNONYMS

dekhiya--seeing all this; lokera--of the people; mane--in the minds; haila--there was; camatkara--astonishment; yata--all; loka--people; aise--came there; keha--anyone; nahi--not; yaya--goes; ghara--home.

TRANSLATION

Everyone present was astonished to see Sri Caitanya Mahaprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

TEXT 81

TEXT

keha nace, keha gaya, 'sri-krsna' 'gopala'
premete bhasila loka,----stri-vrddha-abala

SYNONYMS

keha nace--someone dances; keha gaya--someone chants; sri-krsna--Lord Sri Krsna's name; gopala--Gopala's name; premete--in love of Godhead; bhasila--floated; loka--all the people; stri--women; vrddha--old men; a-bala--from the children.

TRANSLATION

Everyone--including children, old men and women--began to dance and chant the holy names of Sri Krsna and Gopala. In this way they all floated in the ocean of love of Godhead.

TEXT 82

TEXT

dekhi' nityananda prabhu kahe bhakta-gane
ei-rupe nrtya age habe grame-grame

SYNONYMS

dekhi'--seeing this; nityananda--Lord Nityananda Prabhu; prabhu--the Lord; kahe--says; bhakta-gane--unto the devotees; ei-rupe--in this way; nrtya--dancing; age--ahead; habe--there will be; grame-grame--in every village.

TRANSLATION

Upon seeing the chanting and dancing of Lord Sri Caitanya Mahaprabhu, Lord Nityananda predicted that later there would be dancing and chanting in every village.

PURPORT

This prediction of Sri Nityananda Prabhu is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various scriptures all over the world. We hope

that these devotees who are preaching the message of Sri Caitanya Mahaprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Sri Caitanya Mahaprabhu will certainly be successful.

TEXT 83

TEXT

atikala haila, loka chadiya na yaya
tabe nityananda-gosani srjila upaya

SYNONYMS

atikala--very late; haila--it was; loka--the people in general; chadiya--giving up; na yaya--do not go; tabe--at that time; nityananda--Srila Nityananda Prabhu; gosani--the spiritual master; srjila--invented; upaya--a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityananda Prabhu, the spiritual master, invented a means to disperse the crowd.

TEXT 84

TEXT

madhyahna karite gela prabhuke lana
taha dekhi' loka aise caudike dhana

SYNONYMS

madhyahna karite--to take lunch at noon; gela--went; prabhuke--Lord Sri Caitanya Mahaprabhu; lana--taking; taha dekhi'--seeing that; loka--the people in general; aise--came; caudike--all around; dhana--running.

TRANSLATION

When Lord Nityananda Prabhu took Sri Caitanya Mahaprabhu for lunch at noon, everyone came running around Them.

TEXT 85

TEXT

madhyahna kariya aila devata-mandire
nija-gana pravesi' kapata dila bahir-dvare

SYNONYMS

madhyahna kariya--performing bathing, etc; aila--came back; devata-mandire--to the temple of the Lord; nija-gana pravesi'--allowing His own men; kapata dila--shut; bahir-dvare--the outside door.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Sri Nityananda Prabhu closed the outside door.

TEXT 86

TEXT

tabe gopinatha dui-prabhure bhiksa karaila
prabhura sesa prasadanna sabe banti' khaila

SYNONYMS

tabe--thereupon; gopinatha--Gopinatha Acarya; dui-prabhure--unto the two Lords Caitanya Mahaprabhu and Nityananda Prabhu; bhiksa karaila--gave prasada to eat; prabhura--of the Lord; sesa--the remnants; prasada-anna--food; sabe--all of them; banti'--sharing; kbaila--ate.

TRANSLATION

Gopinatha Acarya then brought prasada for the two Lords to eat, and after They had eaten, the remnants of the food were distributed to all the devotees.

TEXT 87

TEXT

suni' suni' loka-saba asi' bahir-dvare
'hari' 'hari' bali' loka kolahala kare

SYNONYMS

suni' suni'--hearing this; loka-saba--all the people; asi'--coming there; bahir-dvare--to the outside door; hari hari--the holy name of the Lord; bali'--chanting; loka--all the people; kolahala--tumultuous sound; kare--made.

TRANSLATION

Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

TEXT 88

TEXT

tabe mahaprabhu dvara karaila mocana
anande asiya loka paila darasana

SYNONYMS

tabe--thereupon; mahaprabhu--Sri Caitanya Mahaprabhu; dvara--the door; karaila--made; mocana--opening; anande--in great pleasure; asiya--coming; loka--all the people; paila--got; darasana--sight.

TRANSLATION

After lunch, Sri Caitanya Mahaprabhu made them open the door. In this way everyone received His audience with great pleasure.

TEXT 89

TEXT

ei-mata sandhya paryanta loka ase, yaya
'vaisnava' ha-ila loka, sabe nace, gaya

SYNONYMS

ei-mata--in this way; sandhya paryanta--until evening; loka--people; ase yaya--come and go; vaisnava--devotees; ha-ila--became; loka--all the people; sabe--all of them; nace--dance; gaya--and chant.

TRANSLATION

The people came and went until evening, and all of them became Vaisnava devotees and began to chant and dance.

TEXT 90

TEXT

ei-rupe sei thani bhakta-gana-sange
sei ratri gonaila krsna-katha-range

SYNONYMS

ei-rupe--in this way; sei thani--in that place; bhakta-gana-sange--with the devotees; sei ratri--that night; gonaila--passed; krsna-katha-range--in great pleasure discussing Lord Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu then passed the night there and discussed the pastimes of Lord Krsna with His devotees with great pleasure.

TEXT 91

TEXT

pratah-kale snana kari' karila gamana
bhakta-gane vidaya dila kari' alingana

SYNONYMS

pratah-kale--in the morning; snana--bath; kari'--after taking; karila--started; gamana--tour; bhakta-gane--to all the devotees; vidaya--farewell; dila--gave; kari'--doing; alingana--embracing.

TRANSLATION

The next morning, after taking His bath, Sri Caitanya Mahaprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

TEXT 92

TEXT

murcchita hana sabe bhumite padila
tanha-saba pane prabhu phiri' na cahila

SYNONYMS

murcchita hana--becoming unconscious; sabe--all; bhumite--to the ground; padila--fell down; tanha-saba--all of them; pane--toward; prabhu--Lord Sri Caitanya Mahaprabhu; phiri'--turning; na--not; cahila--saw.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

TEXT 93

TEXT

vicchede vyakula prabhu calila duhkhi hana
pache krsnadasa yaya jala-patra lana

SYNONYMS

vicchede--in separation; vyakula--perturbed; prabhu--Lord Sri Caitanya Mahaprabhu; calila--went on; duhkhi--unhappy; hana--becoming; pache--just behind; krsnadasa--His servant Krsnadasa; yaya--went; jala-patra--the waterpot; lana--taking.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Krsnadasa, who was carrying His waterpot, followed behind.

TEXT 94

TEXT

bhakta-gana upavasi tahani rahila
ara dine duhkhi hana nilacale aila

SYNONYMS

bhakta-gana--the devotees; upavasi--fasting; tahani--there; rahila--remained; ara dine--on the next day; duhkhi--unhappy; hana--becoming; nilacale--to Jagannatha Puri; aila--returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannatha Puri.

TEXT 95

TEXT

matta-simha-praya prabhu karila gamana
premavese yaya kari' nama-sankirtana

SYNONYMS

matta-simha--a mad lion; praya--almost like; prabhu--Lord Sri Caitanya Mahaprabhu; karila--did; gamana--touring; prema-avese--in ecstatic love; yaya--goes; kari'--performing; nama-sankirtana--chanting Krsna's name.

TRANSLATION

Almost like a mad lion, Lord Sri Caitanya Mahaprabhu went on His tour filled with ecstatic love and performing sankirtana, chanting Krsna's names as follows.

TEXT 96

TEXT

krsna! krsna! krsna! krsna! krsna! krsna! krsna! he
krsna! krsna! krsna! krsna! krsna! krsna! krsna! he
krsna! krsna! krsna! krsna! krsna! krsna! raksa mam
krsna! krsna! krsna! krsna! krsna! krsna! pahi mam
rama! raghava! rama! raghava! rama! raghava! raksa mam
krsna! kesava! krsna! kesava! krsna! kesava! pahi mam

SYNONYMS

krsna--Lord Krsna; he--O; raksa--please protect; mam--Me; pahi--please maintain; rama--Lord Rama; raghava--descendant of King Raghu; kesava--killer of the Kesi demon.

TRANSLATION

The Lord chanted:

Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! he
Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! he
Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Raksa mam
Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Pahi mam

That is, "O Lord Krsna, please protect Me and maintain Me." He also chanted:

Rama! Raghava! Rama! Raghava! Rama! Raghava! Raksa mam
Krsna! Kesava! Krsna! Kesava! Krsna! Kesava! pahi mam

That is, "O Lord Rama, descendant of King Raghu, please protect Me. O Krsna, O Kesava, killer of the Kesi demon, please maintain Me."

TEXT 97

TEXT

ei sloka padi' pathe calila gaurahari
loka dekhi' pathe kahe,----bala 'hari' 'hari'

SYNONYMS

ei sloka padi'--reciting this verse krsna! krsna!; pathe--on the way; calila--went; gaurahari--Lord Sri Caitanya Mahaprabhu; loka dekhi'--seeing other people; pathe--on the way; kahe--He says; bala--say; hari hari--the holy name of Lord Hari.

TRANSLATION

Chanting this verse, Lord Sri Caitanya Mahaprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant "Hari! Hari!"

TEXT 98

TEXT

sei loka prema-matta hana bale 'hari' 'krsna'
prabhura pache sange yaya darsana-satrsna

SYNONYMS

sei loka--that person; prema-matta--maddened in love of Godhead; hana--becoming; bale--says; hari krsna--the holy name of Lord Hari and Lord Krsna; prabhura pache--behind the Lord; sange--with Him; yaya--goes; darsana-satrsna--being very eager to see Him.

TRANSLATION

Whoever heard Lord Caitanya Mahaprabhu chant "Hari, Hari," also chanted the holy name of Lord Hari and Krsna. In this way they all followed the Lord, very eager to see Him.

TEXT 99

TEXT

kata-ksane rahi' prabhu tare alingiya
vidaya karila tare sakti sancariya

SYNONYMS

kata-ksane rahi'--after remaining for some time; prabhu--Lord Sri Caitanya Mahaprabhu; tare--them; alingiya--embracing; vidaya karila--bade farewell; tare--in them; sakti--spiritual potency; sancariya--investing.

TRANSLATION

After some time the Lord would embrace these people and bid them to return home, having investing them with spiritual potency.

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Krsna Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Sri Caitanya Mahaprabhu was empowered with this bhakti-sakti. Thus the Lord's followers were able to preach Krsna consciousness by divine grace.

TEXT 100

TEXT

sei-jana nija-grame kariya gamana

'krsna' bali' hase, kande, nace anuksana

SYNONYMS

sei-jana--that person; nija-grame--to his own village; kariya gamana--returning there; krsna bali'--saying the holy name of Lord Krsna; hase--laughs; kande--cries; nace--dances; anuksana--always.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Krsna and sometimes laughing, crying and dancing.

TEXT 101

TEXT

yare dekhe, tare kahe,----kaha krsna-nama
ei-mata 'vaisnava' kaila saba nija-grama

SYNONYMS

yare dekhe--whomever he meets; tare--to him; kahe--he says; kaha krsna-nama--kindly chant the Hare Krsna mantra; ei-mata--in this way; vaisnava--devotees of the Supreme Personality of Godhead; kaila--made; saba--all; nija-grama--his own village.

TRANSLATION

These empowered people used to request everyone and anyone--whomever they saw--to chant the holy name of Krsna. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Sri Caitanya Mahaprabhu or His devotee, the spiritual master. One must also request everyone to chant the maha-mantra. In this way, such a person can convert others to Vaisnavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

TEXT 102

TEXT

gramantara haite dekhite aila yata jana
tanra darsana-krpaya haya tanra sama

SYNONYMS

grama-antara haite--from different villages; dekhite--to see; aila--came; yata jana--all the persons; tanra--his; darsana-krpaya--by the mercy of seeing him; haya--become; tanra sama--similar Vaisnavas.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

TEXT 103

TEXT

sei yai' gramera loka vaisnava karaya
anya-grami asi' tanre dekhi' vaisnava haya

SYNONYMS

sei--that Vaisnava; yai'--going to his own village; gramera loka--all the people of the village; vaisnava--devotees; karaya--makes; anya-grami--inhabitants from different villages; asi'--coming there; tanre dekhi'--by seeing them; vaisnava haya--become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

TEXT 104

TEXT

sei yai' ara grame kare upadesa
ei-mata 'vaisnava' haila saba daksina-desa

SYNONYMS

sei--that man; yai'--going; ara--different; grame--to the villages; kare--gives; upadesa--instruction; ei-mata--in this way; vaisnava--devotees; haila--became; saba--all; daksina-desa--the people of South India.

TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

TEXT 105

TEXT

ei-mata pathe yaite sata sata jana
'vaisnava' karena tanre kari' alingana

SYNONYMS

ei-mata--in this way; pathe--on the way; yaite--while passing; sata sata--hundreds and hundreds; jana--persons; vaisnava--devotees; karena--makes; tanre--Him; kari'--doing; alingana--embracing.

TRANSLATION

Thus many hundreds of people became Vaisnavas when they passed the Lord on the way and were embraced by Him.

TEXT 106

TEXT

yei grame rahi' bhiksa karena yanra ghare
sei gramera yata loka aise dekhibare

SYNONYMS

yei grame--in whatever village; rahi'--staying; bhiksa--alms; karena--accepts; yanra--whose; ghare--at home; sei--that; gramera--of the village; yata loka--all the persons; aise--come; dekhibare--to see.

TRANSLATION

In whatever village Sri Caitanya Mahaprabhu stayed to accept alms, many people came to see Him.

TEXT 107

TEXT

prabhura krpaya haya mahabhagavata
sei saba acarya hana tarila jagat

SYNONYMS

prabhura krpaya--by the mercy of the Lord; haya--become; maha-bhagavata--first-class devotees; sei saba--all such persons; acarya--teachers; hana--becoming; tarila--liberated; jagat--the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Sri Caitanya Mahaprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

TEXT 108

TEXT

ei-mata kaila yavat gela setubandhe
sarva-desa 'vaisnava' haila prabhura sambandhe

SYNONYMS

ei-mata--in this way; kaila--performed; yavat--until; gela--went; setubandhe--to the southernmost part of India; sarva-desa--all the countries; vaisnava--devotees; haila--became; prabhura--Lord Sri Caitanya Mahaprabhu; sambandhe--in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaisnavism.

TEXT 109

TEXT

navadvipe yei sakti na kaila prakase
se sakti prakasi' nistarila daksina-dese

SYNONYMS

navadvipe--at Navadvipa; yei--that which; sakti--the potency; na--not; kaila--did; prakase--manifestation; se--that; sakti--potency; prakasi'--manifesting; nistarila--delivered; daksina-dese--South India.

TRANSLATION

Lord Sri Caitanya Mahaprabhu did not manifest His spiritual potencies at Navadvipa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many smartas (nondevotee followers of Vedic rituals) at the holy place of Navadvipa, which was also the birthplace of Lord Sri Caitanya Mahaprabhu. Followers of the smrti-sastra are called smartas. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvipa all the learned scholars are followers of the smrti-sastra, and Lord Caitanya Mahaprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Sri Caitanya Mahaprabhu did not manifest at Navadvipa was by His grace manifest in South India. Thus everyone there became a Vaisnava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Krsna consciousness amongst them. It is better to go where the situation is more favorable. This Krsna consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahaprabhu this movement is becoming successful.

TEXT 110

TEXT

prabhuke ye bhaje, tare tanra krpa haya
sei se e-saba lila satya kari' laya

SYNONYMS

prabhuke--Lord Sri Caitanya Mahaprabhu; ye--anyone who; bhaje--worships; tare--unto him; tanra--of Lord Caitanya Mahaprabhu; krpa--the mercy; haya--there is; sei se--such person; e-saba--all these; lila--pastimes; satya--truth; kari'--accepting as; laya--takes.

TRANSLATION

Lord Sri Caitanya Mahaprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

TEXT 111

TEXT

alaukika-lilaya yara na haya visvasa
iha-loka, para-loka tara haya nasa

SYNONYMS

alaukika--uncommon; lilaya--in the pastimes; yara--of someone; na--not; haya--there is; visvasa--faith; iha-loka--in this world; para-loka--in the next world; tara--of him; haya--there is; nasa--destruction.

TRANSLATION

If one does not believe in the uncommon, transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

TEXT 112

TEXT

prathamei kahila prabhura ye-rupe gamana
ei-mata janiha yavat daksina-bhramana

SYNONYMS

prathamei--at the beginning; kahila--I have explained; prabhura--of Lord Sri Caitanya Mahaprabhu; ye-rupe--as; gamana--the touring; ei-mata--in this way; janiha--you should know; yavat--as long as; daksina-bhramana--touring in South India.

TRANSLATION

Whatever I have stated about the beginning of the Lord's movement should also be understood to hold for as long as the Lord toured South India.

TEXT 113

TEXT

ei-mata yaite yaite gela kurma-sthane
kurma dekhi' kaila tanre stavana-praname

SYNONYMS

ei-mata--in this way; yaite yaite--while passing; gela--He went; kurma-sthane--to the place of pilgrimage known as Kurma-ksetra; kurma dekhi'--seeing Lord Kurma; kaila--offered; tanre--unto Him; stavana--prayers; praname--and obeisances.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu came to the holy place known as Kurma-ksetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kurma-sthana is a well-known place of pilgrimage. There is a temple there of Kurmadeva. In the Prapannamrta it is said that Lord Jagannatha took Sri Ramanujacarya from Jagannatha Puri and one night threw him to Kurma-ksetra. This

Kurma-ksetra is situated on the line of the Southern Railway in India. One has to go to the railway station known as Cika Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kurmacala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as Ganjama Manual. There is the Deity of Kurma there, and Srila Ramanujacarya was thrown from Jagannatha Puri to this place. At that time he thought that the Deity of Kurma was Lord Siva's deity; therefore he was fasting there. Later, when he understood that the kurma-murti was another form of Lord Visnu, he instituted very gorgeous worship of Lord Kurma. This statement is found in the Prapannamrta (Chapter Thirty-six). This holy place of Kurma-ksetra, or Kurma-sthana, was actually reestablished by Sripada Ramanujacarya under the influence of Lord Jagannatha-deva at Jagannatha Puri. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaisnavas of the Madhvacarya-sampradaya. In the temple there are some inscriptions said to be written by Sri Narahari Tirtha, who was in the disciplic succession of Madhvacarya. Srila Bhaktisiddhanta Sarasvati Thakura explains those inscriptions as follows: (1) Sri Purusottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Visnu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many nondevotees with strong reason and logic. (3) He initiated Ananda Tirtha and converted many foolish men to accept sannyasa and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Visnu so they could be elevated to liberation in the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tirtha was also initiated by him, and he became the ruler of the Kalinga province. (7) Narahari Tirtha fought with the Sabaras, who were candalas, or hunters, and thus saved the temple of Kurma. (8) Narahari Tirtha was a very religious and powerful king. (9) He died in the Saka Era 1203, in the month of Vaisakha in the fortnight of the moon's waxing period, on the day of Ekadasi, after the temple was constructed and dedicated to the holy name of Yogananda Nrsimhadeva. The tablet is dated A.D. 1281, 29 March, Saturday.

“**Caitanya-caritamrita – Madhya Lila**” by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Madhya Lila section.

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TEXT 114

TEXT

premavese hasi' kandi' nrtya-gita kaila
dekhi' sarva lokera citte camatkara haila

SYNONYMS

prema-avese--in great ecstasy of love of Godhead; hasi'--laughing; kandi'--crying; nrtya-gita--dancing and chanting; kaila--performed; dekhi'--seeing; sarva lokera--of all the people there; citte--within the hearts; camatkara--astonishment; haila--there was.

TRANSLATION

While at this place, Lord Sri Caitanya Mahaprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

TEXT 115

TEXT

ascarya suniya loka aila dekhibare
prabhura rupa-prema dekhi' haila camatkare

SYNONYMS

ascarya--wonderful occurrence; suniya--hearing; loka--people; aila--came; dekhibare--to see; prabhura--of Lord Sri Caitanya Mahaprabhu; rupa--beauty; prema--and love of Godhead; dekhi'--seeing; haila--there was; camatkare--astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

TEXT 116

TEXT

darsane 'vaisnava' haila, bale 'krsna' 'hari'
premavese nace loka urdhva bahu kari'

SYNONYMS

darsane--in seeing; vaisnava haila--they became devotees; bale--started to say; krsna--Lord Krsna; hari--Lord Hari; prema-avese--in the great ecstasy of love of Godhead; nace--dance; loka--all the people; urdhva bahu kari'--raising the arms.

TRANSLATION

Just by seeing Lord Caitanya Mahaprabhu, everyone became a devotee. They began to chant "Krsna" and "Hari" and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

TEXT 117

TEXT

krsna-nama loka-mukhe suni' avirama
sei loka 'vaisnava' kaila anya saba grama

SYNONYMS

krsna-nama--the holy name of Lord Krsna; loka-mukhe--from the mouth of those people; suni'--hearing; avirama--always; sei loka--those persons; vaisnava--devotees; kaila--made; anya--other; saba--all; grama--villages.

TRANSLATION

Always hearing them chant the holy names of Lord Krsna, the residents of all the other villages also became Vaisnavas.

TEXT 118

TEXT

ei-mata paramparaya desa 'vaisnava' haila
krsna-namamrta-vanyaya desa bhasaila

SYNONYMS

ei-mata--in this way; paramparaya--by disciplic succession; desa--the country; vaisnava haila--became devotees; krsna-nama-amrta--of the nectar of the holy name of Krsna; vanyaya--in the inundation; desa--the whole country; bhasaila--overflooded.

TRANSLATION

By hearing the holy name of Krsna, the entire country became Vaisnava. It was as if the nectar of the holy name of Krsna overflooded the entire country.

TEXT 119

TEXT

kata-ksane prabhu yadi bahya prakasila
kurmera sevaka bahu sammana karila

SYNONYMS

kata-ksane--after some time; prabhu--Lord Caitanya Mahaprabhu; yadi--when; bahya--external consciousness; prakasila--manifested; kurmera--of the Lord Kurma Deity; sevaka--a servant; bahu--much; sammana--respect; karila--showed.

TRANSLATION

After some time, when Lord Sri Caitanya Mahaprabhu manifested His external consciousness, a priest of the Lord Kurma Deity gave Him various offerings.

TEXT 120

TEXT

yei grame yaya tahan ei vyavahara
eka thani kahila, na kahiba ara bara

SYNONYMS

yei grame--to whichever village; yaya--He goes; tahan--there; ei--this; vyavahara--behavior; eka thani--one place; kahila--described; na--not; kahiba--shall describe; ara--another; bara--time.

TRANSLATION

Sri Caitanya Mahaprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

TEXT 121

TEXT

'kurma'-name sei grame vaidika brahmana
bahu sraddha-bhaktye kaila prabhura nimantrana

SYNONYMS

kurma-name--of the name Kurma; sei--that; grame--in the village; vaidika brahmana--a Vedic brahmana; bahu--much; sraddha-bhaktye--with faith and devotion; kaila--made; prabhura--of Sri Caitanya Mahaprabhu; nimantrana--invitation.

TRANSLATION

In one village there was a Vedic brahmana named Kurma. He invited Lord Caitanya Mahaprabhu to his home with great respect and devotion.

TEXT 122

TEXT

ghare ani' prabhura kaila pada praksalana
sei jala vamsa-sahita karila bhaksana

SYNONYMS

ghare ani'--after bringing Him home; prabhura--of Lord Sri Caitanya Mahaprabhu; kaila--did; pada praksalana--washing of the lotus feet; sei jala--that water; vamsa-sahita--with all the family members; karila bhaksana--drank.

TRANSLATION

This brahmana brought Lord Caitanya Mahaprabhu to his home, washed His lotus feet and, with his family members, drank that water.

TEXT 123

TEXT

aneka-prakara snehe bhiksa karaila
gosanira sesanna sa-vamse khaila

SYNONYMS

aneka-prakara--various kinds; snehe--in affection; bhiksa--food; karaila--made Him eat; gosanira--of Lord Caitanya Mahaprabhu; sesa-anna--remnants of food; sa-vamse--with all the members of the family; khaila--ate.

TRANSLATION

With great affection and respect, that Kurma brahmana made Sri Caitanya Mahaprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

TEXT 124

TEXT

'yei pada-padma tomara brahma dhyana kare
sei pada-padma saksat aila mora ghare

SYNONYMS

yei--those; pada-padma--lotus feet; tomara--Your; brahma--Lord Brahma; dhyana kare--meditates on; sei pada-padma--those lotus feet; saksat--directly; aila--have come; mora--my; ghare--to the home.

TRANSLATION

The brahmana then began to pray, "O my Lord, Your lotus feet are meditated upon by Lord Brahma, and these very lotus feet have come into my home.

TEXT 125

TEXT

mora bhagyera sima na yaya kahana
aji mora slaghya haila janma-kula-dhana

SYNONYMS

mora--my; bhagyera--of the fortune; sima--the limit; na--not; yaya--possible; kahana--describing; aji--today; mora--my; slaghya--glorious; haila--became; janma--birth; kula--family; dhana--and wealth.

TRANSLATION

"My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

TEXT 126

TEXT

krpa kara, prabhu, more, yan toma-sange
sahite na pari duhkha visaya-tarange'

SYNONYMS

krpa kara--kindly show favor; prabhu--O my Lord; more--unto me; yan--I go; toma-sange--with You; sahite na pari--I cannot tolerate; duhkha--the troubles; visaya-tarange--in the waves of materialistic life.

TRANSLATION

The brahmana begged Lord Caitanya Mahaprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dasa Thakura has confirmed this statement: samsara-visanale, diva-nisi hiya jvale. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the visayas to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dasa Thakura therefore prays: visaya chadiya kabe suddha habe mana. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brahmana named Kurma was materially very happy, for he expressed his family tradition as janma-kula-dhana. Now, being glorious, he wanted to leave all these material opulences. He wanted to travel with Sri Caitanya Mahaprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vrndavana to devote the rest of his life to the service of the Lord.

TEXT 127

TEXT

prabhu kahe,----"aiche bat kabhu na kahiba
grhe rahi' krsna-nama nirantara laiba

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; aiche bat--such words; kabhu--at any time; na kahiba--you should not speak; grhe rahi'--staying at home; krsna-nama--the holy name of the Lord; nirantara--always; laiba--you should chant.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Krsna always.

PURPORT

It is not advisable in this Age of Kali to leave one's family suddenly, for people are not trained as proper brahmacaris and grhasthas. Therefore Sri Caitanya Mahaprabhu advised the brahmana not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Krsna maha-mantra regularly under the direction of a spiritual master. This is the instruction of Sri Caitanya Mahaprabhu. If this principle is followed by everyone, there is no need to accept sannyasa. In the next verse Sri Caitanya Mahaprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Krsna mantra and teaching the same principle to everyone he meets.

TEXT 128

TEXT

yare dekha, tare kaha 'krsna'-upadesa
amara ajnaya guru hana tara' ei desa

SYNONYMS

yare--whomever; dekha--you meet; tare--him; kaha--tell; krsna-upadesa--the instruction of the Bhagavad-gita as it is spoken by the Lord or of Srimad-Bhagavatam, which advises one to worship Sri Krsna; amara ajnaya--under My order; guru hana--becoming a spiritual master; tara'--deliver; ei desa--this country.

TRANSLATION

"Instruct everyone to follow the orders of Lord Sri Krsna as they are given in the Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one is a little literate and can read the Bhagavad-gita As It Is and Srimad-Bhagavatam, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Krsna maha-mantra at home with their families. One should also refrain from sinful activities--illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped.

One can also produce many nice preparations to offer Krsna--grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the summum bonum of spiritual realization. The Krsna consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Sri Caitanya Mahaprabhu in His advice to the brahmana Kurma. That is, one should stay at home, chant the Hare Krsna mantra and preach the instructions of Krsna as they are given in the Bhagavad-gita and Srimad-Bhagavatam.

TEXT 129

TEXT

kabhu na badhibe tomara visaya-taranga
punarapi ei thani pabe mora sanga"

SYNONYMS

kabhu--at any time; na--not; badhibe--will obstruct; tomara--your; visaya-taranga--materialistic way of life; punarapi--again; ei thani--at this place; pabe--you will get; mora--My; sanga--association.

TRANSLATION

Sri Caitanya Mahaprabhu further advised the brahmana Kurma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

PURPORT

This is an opportunity for everyone. If one simply follows the instructions of Sri Caitanya Mahaprabhu, under the guidance of His representative, and chants the Hare Krsna mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vrndavana, Navadvipa or Jagannatha Puri or in the midst of European cities, where the materialistic way of life is very prominent. If a devotee follows the instructions of Sri Caitanya Mahaprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vrndavana and Navadvipa. This means that materialism cannot touch him. This is the secret of success for one advancing in Krsna consciousness.

TEXT 130

TEXT

ei mata yanra ghare kare prabhu bhiksa
sei aiche kahe, tanre karaya ei siksa

SYNONYMS

ei mata--in this way; yanra--of whom; ghare--at the home; kare--does; prabhu--Lord Sri Caitanya Mahaprabhu; bhiksa--accepting prasada; sei--that man; aiche--similarly; kahe--says; tanre--unto him; karaya--does; ei--this; siksa--enlightenment.

TRANSLATION

At whosoever's house Sri Caitanya accepted His alms by taking prasada, He would convert the dwellers to His sankirtana movement and advise them just as He advised the brahmana named Kurma.

PURPORT

The cult of Sri Caitanya Mahaprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Sri Caitanya Mahaprabhu, chant the Hare Krsna maha-mantra and instruct relatives and friends in the teachings of the Bhagavad-gita and Srimad-Bhagavatam. One has to learn humility and meekness at home, following the instructions of Sri Caitanya Mahaprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Krsna maha-mantra and preaching the principles enunciated by Sri Caitanya Mahaprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many sahajiyas who decry the activities of the six Gosvamis--Srila Rupa, Sanatana, Raghunatha dasa, Bhatta Raghunatha, Jiva and Gopala Bhatta Gosvamis--who are the personal associates of Sri Caitanya Mahaprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dasa Thakura and other great acaryas like Madhvacarya, Ramanujacarya and others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of sahajiyas who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Sri Caitanya Mahaprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Sri Caitanya Mahaprabhu who engage in preaching. To protect His preachers, Sri Caitanya Mahaprabhu has given much clear advice in these verses of Sri Caitanya-caritamrta.

TEXTS 131-132

TEXT

pathe yaite devalaye rahe yei grame
yanra ghare bhiksa kare, sei maha-jane

kurme yaiche riti, taiche kaila sarva-thani
nilacale punah yavat na aila gosani

SYNONYMS

pathe yaite--while passing on the road; devalaye--in a temple; rahe--He stays; yei grame--in any village; yanra ghare--at whose place; bhiksa kare--

takes alms or eats; sei maha-jane--to such a great personality; kurme--unto the brahmana Kurma; yaiche--just as; riti--the process; taiche--in the same way; kaila--did; sarva-thani--in all places; nilacale--to Jagannatha Puri; punah--again; yavat--until; na--not; aila--returned; gosani--the Lord.

TRANSLATION

While on His tour, Sri Caitanya Mahaprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brahmana named Kurma. He adopted this process until He returned from His South Indian tour to Jagannatha Puri.

TEXT 133

TEXT

ataeva ihan kahilan kariya vistara
ei-mata janibe prabhura sarvatra vyavahara

SYNONYMS

ataeva--therefore; ihan--here; kahilan--I have described; kariya vistara--elaborately; ei-mata--in this way; janibe--you will know; prabhura--of Sri Caitanya Mahaprabhu; sarvatra--everywhere; vyavahara--the behavior.

TRANSLATION

Thus I have described the Lord's behavior elaborately in the case of Kurma. In this way, you will know Sri Caitanya Mahaprabhu's dealings throughout South India.

TEXT 134

TEXT

ei-mata sei ratri tahani rahila
pratah-kale prabhu snana kariya calila

SYNONYMS

ei-mata--in this way; sei ratri--that night; tahani--there; rahila--stayed; pratah-kale--in the morning; prabhu--Sri Caitanya Mahaprabhu; snana--bath; kariya--taking; calila--again started.

TRANSLATION

Thus Lord Sri Caitanya Mahaprabhu would remain at night in one place and the next morning, after bathing, start again.

TEXT 135

TEXT

prabhura anuvraji' kurma bahu dura aila
prabhu tanre yatna kari' ghare pathaila

SYNONYMS

prabhura--Lord Sri Caitanya Mahaprabhu; anuvraji'--following behind; kurma--the brahmana named Kurma; bahu--much; dura--distance; aila--came; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--him; yatna kari'--taking much care; ghare--to his home; pathaila--sent.

TRANSLATION

When Sri Caitanya Mahaprabhu left, the brahmana Kurma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

TEXT 136

TEXT

'vasudeva'-nama eka dvija mahasaya
sarvange galita kustha, tate kida-maya

SYNONYMS

vasudeva-nama--of the name Vasudeva; eka dvija--one brahmana; mahasaya--a great person; sarva-ange--all over his body; galita--acute; kustha--leprosy; tate--in that; kida-maya--full of living worms.

TRANSLATION

There was also a brahmana named Vasudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

TEXT 137

TEXT

anga haite yei kida khasiya padaya
uthana sei kida rakhe sei thana

SYNONYMS

anga haite--from his body; yei--which; kida--a worm; khasiya--drops; padaya--falling off; uthana--picking up; sei--that; kida--worm; rakhe--places; sei thana--in the same place.

TRANSLATION

Although suffering from leprosy, the brahmana Vasudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

TEXT 138

TEXT

ratrite sunila tenho gosanira agamana
dekhibare aila prabhate kurmera bhavana

SYNONYMS

ratrite--at night; sunila--heard; tenho--he; gosanira--of Lord Sri Caitanya Mahaprabhu; agamana--the arrival; dekhibare--to see Him; aila--he came;

prabhate--in the morning; kurmera--of the brahmana named Kurma; bhavana--to the house.

TRANSLATION

Then one night Vasudeva heard of Lord Caitanya Mahaprabhu's arrival, and in the morning he came to see the Lord at the house of Kurma.

TEXT 139

TEXT

prabhura gamana kurma-mukhete sunina
bhumite padila duhkhe murcchita hana

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; gamana--the going; kurma-mukhete--from the mouth of the brahmana Kurma; sunina--hearing; bhumite--on the ground; padila--fell down; duhkhe--in great distress; murcchita --unconsciousness; hana--becoming.

TRANSLATION

When the leper Vasudeva came to Kurma's house to see Caitanya Mahaprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

TEXT 140

TEXT

aneka prakara vilapa karite lagila
sei-ksane asi' prabhu tanre alingila

SYNONYMS

aneka prakara--various kinds; vilapa--lamentation; karite--to do; lagila--began; sei-ksane--immediately; asi'--coming back; prabhu--Sri Caitanya Mahaprabhu; tanre--him; alingila--embraced.

TRANSLATION

When Vasudeva, the leper brahmana, was lamenting due to not being able to see Caitanya Mahaprabhu, the Lord immediately returned to that spot and embraced him.

TEXT 141

TEXT

prabhu-sparse duhkha-sange kustha dure gela
ananda sahite anga sundara ha-ila

SYNONYMS

prabhu-sparse--by the touch of Sri Caitanya Mahaprabhu; duhkha-sange--along with his unhappiness; kustha--the infection of leprosy; dure--to a distant

place; gela--went; ananda sahite--with great pleasure; anga--whole body; sundara--beautiful; ha-ila--became.

TRANSLATION

When Sri Caitanya Mahaprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vasudeva's body became very beautiful, to his great happiness.

TEXT 142

TEXT

prabhura krpa dekhi' tanra vismaya haila mana
sloka padi' paye dhari, karaye stavana

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; krpa--the mercy; dekhi'--seeing; tanra--of the brahmana Vasudeva; vismaya haila mana--there was astonishment in his mind; sloka padi'--reciting a verse; paye dhari--touching His lotus feet; karaye stavana--offers prayers.

TRANSLATION

The brahmana Vasudeva was astonished to behold the wonderful mercy of Sri Caitanya Mahaprabhu, and he began to recite a verse from Srimad-Bhagavatam, touching the Lord's lotus feet.

TEXT 143

TEXT

kvaham daridrah papiyan
kva krsnah sri-niketanah
brahma-bandhur iti smaham
bahubhyam parirambhitah

SYNONYMS

kva--who; aham--I; daridrah--poor; papiyan--sinful; kva--who; krsnah--the Supreme Personality of Godhead; sri-niketanah--the transcendental form of all opulence; brahma-bandhuh--the friend of a brahmana, not fit even to be called a brahmana; iti--thus; sma--certainly; aham--I; bahubhyam--by the arms; parirambhitah--embraced.

TRANSLATION

He said, " 'Who am I? A sinful, poor friend of a brahmana. And who is Krsna? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.' "

PURPORT

This verse was spoken by Sudama Brahmana in Srimad-Bhagavatam (10.81.16), in connection with his meeting Lord Krsna.

TEXTS 144-145

TEXT

bahu stuti kari' kahe,----suna, daya-maya
jive ei guna nahi, tomate ei haya

more dekhi' mora gandhe palaya pamara
hena-more sparsa' tumi,----svatantra isvara

SYNONYMS

bahu--many; stuti--prayers; kari'--presenting; kahe--says; suna--kindly hear; daya-maya--O greatly merciful Lord; jive--in the living entity; ei--this; guna--quality; nahi--there is not; tomate--in You; ei--this; haya--is; more dekhi'--by seeing me; mora gandhe--from smelling my body; palaya--runs away; pamara--even a sinful man; hena-more--such a person as me; sparsa'--touch; tumi--You; svatantra--fully independent; isvara--the Supreme Personality of Godhead.

TRANSLATION

The brahmana Vasudeva continued, "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

TEXT 146

TEXT

kintu achilan bhala adhama hana
ebe ahankara mora janmibe asiya

SYNONYMS

kintu--but; achilan--I was; bhala--all right; adhama--the lowest of mankind; hana--being; ebe--now; ahankara--pride; mora--my; janmibe--will appear; asiya--coming.

TRANSLATION

Being meek and humble, the brahmana Vasudeva worried that he would become proud after being cured by the grace of Sri Caitanya Mahaprabhu.

TEXT 147

TEXT

prabhu kahe,----"kabhu tomara na habe abhimana
nirantara kaha tumi 'krsna' 'krsna' nama

SYNONYMS

prabhu kahe--the Lord said; kabhu--at any time; tomara--your; na--not; habe--there will be; abhimana--pride; nirantara--incessantly; kaha--chant; tumi--you; krsna krsna nama--the holy name of Lord Krsna.

TRANSLATION

To protect the brahmana, Sri Caitanya Mahaprabhu advised him to chant the Hare Krsna mantra incessantly. By doing so, he would never become unnecessarily proud.

TEXT 148

TEXT

krsna upadesi' kara jivera nistara
acirate krsna toma karibena angikara"

SYNONYMS

krsna upadesi'--instructing about Krsna; kara--just do; jivera--of all living entities; nistara--the liberation; acirate--very soon; krsna--Lord Krsna; toma--you; karibena--will make; angikara--acceptance.

TRANSLATION

Sri Caitanya Mahaprabhu also advised Vasudeva to preach about Krsna and thus liberate living entities. As a result, Krsna would very soon accept him as His devotee.

PURPORT

Although Vasudeva Vipra was a leper and had suffered greatly, still Sri Caitanya Mahaprabhu cured him. The only return the Lord wanted was that Vasudeva preach the instructions of Krsna and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Krsna consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Krsna, and their qualities are manifest in their very faces. If one wants to be recognized as a devotee by Krsna, he should take to preaching work, following the advice of Sri Caitanya Mahaprabhu. Then one will undoubtedly attain the lotus feet of Sri Krsna Caitanya, Lord Krsna Himself, without delay.

TEXT 149

TEXT

eteka kahiya prabhu kaila antardhane
dui vipra galagali kande prabhura gune

SYNONYMS

eteka--so much; kahiya--speaking; prabhu--Lord Sri Caitanya Mahaprabhu; kaila--made; antardhane--disappearance; dui vipra--the two brahmanas, Kurma and Vasudeva; galagali--embracing one another; kande--cry; prabhura gune--due to the mercy of Sri Caitanya Mahaprabhu.

TRANSLATION

After instructing the brahmana Vasudeva in that way, Sri Caitanya Mahaprabhu disappeared from that place. Then the two brahmanas, Kurma and Vasudeva,

embraced each other and began to cry, remembering the transcendental qualities of Sri Caitanya Mahaprabhu.

TEXT 150

TEXT

'vasudevoddhara' ei kahila akhyana
'vasudevamrta-prada' haila prabhura nama

SYNONYMS

vasudeva-uddhara--giving liberation to Vasudeva; ei--this; kahila--is described; akhyana--narration; vasudeva-amrta-prada--the giver of nectar to Vasudeva; haila--became; prabhura nama--Lord Sri Caitanya Mahaprabhu's holy name.

TRANSLATION

Thus I have described how Sri Caitanya Mahaprabhu reclaimed the leper Vasudeva and so received the name Vasudevamrta-prada.

TEXT 151

TEXT

ei ta' kahila prabhura prathama gamana
kurma-darasana, vasudeva-vimocana

SYNONYMS

ei ta' kahila--thus I have described; prabhura--of Lord Sri Caitanya Mahaprabhu; prathama gamana--the first tour; kurma-darasana--visiting the temple of Kurma; vasudeva-vimocana--and liberating the leper brahmana of the name Vasudeva.

TRANSLATION

Thus I end my description of the first tour of Sri Caitanya Mahaprabhu, His visiting the temple of Kurma and His liberating the leper brahmana Vasudeva.

TEXT 152

TEXT

sraddha kari' ei lila ye kare sravana
acirate milaye tare caitanya-carana

SYNONYMS

sraddha kari'--with great faith; ei lila--this pastime; ye--anyone; kare--does; sravana--hearing; acirate--very soon; milaye--meets; tare--him; caitanya-carana--the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

One who hears these pastimes of Sri Caitanya Mahaprabhu with great faith will surely very soon attain the lotus feet of Lord Sri Caitanya Mahaprabhu.

TEXT 153

TEXT

caitanya-lilara adi-anta nahi jani
sei likhi, yei mahantera mukhe suni

SYNONYMS

caitanya-lilara--of the pastimes of Sri Caitanya Mahaprabhu; adi--beginning; anta--and end; nahi--not; jani--I know; sei--that; likhi--I write; yei--which; mahantera--of the great personalities; mukhe--from the mouths; suni--I hear.

TRANSLATION

I admit that I do not know the beginning or the end of Sri Caitanya Mahaprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

PURPORT

The name Vasudevamrta-prada is mentioned in the verses composed by Sarvabhauma Bhattacarya. When a person actually revives his consciousness with thoughts of Krsna by the mercy of Sri Caitanya Mahaprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an acarya. In other words, everyone should engage in preaching, following in the footsteps of Sri Caitanya Mahaprabhu. In this way one will be very much appreciated by Lord Krsna and will quickly be recognized by Him. Actually a devotee of Sri Caitanya Mahaprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

TEXT 154

TEXT

ithe aparadha mora na la-io, bhakta-gana
toma-sabara carana----mora ekanta sarana

SYNONYMS

ithe--in this; aparadha--offenses; mora--my; na la-io--do not take; bhakta-gana--O devotees; toma--of your; sabara--of all; carana--the lotus feet; mora--my; ekanta--only; sarana--shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

TEXT 155

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Seventh Chapter, describing the liberation of the brahmana Vasudeva and the Lord's tour of South India.

Chapter 8
Talks Between Sri Caitanya Mahaprabhu and Ramananda Raya

The summary of the Eighth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya.

After visiting the temple of Jiyada-nrsimha, Sri Caitanya Mahaprabhu went to the banks of the river Godavari, to a place known as Vidyanagara. When Srila Ramananda Raya went there to take his bath, they met. After being introduced, Sri Ramananda Raya requested Sri Caitanya Mahaprabhu to remain in the village for some days. Honoring his request, Caitanya Mahaprabhu stayed there in the home of some Vedic brahmanas. In the evening, Srila Ramananda Raya used to come to see Sri Caitanya Mahaprabhu. Ramananda Raya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Sri Caitanya Mahaprabhu questioned him on the object and process of worship and also asked him to recite verses from Vedic literature.

First of all, Srila Ramananda Raya enunciated the system of the varnasrama institution. He recited various verses about karmarpana, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Srila Ramananda Raya recite some verses, Sri Caitanya Mahaprabhu accepted the principle of pure devotional service devoid of all kinds of speculation. After this, Sri Caitanya Mahaprabhu asked Ramananda Raya to explain the higher platform of devotional service. Then Srila Ramananda Raya explained unalloyed devotional service, love of Godhead, and serving the Lord in the moods of pure servitude, fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Srimati Radharani's love for Krsna. He next described the position of Srimati Radharani and the transcendental mellows of love of God. Srila Ramananda Raya then recited a verse of his own concerning the platform of ecstatic vision, technically called prema-vilasa-vivarta. Srila Ramananda Raya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vrndavana, especially by the mercy of the gopis. All these subject matters were thus vividly described. Gradually Ramananda Raya could understand the position of Sri Caitanya Mahaprabhu, and when Sri Caitanya Mahaprabhu exhibited His real form, Ramananda Raya fell unconscious. After some days, Sri Caitanya Mahaprabhu asked Ramananda Raya to retire from government service and come to Jagannatha Puri. These descriptions of the meetings between Ramananda Raya and Sri Caitanya Mahaprabhu are taken from the notebook of Svarupa Damodara Gosvami.

TEXT 1

TEXT

sancarya ramabhidha-bhakta-meghe
sva-bhakti-siddhanta-cayamrtani
gaurabdhir etair amuna vitirnais
taj-jnatva-ratnalayatam prayati

SYNONYMS

sancarya--by empowering; rama-abhidha--of the name Rama; bhakta-meghe--in the cloudlike devotee; sva-bhakti--of His own devotional service; siddhanta--of conclusions; caya--all collections; amrtani--nectar; gaura-abdhih--the ocean known as Sri Caitanya Mahaprabhu; etaih--by these; amuna--by the cloud known as Ramananda Raya; vitirnaih--distributed; tat-jnatva--of knowledge of devotional service; ratna-alayatam--the quality of being an ocean containing valuable jewels; prayati--achieved.

TRANSLATION

Sri Caitanya Mahaprabhu, who is known as Gauranga, is the ocean of all conclusive knowledge in devotional service. He empowered Sri Ramananda Raya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the ocean of Sri Caitanya Mahaprabhu Himself. Thus the ocean of Caitanya Mahaprabhu became filled with the jewels of the knowledge of pure devotional service.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Lord Nityananda; jaya advaita-candra--all glories to Advaita Acarya; jaya gaura-bhakta-vrnda--all glories to the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

purva-rite prabhu age gamana karila
'jiyada-nrsimha'-ksetre kata-dine gela

SYNONYMS

purva-rite--according to His previous program; prabhu--Lord Sri Caitanya Mahaprabhu; age--ahead; gamana--going; karila--did; jiyada-nrsimha--of the name Jiyada-nrsimha; ksetre--at the place of pilgrimage; kata-dine--after some days; gela--arrived.

TRANSLATION

According to His previous program, Lord Sri Caitanya Mahaprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyada-nrsimha.

PURPORT

The Jiyada-nrsimha temple is situated on the top of a hill about five miles away from Visakhapatnam. There is a railway station on the South Indian Railway known as Simhacala. The temple known as Simhacala is the best temple in the vicinity of Visakhapatnam. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the Visakhapatnam Gazetteer. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the vijaya-murti. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Ramanuja-sampradaya are in charge of the Deity worship.

TEXT 4

TEXT

nrsimha dekhiya kaila dandavat-pranati
premavese kaila bahu nrtya-gita-stuti

SYNONYMS

nrsimha dekhiya--by seeing Lord Nrsimha in the temple; kaila--did; dandavat-pranati--offering of obeisances, falling flat before the Deity; premavese--in ecstatic love; kaila--did; bahu--all kinds of; nrtya--dancing; gita--chanting; stuti--and offering of prayers.

TRANSLATION

After seeing the Deity of Lord Nrsimha in the temple, Sri Caitanya Mahaprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

TEXT 5

TEXT

"sri-nrsimha, jaya nrsimha, jaya jaya nrsimha
prahladesa jaya padma-mukha-padma-bhrnga"

SYNONYMS

sri-nrsimha--Lord Nrsimha with Laksmi; jaya nrsimha--all glories to Lord Nrsimha; jaya jaya--again and again glories; nrsimha--to Nrsimhadeva; prahlada-

isa--to the Lord of Prahlada Maharaja; jaya--all glories; padma--of the goddess of fortune; mukha-padma--of the lotuslike face; bhrnga--the bee.

TRANSLATION

" 'All glories to Nrsimhadeva! All glories to Nrsimhadeva, who is the Lord of Prahlada Maharaja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

The goddess of fortune is always embraced by Lord Nrsimhadeva. This is mentioned in the commentary on Srimad-Bhagavatam written by the great commentator Srila Sridhara Svami. The following verse was composed by Sridhara Svami in his commentary on Srimad-Bhagavatam (10.87.1):

vag-isa yasya vadane
laksmir yasya ca vaksasi
yasyaste hrdaye samvit
tam nrsimham aham bhaje

"Lord Nrsimhadeva is always assisted by Sarasvati, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nrsimhadeva."

Similarly, in his commentary on the First Canto of Srimad-Bhagavatam (1.1.1), Sridhara Svami describes Lord Nrsimhadeva in this way:

prahlada-hrdayahladam
bhaktavidya-vidaranam
sarad-indu-rucim vande
parindra-vadanam harim

"Let me offer my obeisances unto Lord Nrsimhadeva, who is always enlightening Prahlada Maharaja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

TEXT 6

TEXT

ugro 'py anugra evayam
sva-bhaktanam nr-kesari
kesariva sva-potanam
anyesam ugra-vikramah

SYNONYMS

ugrah--ferocious; api--although; anugrah--not ferocious; eva--certainly; ayam--this; sva-bhaktanam--to His pure devotees; nr-kesari--having the body of a human being and a lion; kesari iva--like a lioness; sva-potanam--to her young cubs; anyesam--to others; ugra--ferocious; vikramah--whose strength.

TRANSLATION

" 'Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakasipu, Lord Nrsimhadeva is very, very soft and kind to devotees like Prahlada Maharaja.' "

PURPORT

This verse was composed by Sridhara Svami in his commentary on Srimad-Bhagavatam (7.9.1).

TEXT 7

TEXT

ei-mata nana sloka padi' stuti kaila
nrsimha-sevaka mala-prasada ani' dila

SYNONYMS

ei-mata--in this way; nana--various; sloka--verses; padi'--reciting; stuti--prayers; kaila--offered; nrsimha-sevaka--the priest of Lord Nrsimhadeva in the temple; mala--garlands; prasada--and remnants of the food of Lord Nrsimhadeva; ani'--bringing; dila--offered.

TRANSLATION

In this way Lord Sri Caitanya Mahaprabhu recited different verses from the sastra. The priest of Lord Nrsimhadeva then brought garlands and the remnants of the Lord's food and offered them to Sri Caitanya Mahaprabhu.

TEXT 8

TEXT

purvavat kona vipre kaila nimantrana
sei ratri tahan rahi' karila gamana

SYNONYMS

purva-vat--as previously; kona--some; vipre--brahmana; kaila--made; nimantrana--invitation; sei ratri--that night; tahan--there; rahi'--staying; karila--did; gamana--touring.

TRANSLATION

As usual, a brahmana offered Sri Caitanya Mahaprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

TEXT 9

TEXT

prabhate uthiya prabhu calila premavese
dig-vidik nahi jnana ratri-divase

SYNONYMS

prabhate--in the morning; uthiya--rising; prabhu--Lord Sri Caitanya Mahaprabhu; calila--went; prema-avese--in great ecstatic love; dik-vidik--the

right or wrong direction; nahi--there was not; jnana--knowledge; ratri-divase--day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Sri Caitanya Mahaprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

TEXT 10

TEXT

purvavat 'vaisnava' kari' sarva loka-gane
godavari-tire prabhu aila kata-dine

SYNONYMS

purva-vat--as previously; vaisnava--devotees; kari'--making; sarva--all; loka-gane--the people; godavari-tire--on the bank of the river Godavari; prabhu--the Lord; aila--arrived; kata-dine--after some days.

TRANSLATION

As previously, Sri Caitanya Mahaprabhu converted to Vaisnavism many people He met on the road. After some days, the Lord reached the banks of the River Godavari.

TEXT 11

TEXT

godavari dekhi' ha-ila 'yamuna'-smarana
tire vana dekhi' smrti haila vrndavana

SYNONYMS

godavari--the River Godavari; dekhi'--seeing; ha-ila--there was; yamuna smarana--remembrance of the River Yamuna; tire--on the banks; vana--the forests; dekhi'--seeing; smrti--remembrance; haila--there was; vrndavana--Sri Vrndavana.

TRANSLATION

When He saw the River Godavari, the Lord remembered the River Yamuna, and when He saw the forest on the banks of the river, He remembered Sri Vrndavana-dhama.

TEXT 12

TEXT

sei vane kata-ksana kari' nrtya-gana
godavari para hana tahan kaila snana

SYNONYMS

sei vane--in that forest; kata-ksana--for some time; kari'--performing; nrtya-gana--dancing and chanting; godavari--the river; para hana--crossing; tahan--there; kaila--took; snana--bath.

TRANSLATION

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

TEXT 13

TEXT

ghata chadi' kata-dure jala-sannidhane
vasi' prabhu kare krsna-nama-sankirtane

SYNONYMS

ghata chadi'--leaving the bathing place; kata-dure--a short distance away; jala-sannidhane--near the water; vasi'--sitting; prabhu--the Lord; kare--does; krsna-nama-sankirtane--chanting of the holy name of Lord Krsna.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Krsna.

TEXT 14

TEXT

hena-kale dolaya cadi' ramananda raya
snana karibare aila, bajana bajaya

SYNONYMS

hena-kale--at this time; dolaya cadi'--riding on a palanquin; ramananda raya--Srila Ramananda Raya; snana--bath; karibare--to take; aila--came there; bajana bajaya--accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Ramananda Raya came there on a palanquin to take his bath.

TEXT 15

TEXT

tanra sange bahu aila vaidika brahmana
vidhi-mate kaila tenho snanadi-tarpana

SYNONYMS

tanra sange--with him; bahu--many; aila--came; vaidika--following the Vedic principles; brahmana--brahmanas; vidhi-mate--according to ritualistic ceremonies; kaila--did; tenho--he, Srila Ramananda Raya; snana-adi-tarpana--bathing and offering oblations, etc.

TRANSLATION

Many brahmanas, following the Vedic principles, accompanied Ramananda Raya. According to the Vedic rituals, Ramananda Raya took his bath and offered oblations to his forefathers.

TEXT 16

TEXT

prabhu tanre dekhi' janila----ei rama-raya
tanhare milite prabhura mana uthi' dhaya

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; tanre--him; dekhi'--seeing; janila--could understand; ei--this; rama-raya--Srila Ramananda Raya; tanhare--him; milite--to meet; prabhura--of Lord Caitanya Mahaprabhu; mana--mind; uthi'--rising; dhaya--runs after.

TRANSLATION

Sri Caitanya Mahaprabhu could understand that the person who had come to bathe in the river was Ramananda Raya. The Lord wanted so much to meet him that His mind immediately began running after him.

TEXT 17

TEXT

tathapi dhairya dhari' prabhu rahila vasiya
ramananda aila apurva sannyasi dekhiya

SYNONYMS

tathapi--still; dhariya dhari'--keeping patient; prabhu--Lord Sri Caitanya Mahaprabhu; rahila--remained; vasiya--sitting; ramananda--Srila Ramananda Raya; aila--arrived; apurva--wonderful; sannyasi--renunciant; dekhiya--seeing.

TRANSLATION

Although Sri Caitanya Mahaprabhu was running after him mentally, He patiently remained sitting. Ramananda Raya, seeing the wonderful sannyasi, then came to see Him.

TEXT 18

TEXT

surya-sata-sama kanti, aruna vasana
subalita prakanda deha, kamala-locana

SYNONYMS

surya-sata--hundreds of suns; sama--like; kanti--luster; aruna--saffron; vasana--garments; subalita--very strongly built; prakanda--big; deha--body; kamala-locana--eyes like lotus petals.

TRANSLATION

Srila Ramananda Raya then saw Sri Caitanya Mahaprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

TEXT 19

TEXT

dekhiya tanhara mane haila camatkara
asiya karila dandavat namaskara

SYNONYMS

dekhiya--seeing; tanhara--his; mane--in the mind; haila--there was; camatkara--wonder; asiya--coming there; karila--did; danda-vat--like a rod; namaskara--obeisances.

TRANSLATION

When Ramananda Raya saw the wonderful sannyasi, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

TEXT 20

TEXT

uthi' prabhu kahe,----utha, kaha 'krsna' 'krsna'
tare alingite prabhura hrdaya satrsna

SYNONYMS

uthi'--rising; prabhu--the Lord; kahe--said; utha--get up; kaha--chant; krsna krsna--the holy name of Lord Krsna; tare--him; alingite--to embrace; prabhura--of Lord Sri Caitanya Mahaprabhu; hrdaya--the heart; sa-trsna--very eager.

TRANSLATION

The Lord stood up and asked Ramananda Raya to arise and chant the holy name of Krsna. Indeed, Sri Caitanya Mahaprabhu was very eager to embrace him.

TEXT 21

TEXT

tathapi puchila,----tumi raya ramananda?
tenho kahe,----sei hana dasa sudra manda

SYNONYMS

tathapi--still; puchila--He inquired; tumi--you; raya ramananda--Ramananda Raya; tenho kahe--he replied; sei hana--I am that; dasa--servant; sudra--belonging to the sudra community; manda--very low.

TRANSLATION

Sri Caitanya Mahaprabhu then inquired whether he was Ramananda Raya, and he replied, "Yes, I am Your very low servant, and I belong to the sudra community."

TEXT 22

TEXT

tabe tare kaila prabhu drdha alingana
premavese prabhu-bhrtya donhe acetana

SYNONYMS

tabe--thereafter; tare--him; kaila--did; prabhu--Lord Sri Caitanya Mahaprabhu; drdha--firm; alingana--embracing; prema-avese--in ecstatic love; prabhu-bhrtya--the servant and the master; donhe--both; acetana--unconscious.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

TEXT 23

TEXT

svabhavika prema donhara udaya karila
dunha alingiya dunhe bhumite padila

SYNONYMS

svabhavika--natural; prema--love; donhara--of both of them; udaya--awakening; karila--there was; dunha--both; alingiya--embracing; dunhe--both of them; bhumite--on the ground; padila--fell down.

TRANSLATION

Their natural love for each other was awakened in them both, and they embraced and fell down on the ground.

PURPORT

Srila Ramananda Raya was an incarnation of the gopi Visakha. Since Sri Caitanya Mahaprabhu was Lord Krsna Himself, there was naturally an awakening of love between Visakha and Krsna. Sri Krsna Caitanya Mahaprabhu is the combination of Srimati Radharani and Krsna. The gopi Visakha is a principal gopi assisting Srimati Radharani. Ramananda Raya and Sri Caitanya Mahaprabhu embraced, since their natural love also was awakened.

TEXT 24

TEXT

stambha, sveda, asru, kampa, pulaka, vaivarnya
dunhara mukhete suni' gadgada 'krsna' varna

SYNONYMS

stambha--paralysis; sveda--perspiration; asru--tears; kampa--shivering; pulaka--horripilation; vaivarnya--paleness; dunhara--of both of them; mukhete--in the mouth; suni'--hearing; gadgada--faltering; krsna varna--Krsna's name.

TRANSLATION

When they embraced each other, ecstatic symptoms--paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs--appeared. The word "Krsna" came from their mouths falteringly.

TEXT 25

TEXT

dekhiya brahmana-ganera haila camatkara
vaidika brahmana saba karena vicara

SYNONYMS

dekhiya--seeing this; brahmana-ganera--of the ritualistic brahmanas; haila--there was; camatkara--wonder; vaidika--followers of Vedic ritualistic ceremonies; brahmana--the brahmanas; saba--all; karena--did; vicara--consideration.

TRANSLATION

When the stereotyped, ritualistic brahmanas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brahmanas began to reflect as follows.

TEXT 26

TEXT

ei ta' sannyasira teja dekhi brahma-sama
sudre alingiya kene karena krandana

SYNONYMS

ei ta'--this indeed; sannyasira--of the sannyasi, Sri Caitanya Mahaprabhu; teja--bodily effulgence; dekhi--we see; brahma-sama--exactly like Brahman; sudre--a sudra, or worker; alingiya--embracing; kene--why; karena--does; krandana--crying.

TRANSLATION

These brahmanas began to think, "We can see that this sannyasi has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a sudra, a member of the fourth caste in the social order?"

TEXT 27

TEXT

ei maharaja----maha-pandita, gambhira
sannyasira sparse matta ha-ila asthira

SYNONYMS

ei maharaja--this Ramananda Raya, who is the Governor; maha-pandita--a very learned person; gambhira--grave; sannyasira sparse--by touching a sannyasi; matta--mad; ha-ila--became; asthira--restless.

TRANSLATION

They thought, "This Ramananda Raya is the Governor of Madras, a highly learned and grave person, a maha-pandita, but upon touching this sannyasi he has become restless like a madman."

TEXT 28

TEXT

ei-mata vipra-gana bhave mane mana
vijatiya loka dekhi, prabhu kaila samvarana

SYNONYMS

ei-mata--in this way; vipra-gana--all the brahmanas; bhave--think; mane mana--within their minds; vijatiya loka--outside people; dekhi--seeing; prabhu--Lord Caitanya Mahaprabhu; kaila--did; samvarana--restraining.

TRANSLATION

While the brahmanas were thinking in this way about the activities of Sri Caitanya Mahaprabhu and Ramananda Raya, Sri Caitanya Mahaprabhu saw those outsiders and restrained His transcendental emotions.

PURPORT

Ramananda Raya was intimately related to Sri Caitanya Mahaprabhu; therefore he can be accepted as a sajatiya, a person within the intimate circle of the Lord. The brahmanas, however, were followers of the Vedic rituals and were not able to have an intimate connection with Sri Caitanya Mahaprabhu. Consequently they are called vijatiya-loka. In other words, they were not pure devotees. One may be a highly learned brahmana, but if he is not a pure devotee he is a vijatiya, an outcaste, one outside devotional service--in other words, a nondevotee. Although Sri Caitanya Mahaprabhu and Ramananda Raya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider brahmanas.

TEXT 29

TEXT

sustha hana dunhe sei sthanete vasila
tabe hasi' mahaprabhu kahite lagila

SYNONYMS

su-stha hana--becoming steady; dunhe--both of them; sei--that; sthanete--in the place; vasila--sat down; tabe--then; hasi'--smiling; mahaprabhu--Caitanya Mahaprabhu; kahite--to speak; lagila--began.

TRANSLATION

When they regained their sanity, they both sat down, and Sri Caitanya Mahaprabhu smiled and began to speak as follows.

TEXT 30

TEXT

'sarvabhauma bhattacarya kahila tomara gune
tomare milite more karila yatane

SYNONYMS

sarvabhauma bhattacarya--of the name Sarvabhauma Bhattacarya; kahila--has spoken; tomara--your; gune--good qualities; tomare--you; milite--to meet; more--Me; karila--made; yatane--endeavor.

TRANSLATION

"Sarvabhauma Bhattacarya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

TEXT 31

TEXT

toma milibare mora etha agamana
bhala haila, anayase pailun darasana'

SYNONYMS

toma--you; milibare--to meet; mora--My; etha--here; agamana--coming; bhala haila--it was very good; anayase--without difficulty; pailun--I have gotten; darasana--interview.

TRANSLATION

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

TEXT 32

TEXT

raya kahe,----sarvabhauma kare bhrtya-jnana
parokseha mora hite haya savadhana

SYNONYMS

raya kahe--Ramananda Raya replied; sarvabhauma--Sarvabhauma Bhattacarya; kare--does; bhrtya-jnana--thinks of me as his servant; parokseha--in my absence; mora--of me; hite--for the benefit; haya--is; savadhana--always careful.

TRANSLATION

Ramananda Raya replied, "Sarvabhauma Bhattacarya thinks of me as his servant. Even in my absence he is very careful to do me good.

TEXT 33

TEXT

tanra krpaya painu tomara darasana
aji saphala haila mora manusya-janama

SYNONYMS

tanra krpaya--by his mercy; painu--I have gotten; tomara--Your; darasana--interview; aji--today; sa-phala--successful; haila--has become; mora--my; manusya-janama--birth as a human being.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

TEXT 34

TEXT

sarvabhaume tomara krpa,----tara ei cihna
asprsya sparsile hana tanra premadhina

SYNONYMS

sarvabhaume--unto Sarvabhauma Bhattacarya; tomara--Your; krpa--mercy; tara--of such mercy; ei--this; cihna--the symptom; asprsya--untouchable; sparsile--You have touched; hana--becoming; tanra--his; prema-adhina--influenced by love.

TRANSLATION

"I can see that You have bestowed special mercy upon Sarvabhauma Bhattacarya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

TEXT 35

TEXT

kahan tumi----saksat isvara narayana
kahan muni----raja-sevi visayi sudradhama

SYNONYMS

kahan--whereas; tumi--You; saksat--directly; isvara narayana--the Supreme Personality of Godhead; kahan--whereas; muni--I; raja-sevi--government servant; visayi--materialist; sudra-adhama--worse than a sudra, or fourth-class man.

TRANSLATION

"You are the Supreme Personality of Godhead, Narayana Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste.

TEXT 36

TEXT

mora sparse na karile ghrna, veda-bhaya
mora darsana toma vede nisedhaya

SYNONYMS

mora--of me; sparse--by the touch; na--not; karile--You did; ghrna--hatred; veda-bhaya--afraid of the injunctions of the Vedas; mora--of me; darsana--seeing; toma--You; vede--the Vedic injunctions; nisedhaya--forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a sudra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with sudras.

PURPORT

In the Bhagavad-gita (9.32) the Lord says:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can attain the supreme destination."

The word papa-yonayah means "born of lower-caste women." The vaisyas are merchants, and the sudras or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Krsna consciousness. High and low positions in society were calculated by considering a person's Krsna consciousness. A brahmana is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the ksatriya caste, also know Brahman, but not as well as the brahmanas. The vaisyas and sudras do not clearly understand God consciousness, but if they take to Krsna consciousness by the mercy of Krsna and the spiritual master, they do not remain in the lower castes (papa-yonayah). It is clearly stated: te 'pi yanti param gatim.

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a sudra, vaisya or woman, but if one is situated in the service of the Lord in Krsna consciousness, one should not be considered stri, sudra, vaisya or lower than sudra. Though a person may be from a lowborn family, if he is engaged in the Lord's service he should never be considered to belong to a lowborn family. The Padma Purana forbids: viksate jati-samanyat sa yati narakam-dhruvam. A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Sri Ramananda Raya supposedly took birth in a sudra family, he is not to be considered a sudra, for he was a great advanced devotee. Indeed, he was on the transcendental platform. Sri Caitanya Mahaprabhu therefore embraced him. Out of spiritual humility, Sri Ramananda Raya presented himself as a sudra (raja-sevi visayi sudradhama). Even though one may engage in government service or in any other pound-shilling-pence business--in short, in materialistic life--he need only take to Krsna consciousness. Krsna consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a visayi or a sudra. One who is advanced in spiritual life should not associate with nondevotees--namely men in government service and men engaged in materialistic activity for sense

gratification or in the service of others. Such men are considered visayi, materialistic. It is said:

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

"A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a sudra, a vaisya or a woman." (Sri Caitanya-candrodaya-nataka 8.23)

TEXT 37

TEXT

tomara krpaya tomaya karaya nindya-karma
saksat isvara tumi, ke jane tomara marma

SYNONYMS

tomara krpaya--Your mercy; tomaya--unto You; karaya--induces; nindya-karma--forbidden actions; saksat isvara--directly the Supreme Personality of Godhead; tumi--You; ke jane--who can know; tomara--Your; marma--purpose.

TRANSLATION

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A sannyasi is strictly forbidden to see the visayis, the materialistic people. But Sri Caitanya Mahaprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

TEXT 38

TEXT

ama nistarite tomara ihan agamana
parama-dayalu tumi patita-pavana

SYNONYMS

ama nistarite--to deliver me; tomara--Your; ihan--here; agamana--appearance; parama-dayalu--greatly merciful; tumi--You; patita-pavana--the deliverer of all fallen souls.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

Srila Narottama dasa Thakura sings in his Prarthana (39):

sri-krsna-caitanya-prabhu daya kara more,
toma vina ke dayalu jagat-samsare

patita-pavana-hetu tava avatara,
mo sama patita prabhu na paibe ara

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me."

Sri Caitanya Mahaprabhu's specific mission is to deliver fallen souls. Of course, in this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rupa Gosvami, Sri Caitanya Mahaprabhu described the so-called followers of Vedic religion in this way (Madhya 19.146):

veda-nistha-madhye ardheka veda 'mukhe' mane
veda-nisiddha papa kare, dharma nahi gane

So-called followers of Vedic principles simply accept the Vedas formally, but they act against Vedic principles. This is symptomatic of this Age of Kali. People claim to follow a certain type of religion, saying formally, "I am Hindu," "I am Muslim," "I am Christian," "I am this or that," but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. But the merciful Sri Caitanya Mahaprabhu has simply advised us to chant the Hare Krsna maha-mantra: harer nama harer nama harer namaiva kevalam. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Sri Caitanya Mahaprabhu's special mercy. Consequently He is known as patita-pavana, the deliverer of all fallen souls.

TEXT 39

TEXT

mahanta-svabhava ei tarite pamara
nija karya nahi tabu yana tara ghara

SYNONYMS

mahanta-svabhava--the nature of saintly persons; ei--this; tarite--to deliver; pamara--fallen souls; nija--own; karya--business; nahi--there is not; tabu--still; yana--goes; tara--his; ghara--house.

TRANSLATION

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

PURPORT

A sannyasi is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Krsna consciousness. A sannyasi does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person

in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rupa Gosvami and Sanatana Gosvami were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Sri Caitanya Mahaprabhu's message. It is said about them: tyaktva turnam asesa-mandala-pati-srenim sada tuccha-vat bhutva dina-ganesakau karunaya kaupina-kanthasritau. Although the Gosvamis were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Sri Caitanya Mahaprabhu. One should also consider that those who engage in the missionary activities of Krsna consciousness are under the guidance of Sri Caitanya Mahaprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Krsna consciousness so that people can become enlightened by reading. Formerly brahmacaris and sannyasis used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Krsna consciousness movement have no business begging. Instead, they work very hard to introduce some books about Krsna consciousness so that people can read them and be benefited. But if one gives some contribution to a Krsna conscious man, he never refuses it.

TEXT 40

TEXT

mahad-vicalanam nrnam
grhinam dina-cetasam
nihsreyasaya bhagavan
nanyatha kalpate kvacit

SYNONYMS

mahat-vicalanam--the wandering of saintly persons; nrnam--of human beings; grhinam--who are householders; dina-cetasam--low-minded; nihsreyasaya--for the ultimate benefit; bhagavan--O my Lord; na anyatha--not any other purpose; kalpate--one imagines; kvacit--at any time.

TRANSLATION

" 'My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

PURPORT

This verse is from Srimad-Bhagavatam (10.8.4).

TEXT 41

TEXT

amara sange brahmanadi sahasreka jana
tomara darsane sabara dravi-bhuta mana

SYNONYMS

amara sange--with me; brahmana-adi--brahmanas and others; sahasreka--more than one thousand; jana--persons; tomara--of You; darsane--in seeing; sabara--of all of them; dravi-bhuta--became melted; mana--the hearts.

TRANSLATION

"Along with me there are about a thousand men--including the brahmanas--and all of them appear to have had their hearts melted simply by seeing You.

TEXT 42

TEXT

'krsna' 'krsna' nama suni sabara vadane
sabara anga----pulakita, asru----nayane

SYNONYMS

krsna krsna--"Krsna," "Krsna"; nama--the holy name; suni--I hear; sabara--of everyone; vadane--in the mouths; sabara--of all; anga--the bodies; pulakita--gladdened; asru--tears; nayane--in the eyes.

TRANSLATION

"I hear everyone chanting the holy name of Krsna. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

TEXT 43

TEXT

akrtye-prakrtye tomara isvara-laksana
jive na sambhave ei aprakrta guna

SYNONYMS

akrtye--in bodily features; prakrtye--in behavior; tomara--of You; isvara--of the Supreme Personality of Godhead; laksana--the symptoms; jive--in an ordinary living being; na--not; sambhave--possible; ei--these; aprakrta--transcendental; guna--qualities.

TRANSLATION

"My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities."

PURPORT

Sri Caitanya Mahaprabhu's bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest and the measurement of His forearms were the same length. This is called nyagrodha-parimandala. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord's name is Krsna, "all-attractive." As stated in the Bhagavad-gita (14.4), Krsna is kind to everyone. In every species of life (sarva-yonisu), He is the original father, the seed-giver (bija-pradah pita). How, then, can He be unkind to any living entity? One may be a man, an animal or even a tree, but the Lord

is kind to everyone. That is God's qualification. He also says in the Bhagavad-gita (9.29), samo 'ham sarva-bhutesu: the Lord is equally kind to everyone. And He advises, sarva-dharman parityajya mam ekam saranam vraja. This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Sri Caitanya Mahaprabhu made the same offer.

TEXT 44

TEXT

prabhu kahe,----tumi maha-bhagavatottama
tomara darsane sabara drava haila mana

SYNONYMS

prabhu kahe--the Lord replied; tumi--you; maha-bhagavata-uttama--the best of the topmost devotees; tomara darsane--by seeing you; sabara--of everyone; drava--melted; haila--became; mana--the heart.

TRANSLATION

The Lord replied to Ramananda Raya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone' s heart.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees that everyone is engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In Srimad-Bhagavatam (11.2.45), the symptoms of a topmost devotee are described as follows:

sarva-bhutesu yah pasyed
bhagavad-bhavam atmanah
bhutani bhagavaty atmany
esa bhagavatottamah

"The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Krsna, and Krsna is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service."

TEXT 45

TEXT

anyera ki katha, ami----'mayavadi sannyasi'
amiha tomara sparse krsna-preme bhasi

SYNONYMS

anyera--of others; ki katha--what to speak; ami--I; mayavadi sannyasi--a sannyasi of the Mayavadi sect; amiha--I; tomara--of you; sparse--by the touch; krsna--of Krsna; preme--in love; bhasi--float.

TRANSLATION

"Although I am a Mayavadi sannyasi, a nondevotee, I am also floating in the ocean of love of Krsna simply by touching you. And what to speak of others?

TEXT 46

TEXT

ei jani' kathina mora hrdaya sodhite
sarvabhauma kahilena tomare milite

SYNONYMS

ei jani'--knowing this; kathina--very hard; mora--My; hrdaya--heart; sodhite--to rectify; sarvabhauma--Sarvabhauma Bhattacarya; kahilena--asked; tomare--you; milite--to meet.

TRANSLATION

"Knowing this, in order to rectify My heart, which is very hard, Sarvabhauma Bhattacarya asked Me to meet you."

TEXT 47

TEXT

ei-mata dunhe stuti kare dunhara guna
dunhe dunhara darasane anandita mana

SYNONYMS

ei-mata--in this way; dunhe--both of them; stuti--praise; kare--offer; dunhara--of both of them; guna--qualities; dunhe--both of them; dunhara--of both of them; darasane--by the seeing; anandita--pleased; mana--the minds.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

TEXT 48

TEXT

hena-kale vaidika eka vaisnava brahmana
dandavat kari' kaila prabhure nimantrana

SYNONYMS

hena-kale--at this time; vaidika--a follower of the Vedic ritualistic ceremonies; eka--one; vaisnava brahmana--a brahmana following Vaisnava principles; dandavat--obeisances offered by falling flat; kari'--offering;

kaila--made; prabhure--unto Lord Sri Caitanya Mahaprabhu; nimantrana--invitation.

TRANSLATION

At this time a brahmana Vaisnava following the Vedic principles came and offered obeisances. He fell flat before Sri Caitanya Mahaprabhu and invited Him for lunch.

TEXT 49

TEXT

nimantrana manila tanre vaisnava janiya
ramanande kahe prabhu isat hasiya

SYNONYMS

nimantrana--the invitation; manila--accepted; tanre--him (the brahmana); vaisnava--a devotee; janiya--understanding; ramanande--unto Ramananda; kahe--said; prabhu--Sri Caitanya Mahaprabhu; isat--a little; hasiya--smiling.

TRANSLATION

Lord Sri Caitanya Mahaprabhu accepted the brahmana's invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Ramananda Raya.

PURPORT

Sri Caitanya Mahaprabhu accepted the invitation of the Vaisnava brahmana. Even though one is a brahmana strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Sri Caitanya Mahaprabhu, one should not accept his invitation. At the present moment people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaisnava principles. They eat anything and everything--whatever they like--and therefore the members of this Krsna consciousness movement should be very cautious about accepting invitations.

TEXT 50

TEXT

tomara mukhe krsna-katha sunite haya mana
punarapi pai yena tomara darasana

SYNONYMS

tomara mukhe--in your mouth; krsna-katha--talks on Krsna; sunite--to hear; haya--there is; mana--My mind; punarapi--again; pai--I may get; yena--if possible; tomara--your; darasana--interview.

TRANSLATION

"I wish to hear from you about Lord Krsna. Indeed, My mind is inclined to desire this; therefore I wish to see you again."

TEXTS 51-52

TEXT

raya kahe, aila yadi pamara sodhite
darsana-matre suddha nahe mora dusta citte

dina panca-sata rahi' karaha marjana
tabe suddha haya mora ei dusta mana

SYNONYMS

raya kahe--Ramananda Raya replied; aila--You have come; yadi--although; pamara--a fallen soul; sodhite--to rectify; darsana-matre--simply seeing You; suddha nahe--not purified; mora--my; dusta--polluted; citte--consciousness; dina--days; panca-sata--five or seven; rahi'--staying; karaha--kindly do; marjana--cleansing; tabe--then; suddha--pure; haya--it is; mora--my; ei--this; dusta--polluted; mana--mind.

TRANSLATION

Ramananda Raya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

TEXT 53

TEXT

yadyapi viccheda donhara sahana na yaya
tathapi dandavat kari' calila rama-raya

SYNONYMS

yadyapi--although; viccheda--separation; donhara--of both of them; sahana--toleration; na--not; yaya--possible; tathapi--still; dandavat--obeisances; kari'--offering; calila--departed; rama-raya--Ramananda Raya.

TRANSLATION

Although neither could tolerate the other's separation, Ramananda Raya nonetheless offered his obeisances to Lord Sri Caitanya Mahaprabhu and departed.

TEXT 54

TEXT

prabhu yai' sei vipra-ghare bhiksa kaila
dui janara utkanthaya asi' sandhya haila

SYNONYMS

prabhu--Lord Sri Caitanya Mahaprabhu; yai'--going; sei--that; vipra-ghare--to the house of the brahmana; bhiksa--lunch; kaila--accepted; dui--two; janara--of the persons; utkanthaya--in the impatience; asi'--coming; sandhya--evening; haila--appeared.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then went to the house of the brahmana who had invited Him and took His lunch there. When the evening of that day arrived, both Ramananda Raya and the Lord were eager to meet each other again.

TEXT 55

TEXT

prabhu snana-krtya kari' achena vasiya
eka-bhrtya-sange raya milila asiya

SYNONYMS

prabhu--the Lord; snana-krtya--the daily duty of bathing; kari'--finishing; achena--was; vasiya--sitting; eka--one; bhrtya--servant; sange--with; raya--Raya Ramananda; milila--met; asiya--coming.

TRANSLATION

After finishing His evening bath, Sri Caitanya Mahaprabhu sat down and waited for Ramananda Raya to come. Then Ramananda Raya, accompanied by one servant, came to meet Him.

PURPORT

A Vaisnava who is supposed to be advanced in spiritual understanding--be he a householder or a sannyasi--must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of the Padma Purana and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas.

TEXT 56

TEXT

namaskara kaila raya, prabhu kaila alingane
dui jane krsna-katha kaya rahah-sthane

SYNONYMS

namaskara--obeisances; kaila--offered; raya--Ramananda Raya; prabhu--Lord Sri Caitanya Mahaprabhu; kaila--did; alingane--embracing; dui--two; jane--the persons; krsna-katha--talks about Krsna; kaya--discussed; rahah-sthane--in a secluded place.

TRANSLATION

Ramananda Raya approached Lord Sri Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Krsna in a secluded place.

PURPORT

The word rahah-sthane, "in a secluded place," is very significant. Talks about Krsna and His pastimes--especially His pastimes in Vrndavana and His dealings with the gopis--are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Krsna's pastimes always commit great offenses, thinking

Krsna to be an ordinary human being and the gopis ordinary girls. Following the principle of Lord Sri Caitanya Mahaprabhu, who never discussed the dealings between Krsna and the gopis publicly, devotees in the Krsna consciousness movement are enjoined not to discuss the pastimes of Lord Krsna in Vrndavana in public. For the general public, sankirtana is the most effective method to awaken Krsna consciousness. If possible, one should discuss the principles enunciated in the Bhagavad-gita. Sri Caitanya Mahaprabhu followed this principle very strictly and discussed the philosophy of the Bhagavad-gita with learned scholars like Sarvabhauma Bhattacarya and Prakasananda Sarasvati. However, He taught the principles of the bhakti cult to students like Sanatana Gosvami and Rupa Gosvami, and He discussed with Sri Ramananda Raya the topmost devotional dealings between Krsna and the gopis. For the general populace, He performed sankirtana very vigorously. We must also follow these principles in preaching Krsna consciousness all over the world.

TEXT 57

TEXT

prabhu kahe,----"pada sloka sadhyera nirnaya"
raya kahe,----"sva-dharmacarane visnu-bhakti haya"

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; pada--just recite; sloka--a verse from the revealed scriptures; sadhyera--of the aim of life; nirnaya--an ascertainment; raya kahe--Ramananda Raya replied; sva-dharma-acarane--by executing one's occupational duty; visnu-bhakti--devotional service to Lord Visnu; haya--there is.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Ramananda Raya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Ramananda replied that if one executes the prescribed duties of his social position, he awakens his original Krsna consciousness.

PURPORT

In this connection, Sri Ramanujacarya stated in the Vedartha-sangraha that devotional service is naturally very dear to the living entity. Indeed, it is life's goal. This devotional service is supreme knowledge, or Krsna consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called bhakti-yoga. By performing bhakti-yoga, one can rise to the platform of pure devotional service.

A great saint, the father of Srila Vyasadeva, Parasara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the varnasrama system. The Supreme Personality of Godhead instituted varnasrama-dharma to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Sri Krsna, who is known in the Bhagavad-gita as Purusottama--the greatest of all personalities--personally came and declared that the institution of varnasrama-dharma was founded by Him. As stated in the Bhagavad-gita (4.13):

catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam

Elsewhere in the Bhagavad-gita (18.45-46) the Lord says:

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

Human society should be divided into four divisions--brahmana, ksatriya, vaisya and sudra--and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Krsna consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhayana, Tanka, Dramida, Guhadeva, Kapardi and Bharuci. It is also confirmed by the Vedanta-sutra.

TEXT 58

TEXT

varnasramacara-vata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

SYNONYMS

varna-asrama-acara-vata--who behaves according to the system of four divisions of social order and four divisions of spiritual life; purusena--by a man; parah--the supreme; puman--person; visnuh--Lord Visnu; aradhyate--is worshiped; pantha--way; na--not; anyat--another; tat-tosa-karanam--cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas."

PURPORT

This is a quotation from the Visnu Purana (3.8.9). As stated by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya: "The purport is that one can

realize life's perfection simply by satisfying the Supreme Personality of Godhead." This is also confirmed in Srimad-Bhagavatam (1.2.13):

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please Lord Hari."

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the varnasrama institution. The divisions of brahmana, ksatriya, vaisya and sudra are natural divisions within society. Indeed, everyone has a prescribed duty according to the varnasrama-dharma. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders--brahmacarya, grhastha, vanaprastha and sannyasa--are called asramas. If one executes his prescribed duty in both the social and spiritual order, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the varnasrama divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The brahmanas are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called ksatriyas. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called vaisyas, or merchants. Those who are not sufficiently intelligent to be brahmanas, ksatriyas or vaisyas are required to serve a master and are called sudras. Thus everyone can engage in the service of the Lord and thus awaken his natural Krsna consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of varnasrama-dharma should be adopted by society.

TEXT 59

TEXT

prabhu kahe, "eho bahya, age kaha ara"
raya kahe, "krsne karmarpana----sarva-sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho--this; bahya--external; age--ahead; kaha--say; ara--more; raya kahe--Sri Ramananda Raya said; krsne--unto Krsna; karma-arpana--offering the results of activities; sarva-sadhya-sara--the essence of all means of perfection.

TRANSLATION

The Lord replied, "This is external. You had better tell Me of some other means." Ramananda replied, "To offer the results of one's activities to Krsna is the essence of all perfection."

TEXT 60

TEXT

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

SYNONYMS

yat--whatever; karosi--you do; yat--whatever; asnasi--you eat; yat--whatever; juhosi--you offer in sacrifice; dadasi--you give in charity; yat--whatever; yat--whatever; tapasyasi--you perform as austerity; kaunteya--O son of Kunti; tat--that; kurusva--just do; mat--unto Me; arpanam--offering.

TRANSLATION

Ramananda Raya continued, " 'My dear son of Kunti, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Krsna, the Supreme Personality of Godhead.' "

PURPORT

The Lord has said that the varnasrama-dharma is not properly executed in this Age of Kali; therefore He ordered Ramananda Raya to go further into the matter. Ramananda replied with this verse from the Bhagavad-gita (9.27), which instructs that while remaining in the system of varnasrama-dharma one may offer the results of his activities to Lord Sri Krsna in loving service. Naturally Lord Sri Caitanya Mahaprabhu was asking Ramananda Raya about the execution of devotional service. Ramananda Raya first enunciated the principle of varnasrama-dharma in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of varnasrama-dharma, but devotional service is transcendental. The system of varnasrama-dharma refers to the three modes of material nature, but transcendental devotional service is on the absolute platform. Sri Caitanya Mahaprabhu belonged to the spiritual world, and His methods for propagating the sankirtana movement were also imported from the spiritual world. Srila Narottama dasa Thakura has sung: golokera prema-dhana, hari-nama-sankirtana, rati na janmila kene taya. This states that the sankirtana movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vrndavana. Narottama dasa Thakura laments that mundane people do not take this sankirtana movement seriously. Considering the position of devotional service and the sankirtana movement, Sri Caitanya Mahaprabhu deemed the system of varnasrama-dharma to be material, although it aims at elevation to the spiritual platform. However, the sankirtana movement can raise one immediately to the spiritual platform. Consequently it is said that varnasrama-dharma is external, and Caitanya Mahaprabhu requested Ramananda Raya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Visnu a material conception. Impersonalists think that above Lord Visnu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Visnu. They worship Lord Visnu to merge into His body. In order that visnu-aradhana not be misunderstood, Sri

Caitanya Mahaprabhu requested that Sri Ramananda Raya proceed further and clear up the issue. Ramananda Raya quoted the verse from the Bhagavad-gita stating that the results of one's occupational duty may be offered to Lord Visnu or Krsna. In Srimad-Bhagavatam (1.2.8) it is also said:

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

"If one executes the occupational duties of varnasrama-dharma but does not cultivate his dormant Krsna consciousness, his activities are futile. His occupation simply becomes unnecessary labor."

TEXT 61

TEXT

prabhu kahe,----"eho bahya, age kaha ara"
raya kahe,----"svadharma-tyaga, ei sadhya-sara"

SYNONYMS

prabhu kahe--the Lord replied; eho--this; bahya--external; age--ahead; kaha--speak; ara--more; raya kahe--Ramananda Raya replied; sva-dharma-tyaga--relinquishing one's occupational duties; ei--this; sadhya-sara--the essence of all perfection.

TRANSLATION

"This is also external," Sri Caitanya Mahaprabhu said. "Please proceed and speak further on this matter." Ramananda Raya replied, "To give up one's occupational duties in the varnasrama is the essence of perfection."

PURPORT

A brahmana may renounce his family and accept sannyasa. Others also--ksatriyas and vaisyas--may also give up their families and take to Krsna consciousness. Such renunciation is called karma-tyaga. By such renunciation, the Supreme Personality of Godhead is satisfied. But this renouncing of one's activities to Krsna is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Sri Caitanya Mahaprabhu, they refer to the material universe and are therefore external. To correct this, Ramananda Raya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from Srimad-Bhagavatam (11.11.32).

TEXT 62

TEXT

ajnayaivam gunan dosan
mayadistan api svakan
dharman samtyajya yah sarvan
mam bhajet sa ca sattamah

SYNONYMS

ajnaya--knowing perfectly; evam--thus; gunan--qualities; dosan--faults; maya--by Me; adistan--instructed; api--although; svakan--own; dharman--occupational duties; samtyajya--giving up; yah--anyone who; sarvan--all; mam--unto Me; bhajet--may render service; sah--he; ca--and; sattamah--a first-class person.

TRANSLATION

Ramananda Raya continued, " 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.'

TEXT 63

TEXT

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

SYNONYMS

sarva-dharman--all kinds of occupational duties; parityajya--giving up; mam ekam--unto Me only; saranam--as shelter; vraja--go; aham--I; tvam--unto you; sarva-papebhyah--from all the reactions of sinful life; moksayisyami--will give liberation; ma--don't; sucah--worry.

TRANSLATION

"As stated in scripture [Bg. 18.66], 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.' "

PURPORT

In this connection, Srila Raghunatha dasa Gosvami instructs in his book Manah-siksa (2):

na dharmam nadharmam sruti-gana-niruktam kila kuru
vraje radha-krsna-pracura-paricaryam iha tanu

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Krsna and Radharani. That is the perfection of everything in this life. Similarly, in Srimad-Bhagavatam (4.29.46) it is said by Narada Muni:

yada yasyanugrhnati
bhagavan atma-bhavitah
sa jahati matim loke
vede ca parinisthitam

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literature. In this way one is fixed in the service of the Lord."

TEXT 64

TEXT

prabhu kahe,----"eho bahya, age kaha ara"
raya kahe,----"jnana-misra bhakti----sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho--this; bahya--external; age--ahead; kaha--say; ara--more; raya kahe--Raya replied; jnana-misra bhakti--devotional service mixed with empiric knowledge; sadhya-sara--is the essence of perfection.

TRANSLATION

After hearing Ramananda Raya speak in this way, Lord Sri Caitanya Mahaprabhu again rejected his statement and said, "Go ahead and say something more." Ramananda Raya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Srila Bhaktisiddhanta Sarasvati in his Anubhasya preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditioned life. It is the place beyond this material world in the river Viraja, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, the spiritual world is a manifestation of spiritual energy and is known as Vaikunthaloka, "the place where there is no anxiety." The material world, known as brahmanda is the creation of the external energy. Between the two creations--the material creation and the spiritual creation--is a river known as Viraja as well as a place known as Brahmaloka. Viraja-nadi and Brahmaloka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikunthalokas, or the spiritual world, Sri Caitanya Mahaprabhu proclaims them to be external. In the Brahmaloka and Viraja-nadi, one cannot conceive of the Vaikunthalokas. Brahmaloka and Viraja-nadi are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Sri Caitanya Mahaprabhu rejected this proposal, Ramananda Raya suggested that devotional service based on philosophy and logic is a more advanced position. He therefore quoted the following verse from the Bhagavad-gita (18.54).

TEXT 65

TEXT

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

SYNONYMS

brahma-bhutah--freed from material conceptions of life but attached to an impersonal situation; prasanna-atma--fully joyful; na socati--he does not lament; na kanksati--he does not hanker; samah--equally disposed; sarvesu--all; bhutesu--to the living entities; mat-bhaktim--My devotional service; labhate--achieves; param--transcendental.

TRANSLATION

Ramananda Raya continued, "According to the Bhagavad-gita, 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.' "

PURPORT

In the Bhagavad-gita (18.54) it is said that a person who accepts the theory of monism--being always engaged in empiric philosophical discussions about spiritual life--becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

TEXT 66

TEXT

prabhu kahe,----"eho bahya, age kaha ara"
raya kahe,----"jnana-sunya bhakti----sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho--this; bahya--external; age--ahead; kaha--speak; ara--further; raya kahe--Ramananda Raya replied; jnana-sunya bhakti--devotional service independent of logic and empiric philosophy; sadhya-sara--the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Ramananda Raya to speak further, and Ramananda Raya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura in his Anubhasya commentary says that this stage--devotional service mixed with speculative knowledge--is also external and not within the jurisdiction of pure devotional service as practiced in Vaikunthaloka. As soon as there is some conception of materialistic thought--be it positive or negative--the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence--namely sac-

cid-ananda--still may not be manifest. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Sri Caitanya Mahaprabhu therefore asked Ramananda Raya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Krsna, who cannot be conquered by anyone. Krsna always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by Srimad-Bhagavatam (10.14.3), wherein Lord Brahma, defeated by the potency of Sri Krsna, fully surrendered unto the Lord.

TEXT 67

TEXT

jnane prayasam udapasya namanta eva
jivanti san-mukharitam bhavadiya-vartam
sthane sthitah sruti-gatam tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam

SYNONYMS

jnane--in gaining knowledge; prayasam--unnecessary endeavor; udapasya--setting far aside; namantah--completely surrendering; eva--certainly; jivanti--live; sat-mukharitam--declared by great realized devotees; bhavadiya-vartam--discussions about You, the Supreme Personality of Godhead; sthane sthitah--situated in their own positions; sruti-gatam--received aurally; tanu-vak-manobhih--by the body, words and mind; ye--those who; prayasah--almost always; ajita--O my unconquerable Lord (beyond perception and unlimitedly independent); jitah--conquered; api--indeed; asi--You are; taih--by such pure devotees; tri-lokyam--within the three worlds.

TRANSLATION

Ramananda Raya continued, "Lord Brahma said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.' "

TEXT 68

TEXT

prabhu kahe,----"eho haya, age kaha ara"
raya kahe, "prema-bhakti----sarva-sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho haya--this is all right; age kaha ara--speak something more; raya kahe--Raya replied; prema-bhakti--ecstatic love in

devotional service to the Lord; sarva-sadhya-sara--the essence of all perfection.

TRANSLATION

At this point, Sri Caitanya Mahaprabhu replied, "This is all right, but still you can speak more on the subject." Ramananda Raya then replied, "Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection."

PURPORT

In this connection, Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya says that after hearing Ramananda Raya, Lord Caitanya Mahaprabhu said, eho haya, age kaha ara. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahaprabhu requested him to explain what was beyond. Simply executing the duties of all varnas and asramas is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains sva-dharma-tyaga, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of bhakti. This is verified by Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu (1.1.11):

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure, or free from material activity. Therefore Ramananda Raya replied after hearing the last statement of Sri Caitanya Mahaprabhu: prema-bhakti--sarva-sadhya-sara. Sri Caitanya Mahaprabhu actually accepted this verse (jnane prayasam) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called sadhana-bhakti, or devotional service in practice. The result of sadhana-bhakti must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called prema-bhakti. In the neophyte stage, sadhana-bhakti includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

TEXT 69

TEXT

nanopacara-krta-pujanam arta-bandhoh
premnaiva bhakta-hrdayam sukha-vidrutam syat
yavat ksud asti jathare jaratha pipasa
tavat sukhaya bhavato nanu bhaksya-peye

SYNONYMS

nana-upacara--by varieties of offerings; krta--performed; pujanam--worshiping; arta-bandhoh--of the Supreme Personality of Godhead, who is the friend of all distressed persons; premna--by ecstatic love; eva--indeed; bhakta-hrdayam--the heart of a devotee; sukha-vidrutam--melted in transcendental bliss; syat--becomes; yavat--as long as; ksut--appetite; asti--there is; jathare--in the stomach; jaratha--strong; pipasa--thirst; tavat--so long; sukhaya--for happiness; bhavatah--are; nanu--indeed; bhaksya--eatables; peye--and drinkables.

TRANSLATION

Ramananda Raya continued, " 'As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'

TEXT 70

TEXT

krsna-bhakti-rasa-bhavita matih
kriyatam yadi kuto 'pi labhyate
tatra laulyam api mulyam ekalam
janma-koti-sukrtair na labhyate

SYNONYMS

krsna-bhakti-rasa-bhavita--absorbed in the mellows of executing devotional service to Krsna; matih--intelligence; kriyatam--let it be purchased; yadi--if; kutah api--somewhere; labhyate--is available; tatra--there; laulyam--greed; api--indeed; mulyam--price; ekalam--only; janma-koti--of millions of births; sukrtaih--by pious activities; na--not; labhyate--is obtained.

TRANSLATION

" 'Pure devotional service in Krsna consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price--that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.' "

PURPORT

The previous two verses are included in the Padyavali (13, 14), an anthology compiled by Srila Rupa Gosvami. Verse 69 refers to devotional service in faith, and verse 70 refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance with the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Sri Caitanya Mahaprabhu and Ramananda Raya will be spontaneous

loving service to the Lord. The regulative principles according to the injunctions of the sastras are necessary insofar as one's original dormant Krsna consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Krsna consciousness is awakened, it spontaneously flows to the lotus feet of Krsna without impediment. Whatever will be spoken henceforth by Ramananda Raya based on spontaneous love will be agreeable to Sri Caitanya Mahaprabhu, and the Lord will ask him more and more about this subject.

TEXT 71

TEXT

prabhu kahe, "eho haya, age kaha ara"
raya kahe, "dasya-prema----sarva-sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho haya--this is all right; age kaha ara--please speak more; raya kahe--Ramananda Raya replied; dasya-prema--spontaneous love in the humor of servitude; sarva-sadhya-sara--the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Ramananda Raya said, "Spontaneous loving service in servitude--as exchanged by master and servant--is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called mamata. Between the servitor and the served there is a feeling of oneness. This mamata begins with dasya-prema, service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels "The Lord is my master" and renders service unto Him, Krsna consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

TEXT 72

TEXT

yan-nama-sruti-matrena
puman bhavati nirmalah
tasya tirtha-padah kim va
dasanam avasisyate

SYNONYMS

yat--of whom; nama--of the name; sruti-matrena--simply by hearing; puman--a person; bhavati--becomes; nirmalah--pure; tasya--of Him; tirtha-padah--of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; kim--what; va--more; dasanam--of the servants; avasisyate--is remaining.

TRANSLATION

" 'A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?'

PURPORT

This is a quotation from Srimad-Bhagavatam (9.5.16) and is an admission by the great sage Durvasa Muni. Durvasa Muni, a caste brahmana and great yogi, used to hate Maharaja Ambarisa. When he decided to chastise Maharaja Ambarisa through his yogic powers, he was chased by the Sudarsana cakra of the Supreme Personality of Godhead. When things were settled, he said, "When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences."

TEXT 73

TEXT

bhavantam evanucaran nirantarah
prasanta-nihsesa-mano-rathantarah
kadaham aikantika-nitya-kinkarah
praharsayisyami sa-natha-jivitam

SYNONYMS

bhavantam--You; eva--certainly; anucaran--serving; nirantarah--always; prasanta--pacified; nihsesa--all; manah-ratha--desires; antarah--other; kada--when; aham--I; aikantika--exclusive; nitya--eternal; kinkarah--servant; praharsayisyami--I shall become joyful; sa-natha--with a fitting master; jivitam--living.

TRANSLATION

" 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?' "

PURPORT

This is a statement made by the great saintly devotee Yamunacarya in his Stotra-ratna (43).

TEXT 74

TEXT

prabhu kahe, "eho haya, kichu age ara"
raya kahe, "sakhya-prema----sarva-sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho haya--this is also right; kichu--something; age--ahead; ara--more; raya kahe--Ramananda Raya replied; sakhya-prema--transcendental loving service in fraternity; sarva-sadhya-sara--the highest perfectional stage.

TRANSLATION

Hearing this from Ramananda Raya, the Lord again requested him to go a step further. In reply, Ramananda Raya said, "Loving service to Krsna rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Krsna is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called visrambha, that is, devoid of a respectful attitude. When this attitude is chosen, it becomes sakhya-prema, or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

TEXT 75

TEXT

ittham satam brahma-sukhanubhutya
dasyam gatanam para-daivatena
mayasritanam nara-darakena
sakam vijahruh krta-punya-punjah

SYNONYMS

ittham--in this way; satam--of persons who prefer the impersonal feature of the Lord; brahma--of the impersonal effulgence; sukha--by the happiness; anubhutya--who is realized; dasyam--the mode of servitude; gatanam--of those who have accepted; para-daivatena--who is the supreme worshipable Deity; maya-asritanam--for ordinary persons under the clutches the of external energy; nara-darakena--with Him, who is like a boy of this material world; sakam--in friendship; vijahruh--played; krta-punya-punjah--those who have accumulated volumes of pious activities.

TRANSLATION

" 'Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are under the clutches of Maya, thinking the Lord an ordinary person, can understand that certain exalted personalities--after accumulating volumes of pious activities--are now playing with the Lord in friendship as cowherd boys.' "

PURPORT

This is a statement made by Sukadeva Gosvami (Bhag. 10.12.11), who appreciated the good fortune of the cowherd boys who played with Krsna and ate with Him on the banks of the Yamuna.

TEXT 76

TEXT

prabhu kahe,----"eho uttama, age kaha ara"
raya kahe, "vatsalya-prema----sarva-sadhya-sara"

SYNONYMS

prabhu kahe--the Lord said; eho uttama--it is very good; age--still further; kaha--speak; ara--more; raya kahe--Raya replied; vatsalya-prema--loving service to the Lord in the stage of paternal love; sarva-sadhya-sara--the highest perfectional stage.

TRANSLATION

The Lord said, "This statement is very good, but please proceed even further." Ramananda Raya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

PURPORT

The stage of loving service to the Lord in paternal affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform of parental love. In this connection, the following verse is cited from Srimad-Bhagavatam (10.8.46), wherein Sukadeva Gosvami voices his appreciation of Nanda Maharaja's and mother Yasoda's intense love for Krsna.

TEXT 77

TEXT

nandah kim akarod brahman
sreya evam mahodayam
yasoda va maha-bhaga
papau yasyah stanam harih

SYNONYMS

nandah--Nanda Maharaja; kim--what; akarot--has performed; brahman--O brahmana; sreyah--auspicious activities; evam--thus; maha-udayam--rising to such an exalted position as the father of Krsna; yasoda--mother Yasoda; va--or; maha-bhaga--most fortunate; papau--drank; yasyah--of whom; stanam--by the breasts; harih--the Supreme Personality of Godhead.

TRANSLATION

Ramananda Raya continued, " 'O brahmana, what pious activities did Nanda Maharaja perform by which he received the Supreme Personality of Godhead Krsna as his son, and what pious activities did mother Yasoda perform that made the Absolute Supreme Personality of Godhead Krsna call her "mother" and suck her breasts?'

TEXT 78

TEXT

nemam virinco na bhavo
na srir apy anga-samsraya
prasadam lebhire gopi

yat tat prapa vimukti-dat

SYNONYMS

na--not; imam--this (love of Godhead); virincah--Lord Brahma; na--not; bhavah--Lord Siva; na--nor; srih--the goddess of fortune; api--even; anga--on the chest of Visnu; samsraya--who is sheltered; prasadam--favor; lebhire--have obtained; gopi--mother Yasoda; yat--which; tat--that; prapa--obtained; vimukti-dat--from the person who gives liberation.

TRANSLATION

" 'The favor mother Yasoda obtained from Sri Krsna, the bestower of liberation, was never obtained even by Lord Brahma or Lord Siva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Visnu.' "

PURPORT

This is a statement from Srimad-Bhagavatam (10.9.20). Krsna agreed to be bound by mother Yasoda after she had given up trying to bind Krsna with ropes. This is another appreciation made by Sukadeva Gosvami in his narration of the pastimes of Krsna before Maharaja Pariksit.

TEXT 79

TEXT

prabhu kahe, "eho uttama, age kaha ara"
raya kahe, "kanta-prema sarva-sadhya-sara"

SYNONYMS

prabhu kahe--the Lord replied; eho uttama--this is very good; age--ahead; kaha--speak; ara--more; raya kahe--Ramananda Raya replied; kanta-prema--loving service between husband and wife; sarva-sadhya-sara--the highest perfectional stage.

TRANSLATION

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Ramananda Raya then replied, "Conjugal attachment for Krsna is the topmost position in love of Godhead.

PURPORT

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, but when this affection increases in the paternal relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Krsna, everything lacking in the other relationships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that paternal love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Sri Caitanya Mahaprabhu requested Ramananda Raya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

TEXT 80

TEXT

nayam sriyo 'nga u nitanta-rateh prasadah
svar-yositam nalina-gandha-rucam kuto 'nyah
rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasisam ya udagad vraja-sundarinam

SYNONYMS

na--not; ayam--this; sriyah--of the goddess of fortune; ange--on the chest; u--alas; nitanta-rateh--who is very intimately related; prasadah--the favor; svah--of the heavenly planets; yositam--of women; nalina--of the lotus flower; gandha--having the aroma; rucam--and bodily luster; kutah--much less; anyah--others; rasa-utsave--in the festival of the rasa dance; asya--of Lord Sri Krsna; bhuja-danda--by the arms; grhita--embraced; kantha--their necks; labdha-asisam--who achieved such a blessing; yah--which; udagat--became manifest; vraja-sundarinam--of the beautiful gopis, the transcendental girls of Vrajabhumi.

TRANSLATION

" 'When Lord Sri Krsna was dancing with the gopis in the rasa-lila, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing even imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who may be very, very beautiful according to material estimation?'

PURPORT

This verse (Bhag. 10.47.60) was spoken by Uddhava when he visited Sri Vrndavana to deliver a message from Krsna to the gopis. Uddhava remained in Vrndavana to observe the movements of the gopis there. When he saw the ecstatic love for Krsna in separation manifested by the gopis, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the gopis could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

TEXT 81

TEXT

tasam avirabhuc chaurih
smayamana-mukhambujah
pitambara-dharah sragvi
saksan manmatha-manmathah

SYNONYMS

tasam--among them; avirabhut--appeared; saurih--Lord Krsna; smayamana--smiling; mukha-ambujah--with a face like a lotus flower; pita-ambara-dharah--wearing yellow garments; sragvi--garlanded with flowers; saksat--directly; manmatha--of Cupid; manmathah--the bewilderer.

TRANSLATION

" 'Suddenly, due to the their feelings of separation, Lord Krsna appeared among the gopis dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

PURPORT

This verse is from Srimad-Bhagavatam (10.32.2). When the rasa dance was going on, Krsna suddenly disappeared, and the gopis became so overwhelmed, due to His separation and their intense love for Him, that Krsna was obliged to appear again.

TEXT 82

TEXT

krsna-praptira upaya bahu-vidha haya
krsna-prapti-taratamya bahuta achaya

SYNONYMS

krsna-praptira--of achieving the lotus feet of Krsna; upaya--means; bahu-vidha--various; haya--there are; krsna-prapti--of achieving the favor of Lord Krsna; taratamya--comparisons; bahuta--various; achaya--there are.

TRANSLATION

"There are various means and processes by which one may attain the favor of Lord Krsna. All those transcendental processes will be studied from the viewpoint of comparative importance.

TEXT 83

TEXT

kintu yanra yei rasa, sei sarvottama
tata-stha hana vicarile, ache tara-tama

SYNONYMS

kintu--nevertheless; yanra--of some devotees; yei rasa--whatever the mellow of exchanges of love; sei--that; sarva-uttama--the best; tata-stha--neutral; hana--being; vicarile--if considering; ache--there is; tara-tama--lower and higher levels.

TRANSLATION

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Srila Bhaktisiddhanta Sarasvati Thakura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions

are not recommended in these verses. Srila Rupa Gosvami has said in the Bhakti-rasamrta-sindhu (1.2.101):

sruti-smrti-puranadi-
pancaratra-vidhim vina
aikantiki harer bhaktir
utpatayaiva kalpate

He clearly mentions in this verse that one must refer to the Vedic literature and other, supplementary literatures and follow the conclusion of the Vedas. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to Srimad-Bhagavatam or Krsna consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste guru and sell mantras for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Krsna consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Sri Caitanya cult, and some are known as aula, baula, kartabhaja, neda, daravesa, sani, sakhibheki, smarta, jata-gosani, ativadi, cudadhari and gauranga-nagari.

Moreover, there are those who take the caste gosvamis' opinions of such parties as bona fide, comparing these opinions to those of the six Gosvamis, headed by Sri Rupa and Sri Sanatana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all, and who do not know the value of a pure Vaisnava. Actually the caste brahmanas of the smarta community are opposed to the principles of the Satvata-pancaratra. Furthermore, there are many Mayavadis and those overly addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Krsna consciousness. Every Krsna conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Sri Caitanya Mahaprabhu. He may be a perfect celibate, a restrained householder, a regulated vanaprastha or a tridandi-sannyasi in the renounced order. It doesn't matter. The pseudo transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as santa, dasya, sakhya, vatsalya and madhurya. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarupa-siddhi, the perfection of

one's eternal relationship with the Supreme Lord. Svarupa-siddhi, the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows. Each and every one of them is as perfect as the others. But by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality. The mellow of fraternity is better than the mellow of servitorship. Similarly, the parental mellow is better than that of fraternity. Above all these mellows is the mellow of conjugal love. However,

these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point--Krsna.

These mellows cannot be compared to the feelings one derives from demigod worship. Krsna is one, but the demigods are different. They are material. Love for Krsna cannot be compared to material love for different demigods. Because Mayavadis are on the material platform, they recommend the worship of Siva or Durga and say that worship of Kali and Krsna are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Krsna. Therefore although there is no difference between a devotee in santa-rasa or dasya-rasa, vatsalya-rasa or madhurya-rasa, one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that dasya-rasa is better than santa-rasa, yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal rasa is superior to that in the paternal rasa.

The analysis of different types of love of Godhead has been made by expert acaryas who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

TEXT 84

TEXT

yathottaram asau svada-
visesollasa-mayy api
ratir vasanaya svadvi
bhasate kapi kasyacit

SYNONYMS

yatha uttaram--one after another; asau--that; svada-visesa--of particular tastes; ullasa--pleasing; mayi--empowered with; api--although; ratih--love; vasanaya--by desire; svadvi--sweet; bhasate--appears; ka api--someone; kasyacit--one of them.

TRANSLATION

" 'Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

PURPORT

This verse is from Srila Rupa Gosvami's Bhakti-rasamrta-sindhu (2.5.38), and it also appears in the Adi-lila, Chapter Four, verse 45.

TEXT 85

TEXT

purva-purva-rasera guna----pare pare haya
dui-tina ganane panca paryanta badaya

SYNONYMS

purva-purva--of each previous; rasera--of the mellow; guna--the qualities; pare pare--in each subsequent; haya--there are; dui-tina--two and then three; ganane--in counting; panca--five; paryanta--up to; badaya--increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifest, counting from two, then three, and up to the point of five complete qualities.

TEXT 86

TEXT

gunadhikye svadadhikya bade prati-rase
santa-dasya-sakhya-vatsalyera guna madhurete vaise

SYNONYMS

guna-adhikye--by the increase of transcendental qualities; svada-adhikya--increase of taste; bade--increases; prati-rase--in each mellow; santa--of neutrality; dasya--of servitude; sakhya--of fraternity; vatsalyera--and of paternal affection; guna--the qualities; madhurete--in the conjugal mellow; vaise--appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in santa-rasa, dasya-rasa, sakhya-rasa and vatsalya-rasa are all manifest in conjugal love [madhurya-rasa].

TEXT 87

TEXT

akasadira guna yena para-para bhute
dui-tina krame bade panca prthivite

SYNONYMS

akasa-adira--of the sky, air and so on; guna--the qualities; yena--just as; para-para--one after another; bhute--in the material elements; dui-tina--two and then three; krame--by gradations; bade--increase; panca--all five; prthivite--in earth.

TRANSLATION

"The qualities in the material elements--sky, air, fire, water and earth--increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

TEXT 88

TEXT

paripurna-krsna-prapti ei 'prema' haite
ei premara vasa krsna----kahe bhagavate

SYNONYMS

paripurna--completely full; krsna-prapti--achievement of the lotus feet of Lord Krsna; ei--this; prema--love of Godhead; haite--from; ei premara--of this type of love of Godhead; vasa--under the control; krsna--Lord Krsna; kahe--it is said; bhagavate--in Srimad-Bhagavatam.

TRANSLATION

"Complete attainment of the lotus feet of Lord Krsna is made possible by love of Godhead, specifically madhurya-rasa, or conjugal love. Lord Krsna is indeed captivated by this standard of love. This is stated in Srimad-Bhagavatam.

PURPORT

To explain the topmost quality of conjugal love, Srila Krsnadasa Kaviraja Gosvami gives the example of the material elements--sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities--sound, touch and form. In water there are four qualities--sound, touch, form and taste. Finally, in earth there are all five qualities--sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all--namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the rasa known as madhurya-rasa, or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and paternal affection, as well as conjugal love itself. The conclusion is that through conjugal love the Lord is completely satisfied.

Conjugal love (madhurya-rasa) is also known as srngara-rasa. It is the conclusion of Srimad-Bhagavatam that in the complete combination of loving service to the Lord--namely in conjugal love--the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Srimati Radharani; therefore in the pastimes of Radha and Krsna we can see that Krsna is always subjugated by Srimati Radharani's influence.

TEXT 89

TEXT

mayi bhaktir hi bhutanam
amrtatvaya kalpate
distya yad asin mat-sneho
bhavatinam mad-apanah

SYNONYMS

mayi--unto Me; bhaktih--devotional service; hi--certainly; bhutanam--of all living entities; amrtatvaya--for becoming eternal; kalpate--is meant; distya--fortunately; yat--what; asit--there is; mat-snehah--affection for Me; bhavatinam--of all of you; mat-apanah--the means of getting My favor.

TRANSLATION

"Lord Krsna told the gopis, 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings

who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

PURPORT

The fulfillment of human life is summarized in this verse from Srimad-Bhagavatam (10.82.44). There are two important words in this verse: bhakti (devotional service) and amrtatva (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

TEXT 90

TEXT

krsnera pratijna drdha sarva-kale ache
ye yaiche bhaje, krsna tare bhaje taiche

SYNONYMS

krsnera--of Lord Krsna; pratijna--the promise; drdha--firm; sarva-kale--in all times; ache--there is; ye--anyone; yaiche--just as; bhaje--renders service; krsna--Lord Krsna; tare--him; bhaje--reciprocates with; taiche--so for all time.

TRANSLATION

"Lord Krsna has made a firm promise for all time. If one renders service unto Him, Krsna correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Krsna in any form or in any way and still attain the ultimate result of receiving the favor of the Lord. This is a decision made by gross materialists. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic yoga and austerity. Crude men therefore say that if one adopts any of these methods one achieves the Supreme Personality of Godhead's favor. They claim that it doesn't matter what kind of method one adopts. A general example is given: If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say, there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as Goddess Durga, Goddess Kali, Lord Siva, Demigod Ganesa, Lord Ramacandra, Krsna, the impersonal Brahman or whatever, and one can chant the Lord's name in any way and in any form. Such materialists claim that since ultimately all these names and forms are one, the result is the same. They also give the example that a man who has different names will answer if called by any one of them. Therefore, they claim, there is no need to chant the Hare Krsna mantra. If one chants the name of Kali, Durga, Siva, Ganesa or anyone else, the result will be the same.

Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the sastras. A bona fide acarya will certainly not accept such a conclusion. As Krsna clearly states in the Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me." (Bg. 9.25)

Only the devotees of the Lord can be admitted to His kingdom--not the demigod worshipers, karmis, yogis or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. The material nature gives a person his own nature, by which he increases affection for different types of demigods. However, the Bhagavad-gita (7.20) says that demigod worship is meant for men who have lost all their intelligence:

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Although one may be elevated to the heavenly planets, the results of such a benediction are limited:

anta-vat tu phalam tesam
tad bhavaty alpa-medhasam
devan deva-yajo yanti
mad-bhakta yanti mam api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Krsna in the Bhagavad-gita (18.55), only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others:

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of dharma, artha, kama and moksa cannot be

compared to those interested in the unalloyed devotional service of the Lord. Srimad-Bhagavatam (1.1.2) therefore says:

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu siva-dam tapa-trayonmulanam
srimad-bhagavate maha-muni-krte kim va parair isvarah
sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Sri Vyasadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhagavatam, he becomes attached to the Supreme Lord."

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but Srimad-Bhagavatam considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of dharma, artha, kama and moksa and the goal of devotional service.

The goddess Durga is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Krsna's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal, spiritual energy, and such activities are performed by Yogamaya, the spiritual energy. Yogamaya is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of Yogamaya. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Siva or Goddess Durga, but their return is one hundred percent materialistic.

Following the example of the gopis, the devotees sometimes worship the goddess Katyayani, but they understand that Katyayani is an incarnation of Yogamaya. The gopis worshiped Katyayani, Yogamaya, to attain Krsna as their husband. On the other hand, it is stated in the Sapta-sati scripture that a ksatriya king named Suratha and a rich vaisya named Samadhi worshiped material nature in the form of Goddess Durga to attain material perfection. If one tries to mingle the worship of Yogamaya with Mahamaya, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of Yogamaya and Mahamaya is the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one gives an exalted title to an utterly worthless thing; in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus-eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramatma, Brahman and "the creator," but one who worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellow, nor

can he understand the conception of Krsna. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the sac-cid-ananda form of the Lord. Similarly, Paramatma realization--realization of the plenary expansion of the Absolute Truth within everyone's heart--is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Narayana cannot actually understand the transcendental attractive features of Krsna. Indeed, a devotee of Krsna who is attached to the sublime attractive features of the Lord does not consider Narayana very important. When the gopis sometimes saw Krsna in the form of Narayana, they were not very attracted to Him. The gopis never addressed Krsna as Rukmini-ramana. Krsna's devotees in Vrndavana address Him as Radharamana, Nandanandana and Yasodanandana, but not as Vasudeva-nandana or Devaki-nandana. Although according to the material conception Narayana, Rukmini-ramana and Krsna are one and the same, in the spiritual world one cannot use the name Rukmini-ramana or Narayana in place of the name Krsna. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called rasabhasa, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a rasabhasa situation by using one name for another. Because of the influence of Kali-yuga, there is much rasabhasa in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

TEXT 91

TEXT

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

SYNONYMS

ye--they; yatha--as; mam--unto Me; prapadyante--surrender; tan--unto them; tatha eva--in the same proportion; bhajami--bestow My favor; aham--I; mama--My; vartma--way; anuvartante--follow; manusyah--men; partha--My dear Arjuna; sarvasah--in all respects.

TRANSLATION

"According to Lord Krsna in the Bhagavad-gita [4.11],'As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.'

TEXT 92

TEXT

ei 'preme'ra anurupa na pare bhajite
ataeva 'rni' haya----kahe bhagavate

SYNONYMS

ei--this; premera--of love of God; anurupa--exactly to the proportion; na--not; pare--is able; bhajite--to reciprocate; ataeva--therefore; rni--debtor; haya--becomes; kahe--is stated; bhagavate--in Srimad-Bhagavatam.

TRANSLATION

"In Srimad-Bhagavatam [10.32.22] it is said that Lord Krsna cannot proportionately reciprocate devotional service in the madhurya-rasa; therefore He always remains a debtor to such devotees.

TEXT 93

TEXT

na paraye 'ham niravadya-samyujam
sva-sadhu-krtyam vibudhayusapi vah
ya mabhajan durjara-geha-srnkhalah
samvrscya tad vah pratiyatu sadhuna

SYNONYMS

na--not; paraye--am able; aham--I; niravadya--without duplicity; samyujam--meeting; sva-sadhu-krtyam--your own honest activities; vibudha-ayusa api--even with a duration of life like that of the demigods; vah--you; ya--who; ma--Me; abhajan--have worshiped; durjara--difficult to surmount; geha--of household life; srnkhalah--the chains; samvrscya--cutting off; tat--that; vah--your; pratiyatu--let there be a return; sadhuna--by pious activities.

TRANSLATION

"When the gopis were overwhelmed with dissatisfaction due to Lord Krsna's absence from the rasa-lila, Krsna returned to them and told them, 'My dear gopis, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

TEXT 94

TEXT

yadyapi krsna-saundarya----madhuryera dhurya
vraja-devira sange tanra badaye madhurya

SYNONYMS

yadyapi--although; krsna-saundarya--the beauty of Lord Krsna; madhuryera--of sweetness; dhurya--the supermost; vraja-devira--the gopis; sange--in company with; tanra--His; badaye--increases; madhurya--the sweetness.

TRANSLATION

"Although Krsna's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopis. Consequently Krsna's exchange of love with the gopis is the topmost perfection of love of Godhead.

PURPORT

Krsna and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from Srimad-Bhagavatam (10.33.6) will illustrate this verse.

TEXT 95

TEXT

tatratisusubhe tabhir
bhagavan devaki-sutah
madhye maninam haimanam
maha-marakato yatha

SYNONYMS

tatra--there; ati-susubhe--was very beautiful; tabhih--by them; bhagavan--the Supreme Personality of Godhead; devaki-sutah--son of Devaki; madhye--in the midst; maninam--of valuable jewels; haimanam--lined with gold; maha-marakatah--the jewel of the name marakata; yatha--as.

TRANSLATION

" 'Although the son of Devaki, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopis He nonetheless becomes more beautiful, for He resembles a marakata jewel surrounded by gold and other jewels.' "

TEXT 96

TEXT

prabhu kahe,----ei 'sadhyavadhi' suniscaya
krpa kari' kaha, yadi age kichu haya

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu replied; ei--this; sadhya-avadhi--the highest limit of perfection; su-niscaya--certainly; krpa kari'--being merciful to Me; kaha--please speak; yadi--if; age--further; kichu haya--there is something.

TRANSLATION

Lord Caitanya Mahaprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

TEXT 97

TEXT

raya kahe,----ihara age puche hena jane
eta-dina nahi jani, achaye bhuvane

SYNONYMS

raya kahe--Ramananda Raya replied; ihara age--beyond this point; puche--inquires; hena--such; jane--a person; eta-dina--until this day; nahi jani--I did not know; achaye--there is; bhuvane--within this material world.

TRANSLATION

Raya Ramananda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

TEXT 98

TEXT

inhara madhye radhara prema----'sadhya-siromani'
yanhara mahima sarva-sastrete vakhani

SYNONYMS

inhara madhye--among the loving affairs of the gopis; radhara prema--the love of Godhead of Srimati Radharani; sadhya-siromani--the topmost perfection; yanhara--of which; mahima--the glorification; sarva-sastrete--in every scripture; vakhani--description.

TRANSLATION

"Among the loving affairs of the gopis," Ramananda Raya continued, "Srimati Radharani's love for Sri Krsna is topmost. Indeed, the glories of Srimati Radharani are highly esteemed in all revealed scriptures.

TEXT 99

TEXT

yatha radha priya visnos
tasyah kundam priyam tatha
sarva-gopisu saivaika
visnor atyanta-vallabha

SYNONYMS

yatha--just as; radha--Srimati Radharani; priya--very dear; visnoh--to Lord Krsna; tasyah--Her; kundam--bathing place; priyam--very dear; tatha--so also; sarva-gopisu--among all the gopis; sa--She; eva--certainly; eka--alone; visnoh--of Lord Krsna; atyanta-vallabha--very dear.

TRANSLATION

" 'Just as Srimati Radharani is most dear to Sri Krsna, Her bathing place known [Radha-kunda] is also dear to Him. Among all the gopis, Srimati Radharani is supermost and very dear to Lord Krsna.'

PURPORT

This verse is from the Padma Purana and is included in the Laghu-bhagavatamrta (2.1.45), by Srila Rupa Gosvami. It also appears in Adi-lila, Chapter Four, verse 215, and again in Madhya-lila, Chapter Eighteen, verse 8.

TEXT 100

TEXT

anayaradhito nunam
bhagavan harir isvarah
yan no vihaya govindah
prito yam anayad rahah

SYNONYMS

anaya--by Her; aradhitah--worshiped; nunam--indeed; bhagavan--the Supreme Personality of Godhead; harih--Krsna; isvarah--the Lord; yat--from which; nah--us; vihaya--rejecting; govindah--Lord Sri Krsna; pritah--satisfied; yam--whom; anayat--brought; rahah--a secluded place.

TRANSLATION

"When the gopis began to talk among themselves, they said, 'Dear friends, the gopi who has been taken away by Krsna to a secluded place must have worshiped the Lord more than anyone else.' "

PURPORT

The name Radha is derived from this verse (Bhag. 10.30.28), from the words anayaradhitah, meaning "by Her the Lord is worshiped." Sometimes the critics of Srimad-Bhagavatam find it difficult to find Radharani's holy name, but the secret is disclosed here in the word aradhitah, from which the name Radha has come. Of course, the name of Radharani is directly mentioned in other Puranas. This gopi's worship of Krsna is topmost, and therefore Her name is Radha, or the topmost worshiper.

TEXT 101

TEXT

prabhu kahe----age kaha, sunite pai sukhe
apurvamrta-nadi vahe tomara mukhe

SYNONYMS

prabhu kahe--the Lord said; age--ahead; kaha--please speak; sunite--to hear; pai--I get; sukhe--happiness; apurva-amrta--of unprecedented nectar; nadi--a river; vahe--flows; tomara mukhe--from your mouth.

TRANSLATION

Lord Sri Caitanya Mahaprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

TEXT 102

TEXT

curi kari' radhake nila gopi-ganera dare
anyapeksa haile premera gadhata na sphure

SYNONYMS

curi kari'--stealing; radhake--Srimati Radharani; nila--took away; gopi-ganera--of the gopis; dare--out of fear; anya-apeksa--dependence on others; haile--if there is; premera--of love; gadhata--the intensity; na--not; sphure--manifests.

TRANSLATION

"During the rasa dance Sri Krsna did not exchange loving affairs with Srimati Radharani due to the presence of the other gopis. Because of the dependence of the others, the intensity of love between Radha and Krsna was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other gopis, Lord Sri Krsna took Srimati Radharani to a secluded place. In this regard, the verse kamsarir api (verse 106 in this chapter) will be quoted from the Gita-govinda of Jayadeva Gosvami.

TEXT 103

TEXT

radha lagi' gopire yadi saksat kare tyaga
tabe jani,----radhaya krsnera gadha-anuraga

SYNONYMS

radha lagi'--for the sake of Srimati Radharani; gopire--the gopis; yadi--if; saksat--directly; kare--does; tyaga--rejection; tabe--then; jani--we can understand; radhaya--in Srimati Radharani; krsnera--of Lord Krsna; gadha--intense; anuraga--affection.

TRANSLATION

"If Lord Krsna rejected the company of the other gopis for Srimati Radharani, we can understand that Lord Sri Krsna has intense affection for Her."

TEXT 104

TEXT

raya kahe,----tabe suna premera mahima
tri-jagate radha-premera nahika upama

SYNONYMS

raya kahe--Ramananda Raya replied; tabe--then; suna--please hear; premera--of that love; mahima--the glories; tri-jagate--within the three worlds; radha-premera--of the loving affairs of Srimati Radharani; nahika--there is not; upama--comparison.

TRANSLATION

Ramananda Raya continued, "Please therefore hear from me about the glories of Srimati Radharani's loving affairs. They are beyond compare within these three worlds.

TEXT 105

TEXT

gopi-ganera rasa-nrtya-mandali chadiya
radha cahi' vane phire vilapa kariya

SYNONYMS

gopi-ganera--of the gopis; rasa-nrtya--of rasa dancing; mandali--the circle; chadiya--rejecting; radha--Srimati Radharani; cahi'--desiring; vane--in the forest; phire--wanders; vilapa--lamentation; kariya--doing.

TRANSLATION

"Finding Herself treated equally with all the other gopis, Srimati Radharani displayed Her tricky behavior and left the circle of the rasa dance. Missing Srimati Radharani's presence, Krsna became very unhappy and began to lament and wander throughout the forest to search Her out.

TEXT 106

TEXT

kamsarir api samsara-
vasana-baddha-srnkhalam
radham adhaya hrdaye
tatyaja vraja-sundarih

SYNONYMS

kamsa-arih--the enemy of Kamsa; api--moreover; samsara-vasana--desirous of the essence of enjoyment (rasa-lila); baddha-srnkhalam--being perfectly attracted to such activities; radham--Srimati Radharani; adhaya--taking; hrdaye--within the heart; tatyaja--left aside; vraja-sundarih--the other beautiful gopis.

TRANSLATION

" 'Lord Krsna, the enemy of Kamsa, took Srimati Radharani within His heart, for He desired to dance with Her. Thus He left the arena of the rasa dance and the company of all the other beautiful damsels of Vraja.'

TEXT 107

TEXT

itas tatas tam anusrtya radhikam
ananga-bana-vrana-khinna-manasah
krtanutapah sa kalinda-nandini
tatanta-kunje visasada madhavah

SYNONYMS

itah tatah--hither and thither; tam--Her; anusrtya--searching out; radhikam--Srimati Radharani; ananga--of Cupid; bana-vrana--by a wound from the arrow; khinna-manasah--whose heart is injured; krta-anutapah--repentant for misbehavior; sah--He (Lord Krsna); kalinda-nandini--of the river Yamuna; tata-

anta--on the edge of the bank; kunje--in the bushes; visasada--lamented; madhavah--Lord Krsna.

TRANSLATION

" 'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Radharani, Madhava, Lord Krsna, began to search for Srimati Radharani along the banks of the Yamuna River. When He failed to find Her, He entered the bushes of Vrndavana and began to lament.'

PURPORT

These two verses are from the Gita-govinda (3.1, 2), written by Jayadeva Gosvami.

TEXT 108

TEXT

ei dui-slokera artha vicarile jani
vicarite uthe yena amrtera khani

SYNONYMS

ei--these; dui--two; slokera--of the verses; artha--the meanings; vicarile--if considering; jani--I can understand; vicarite--while considering; uthe--arises; yena--like; amrtera--of nectar; khani--a mine.

TRANSLATION

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

TEXT 109

TEXT

sata-koti gopi-sange rasa-vilasa
tara madhye eka-murtye rahe radha-pasa

SYNONYMS

sata-koti--hundreds of thousands; gopi-sange--with the gopis; rasa-vilasa--dancing in the rasa dance; tara madhye--among them; eka-murtye--by one of His transcendental forms; rahe--remains; radha-pasa--by the side of Srimati Radharani.

TRANSLATION

"Although Krsna was in the midst of hundreds of thousands of gopis during the rasa dance, He still kept Himself in one of His transcendental forms by the side of Srimati Radharani.

TEXT 110

TEXT

sadharana-preme dekhi sarvatra 'samata'

radhara kutila-preme ha-ila 'vamata'

SYNONYMS

sadharana-preme--in general love of Godhead; dekhi--we see; sarvatra--everywhere; samata--equality; radhara--of Srimati Radharani; kutila-preme--in the crooked love of Godhead; ha-ila--there was; vamata--opposition.

TRANSLATION

"Lord Krsna is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Srimati Radharani, there were opposing elements.

TEXT 111

TEXT

aher iva gatih premnah
svabhava-kutila bhavet
ato hetor ahetos ca
yunor mana udancati

SYNONYMS

aheh--of the snake; iva--like; gatih--the movement; premnah--of the loving affairs; svabhava--by nature; kutila--crooked; bhavet--is; atah--therefore; hetoh--from some cause; ahetoh--from the absence of a cause; ca--and; yunoh--of the young couple; manah--anger; udancati--appears.

TRANSLATION

" 'The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl--anger with cause and anger without cause.'

PURPORT

During the rasa dance, one form of Krsna was between every two gopis. But by the side of Srimati Radharani there was only one Krsna. Although this was the case, Srimati Radharani still manifested disagreement with Krsna. This verse is from the Ujjvala-nilamani (Srngara-bheda-kathana 102), written by Srila Rupa Gosvami.

TEXT 112

TEXT

krodha kari' rasa chadi' gela mana kari'
tanre na dekhiya vyakula haila sri-hari

SYNONYMS

krodha kari'--becoming angry; rasa chadi'--leaving the rasa dance; gela--went; mana kari'--being resentful; tanre--Srimati Radharani; na dekhiya--not seeing; vyakula--very anxious; haila--became; sri-hari--Lord Krsna.

TRANSLATION

"When Radharani left the rasa dance out of anger and resentment, Lord Sri Krsna became very anxious because He could not see Her.

TEXT 113

TEXT

samyak-sara vasana krsnera rasa-lila
rasa-lila-vasanate radhika srnkhala

SYNONYMS

samyak-sara--the complete and essential; vasana--desire; krsnera--of Lord Krsna; rasa-lila--the dancing in the rasa-lila; rasa-lila-vasanate--in the desire to dance the rasa dance; radhika--Srimati Radharani; srnkhala--the medium of bondage.

TRANSLATION

"Lord Krsna's desire in the rasa-lila circle is perfectly complete, but Srimati Radharani is the binding link in that desire.

TEXT 114

TEXT

tanha vinu rasa-lila nahi bhaya citte
mandali chadiya gela radha anvesite

SYNONYMS

tanha vinu--without Her; rasa-lila--the rasa dance; nahi--not; bhaya--illuminates; citte--within the heart; mandali chadiya--leaving the circle of the rasa dance; gela--went; radha--Srimati Radharani; anvesite--to search for.

TRANSLATION

"The rasa dance does not shine in the heart of Krsna without Srimati Radharani. Therefore, He also gave up the circle of the rasa dance and went out to search for Her.

TEXT 115

TEXT

itas-tatah bhrami' kahan radha na pana
visada karena kama-bane khinna hana

SYNONYMS

itah-tatah--here and there; bhrami'--wandering; kahan--anywhere; radha--Srimati Radharani; na--not; pana--finding; visada--lamentation; karena--does; kama-bane--by the arrow of Cupid; khinna--hurt; hana--becoming.

TRANSLATION

"When Krsna went out to search for Srimati Radharani, He wandered here and there. But not finding Her, He became afflicted by the arrow of Cupid and began to lament.

TEXT 116

TEXT

sata-koti-gopite nahe kama-nirvapana
tahatei anumani sri-radhikara guna

SYNONYMS

sata-koti--hundreds and thousands; gopite--in the midst of gopis; nahe--there is not; kama-nirvapana--satisfaction of lust; tahatei--by that way; anumani--we can imagine; sri-radhikara guna--the transcendental quality of Srimati Radharani.

TRANSLATION

"Since Krsna's lusty desires were not satisfied even in the midst of hundreds of thousands of gopis and He was thus searching after Srimati Radharani, we can easily imagine how transcendentally qualified She is."

TEXT 117

TEXT

prabhu kahe----ye lagi' ailama toma-sthane
sei saba tattva-vastu haila mora jnane

SYNONYMS

prabhu kahe--the Lord said; ye lagi'--for the matter of which; ailama--I have come; toma-sthane--to your place; sei saba--all those; tattva-vastu--objects of truth; haila--were; mora--My; jnane--in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahaprabhu said to Ramananda Raya, "That for which I have come to your residence has now become an object of truth in My knowledge.

TEXT 118

TEXT

ebe se janilun sadhya-sadhana-nirnaya
age ara ache kichu, sunite mana haya

SYNONYMS

ebe--now; se--that; janilun--I have understood; sadhya--of the ultimate goal; sadhana--and of the process; nirnaya--the ascertainment; age--ahead; ara--more; ache--there is; kichu--something; sunite--to hear; mana--the mind; haya--it is.

TRANSLATION

"Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

TEXT 119

TEXT

'krsnera svarupa' kaha 'radhara svarupa'
'rasa' kon tattva, 'prema'----kon tattva-rupa

SYNONYMS

krsnera--of Lord Krsna; svarupa--the transcendental features; kaha--speak; radhara--of Srimati Radharani; svarupa--the transcendental features; rasa--mellows; kon--what; tattva--that truth; prema--love of Godhead; kon--what; tattva-rupa--actual form.

TRANSLATION

"Kindly explain the transcendental features of Krsna and Srimati Radharani. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

TEXT 120

TEXT

krpa kari' ei tattva kaha ta' amare
toma-vina keha iha nirupite nare

SYNONYMS

krpa kari'--showing your mercy; ei tattva--all these truths; kaha--explain; ta'--certainly; amare--unto Me; toma-vina--except for you; keha--someone; iha--this; nirupite--to explain; nare--not able.

TRANSLATION

"Kindly explain all these truths to Me. But for yourself, no one can do so."

TEXT 121

TEXT

raya kahe,----iha ami kichui na jani
tumi yei kahao, sei kahi ami vani

SYNONYMS

raya kahe--Ramananda Raya said; iha--this; ami--I; kichui--something; na--not; jani--know; tumi--You; yei--whatever; kahao--make me say; sei--those; kahi--speak; ami--I; vani--words.

TRANSLATION

Sri Ramananda Raya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

TEXT

tomara siksaya padi yena suka-patha
saksat isvara tumi, ke bujhe tomara nata

SYNONYMS

tomara siksaya--by Your instruction; padi--I recite; yena--like; suka-patha--the reciting of a parrot; saksat--directly; isvara--the Supreme Personality of Godhead; tumi--You; ke--who; bujhe--can understand; tomara--Your; nata--dramatic performance.

TRANSLATION

"I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

TEXT 123

TEXT

hrdaye prerana kara, jihvaya kahao vani
ki kahiye bhala-manda, kichui na jani

SYNONYMS

hrdaye--within the heart; prerana--direction; kara--You give; jihvaya--on the tongue; kahao--You make me speak; vani--words; ki--what; kahiye--I am speaking; bhala-manda--good or bad; kichui--something; na--not; jani--I know.

TRANSLATION

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

TEXT 124

TEXT

prabhu kahe,----mayavadi ami ta' sannyasi
bhakti-tattva nahi jani, mayavade bhasi

SYNONYMS

prabhu kahe--the Lord said; mayavadi--a follower of the Mayavada philosophy; ami--I; ta'--certainly; sannyasi--one in the renounced order of life; bhakti-tattva--the truths of transcendental loving service; nahi--not; jani--I know; mayavade--in the philosophy of impersonalism; bhasi--I float.

TRANSLATION

Lord Caitanya Mahaprabhu said, "I am a Mayavadi in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Mayavada philosophy.

TEXT 125

TEXT

sarvabhauma-sange mora mana nirmala ha-ila
'krsna-bhakti-tattva kaha,' tanhare puchila

SYNONYMS

sarvabhauma-sange--in the company of Sarvabhauma Bhattacarya; mora--My; mana--mind; nirmala--clarified; ha-ila--became; krsna-bhakti-tattva--the truths of transcendental loving service to Krsna; kaha--please explain; tanhare--to him; puchila--I inquired.

TRANSLATION

"Due to the association of Sarvabhauma Bhattacarya, My mind has been enlightened. Therefore I have asked Sarvabhauma Bhattacarya about the truths of transcendental loving service to Krsna.

TEXT 126

TEXT

tenho kahe----ami nahi jani krsna-katha
sabe ramananda jane, tenho nahi etha

SYNONYMS

tenho kahe--he replied; ami--I; nahi--not; jani--know; krsna-katha--topics of Lord Krsna; sabe--all; ramananda--Ramananda Raya; jane--knows; tenho--he; nahi--not; etha--here.

TRANSLATION

"Sarvabhauma Bhattacarya told me, 'I do not actually know about the topics of Lord Krsna. They are all known only to Ramananda Raya, but he is not present here.' "

TEXT 127

TEXT

tomara thani ailana tomara mahima suniya
tumi more stuti kara 'sannyasi' janiya

SYNONYMS

tomara thani--to your presence; ailana--I have come; tomara--your; mahima--glories; suniya--hearing; tumi--you; more--Me; stuti--praising; kara--do; sannyasi--a person in the renounced order of life; janiya--knowing as.

TRANSLATION

Lord Sri Caitanya Mahaprabhu continued, "After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyasi, one in the renounced order of life.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of one's material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaisnava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-brahmana or sudra. Such a puffed-up person cannot understand the science of Krsna. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions. By His personal example, Sri Caitanya Mahaprabhu explains how one should be submissive and humble before a Vaisnava, even though one may be situated on a high platform. Such is the teaching of Sri Caitanya Mahaprabhu as the acarya of the world, the supreme spiritual master and teacher.

TEXT 128

TEXT

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

SYNONYMS

kiba--whether; vipra--a brahmana; kiba--whether; nyasi--a sannyasi; sudra--a sudra; kene--why; naya--not; yei--anyone who; krsna-tattva-vetta--a knower of the science of Krsna; sei--that person; guru--the spiritual master; haya--is.

TRANSLATION

"Whether one is a brahmana, a sannyasi or a sudra--regardless of what he is--he can become a spiritual master if he knows the science of Krsna."

PURPORT

This verse is very important to the Krsna consciousness movement. In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura explains that one should not think that because Sri Caitanya Mahaprabhu was born a brahmana and was situated in the topmost spiritual order as a sannyasi, it was improper for Him to receive instructions from Srila Ramananda Raya, who belonged to the sudra caste. To clarify this matter, Sri Caitanya Mahaprabhu informed Ramananda Raya that knowledge of Krsna consciousness is more important than caste. In the system of varnasrama-dharma there are various duties for the brahmanas, ksatriyas, vaisyas and sudras. Actually the brahmana is supposed to be the spiritual master of all other varnas, or sects, but as far as Krsna consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Krsna consciousness is on the platform of the spirit soul. To spread Krsna consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brahmana, ksatriya, vaisya, sudra, sannyasi, grhastha or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the Hari-bhakti-vilasa that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Krsna consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Krsna. Srila Bhaktisiddhanta Sarasvati Thakura also states that although one is situated as a brahmana, ksatriya, vaisya, sudra, brahmacari, vanaprastha, grhastha or sannyasi, if he is conversant in the science of Krsna he can become a spiritual master as vartma-pradarsaka-guru, diksa-guru or siksa-guru. The spiritual master who first gives information about spiritual life is called the vartma-pradarsaka-guru, the spiritual master who initiates according to the regulations of the sastras is called the diksa-guru, and the spiritual master who gives instructions for elevation is called the siksa-guru. Factually the qualifications of a spiritual master depend on his knowledge of the science of Krsna. It does not matter whether he is a brahmana, ksatriya, sannyasi or sudra. This injunction given by Sri Caitanya Mahaprabhu is not at all against the injunctions of the sastras. In the Padma Purana it is said:

na sudrah bhagavad-bhaktas
te 'pi bhagavatottamah
sarva-varnesu te sudra
ye na bhakta janardane

One who is actually advanced in spiritual knowledge of Krsna is never a sudra, even though he may have been born in a sudra family. However, even if a vipra, or brahmana, is very expert in the six brahminical activities (pathana, pathana, yajana, yajana, dana, pratigraha) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaisnava. But if one is born in the family of candalas yet is well versed in Krsna consciousness, he can become a guru. These are the sastric injunctions, and strictly following these injunctions, Sri Caitanya Mahaprabhu, as a grhastha named Sri Visvambhara, was initiated by a sannyasi-guru named Isvara Puri. Similarly, Sri Nityananda Prabhu was initiated by Madhavendra Puri, a sannyasi. According to others, however, He was initiated by Laksmipati Tirtha. Advaita Acarya, although a grhastha, was initiated by Madhavendra Puri, and Sri Rasikananda, although born in a brahmana family, was initiated by Sri Syamananda Prabhu, who was not born in a caste brahmana family. There are many instances in which a born brahmana took initiation from a person who was not born in a brahmana family. The brahminical symptoms are explained in Srimad-Bhagavatam (7.11.35), wherein it is stated:

yasya yal-laksanam proktam
pumso varnabhivyanjakam
yad anyatrapi drsyeta
tat tenaiva vinirdiset

If a person is born in a sudra family but has all the qualities of a spiritual master, he should be accepted not only as a brahmana but as a qualified spiritual master also. This is also the instruction of Sri Caitanya Mahaprabhu. Srila Bhaktisiddhanta Sarasvati Thakura therefore introduced the sacred thread ceremony for all Vaisnavas according to the rules and regulations.

Sometimes a Vaisnava who is a bhajananandi does not take the savitra-samskara (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaisnavas--bhajananandi and gosthy-anandi. A bhajananandi is not interested in preaching work, but a gosthy-

anandi is interested in spreading Krsna consciousness to benefit the people and increase the number of Vaisnavas. A Vaisnava is understood to be above the position of a brahmana. As a preacher, he should be recognized as a brahmana; otherwise there may be a misunderstanding of his position as a Vaisnava. However, a Vaisnava brahmana is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brahmana and a Vaisnava. They are under the impression that unless one is a brahmana he cannot be a spiritual master. For this reason only, Sri Caitanya Mahaprabhu makes the statement in this verse:

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

If one becomes a guru, he is automatically a brahmana. Sometimes a caste guru says that ye krsna-tattva-vetta, sei guru haya means that one who is not a brahmana may become a siksa-guru or a vartma-pradarsaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaisnavas. The word guru is equally applicable to the vartma-pradarsaka-guru, siksa-guru and diksa-guru. Unless we accept the principle enunciated by Sri Caitanya Mahaprabhu, this Krsna consciousness movement cannot spread all over the world. According to Sri Caitanya Mahaprabhu's intentions: prthivite ache yata nagaradi-grama sarvatra pracara haibe mora nama. Sri Caitanya Mahaprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain sudras or candalas. As soon as one is trained as a pure Vaisnava, he must be accepted as a bona fide brahmana. This is the essence of Sri Caitanya Mahaprabhu's instructions in this verse.

TEXT 129

TEXT

'sannyasi' baliya more na kariha vancana
krsna-radha-tattva kahi' purna kara mana

SYNONYMS

sannyasi--a person in the renounced order of life; baliya--taking as; more--Me; na kariha--do not do; vancana--cheating; krsna-radha-tattva--the truth about Radha-Krsna; kahi'--describing; purna--complete; kara--make; mana--my mind.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyasi. Please satisfy My mind by just describing the truth of Radha and Krsna."

TEXTS 130-131

TEXT

yadyapi raya----premi, maha-bhagavate
tanra mana krsna-maya nare acchadite

tathapi prabhura iccha----parama prabala
janileha rayera mana haila talamala

SYNONYMS

yadyapi--although; raya--Ramananda Raya; premi--a great lover of Krsna; maha-bhagavate--a topmost devotee; tanra--his; mana--mind; krsna-maya--the illusory energy of Krsna; nare--not able; acchadite--to cover; tathapi--still; prabhura iccha--the Lord's desire; parama prabala--very intense; janileha--even though it was known; rayera mana--the mind of Ramananda Raya; haila--there was; talamala--agitation.

TRANSLATION

Sri Ramananda Raya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Krsna's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Ramananda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. But a materialistic man is carried away by the waves of the material energy. Srila Bhaktivinoda Thakura has said, mayara vase, yaccha bhese', khaccha habudubu, bhai. A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of maya. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Ramananda Raya knew that nothing was unknown to Sri Caitanya Mahaprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

TEXT 132

TEXT

raya kahe,----"ami----nata, tumi----sutra-dhara
yei mata nacao, taiche cahi nacibara

SYNONYMS

raya kahe--Ramananda Raya replied; ami--I; nata--dancer; tumi--You; sutra-dhara--the puller of the strings; yei--whatever; mata--way; nacao--You make me dance; taiche--in that way; cahi--I want; nacibara--to dance.

TRANSLATION

Sri Ramananda Raya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

TEXT 133

TEXT

mora jihva----vina-yantra, tumi----vina-dhari
tomara mane yei uthe, tahai uccari

SYNONYMS

mora jihva--my tongue; vina-yantra--a stringed instrument; tumi--You; vina-dhari--the player of the stringed instrument; tomara mane--in Your mind; yei uthe--whatever arises; tahai--that; uccari--I vibrate.

TRANSLATION

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

TEXT 134

TEXT

parama isvara krsna----svayam bhagavan
sarva-avatari, sarva-karana-pradhana

SYNONYMS

parama--supreme; isvara--controller; krsna--Lord Krsna; svayam--personally; bhagavan--the Supreme Personality of Godhead; sarva-avatari--the source of all incarnations; sarva-karana-pradhana--the supreme cause of all causes.

TRANSLATION

Ramananda Raya then began to speak on krsna-tattva. "Krsna is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

TEXT 135

TEXT

ananta vaikuntha, ara ananta avatara
ananta brahmanda ihan,----sabara adhara

SYNONYMS

ananta vaikuntha--innumerable Vaikuntha planets; ara--and; ananta avatara--innumerable incarnations; ananta brahmanda--innumerable universes; ihan--in this material world; sabara--of all of them; adhara--the resting place.

TRANSLATION

"There are innumerable Vaikuntha planets as well as innumerable incarnations. In the material world also there are innumerable universes, and Krsna is the supreme resting place for all of them.

TEXT 136

TEXT

sac-cid-ananda-tanu, vrajendra-nandana
sarvaisvarya-sarvasakti-sarvarasa-purna

SYNONYMS

sat-cit-ananda-tanu--Krsna's body is transcendental, full of knowledge, bliss and eternity; vrajendra-nandana--the son of Maharaja Nanda; sarva-aisvarya--all opulences; sarva-sakti--all potencies; sarva-rasa-purna--the reservoir of all transcendental mellows.

TRANSLATION

"The transcendental body of Sri Krsna is eternal and full of bliss and knowledge. He is the son of Nanda Maharaja. He is full of all opulences and potencies, as well as all spiritual mellows.

TEXT 137

TEXT

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

SYNONYMS

isvarah--the controller; paramah--supreme; krsnah--Lord Krsna; sat--eternal existence; cit--absolute knowledge; ananda--absolute bliss; vigrahah--whose form; anadih--without beginning; adih--the origin of everything; govindah--a name of Lord Krsna; sarva--all; karana--of causes; karanam--He is the original cause.

TRANSLATION

" 'Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This verse is from the Brahma-samhita (5.1).

TEXT 138

TEXT

vrndavane 'aprakrta navina madana'
kama-gayatri kama-bije yanra upasana

SYNONYMS

vrndavane--in Vrndavana; aprakrta--spiritual; navina--new; madana--Cupid; kama-gayatri--hymns of desire; kama-bije--by the spiritual seed of desire called klim; yanra--of whom; upasana--the worship.

TRANSLATION

"In the spiritual realm of Vrndavana, Krsna is the spiritual ever-fresh Cupid. He is worshiped by the chanting of the Kama-gayatri mantra with the spiritual seed klim.

PURPORT

This Vrndavana is described in the Brahma-samhita (5.56) in this way:

sriyah kantah kantah parama-purusah kalpa-taravo
druma bhumis cintamani-gana-mayi toyam amrtam
katha ganam natyam gamanam api vamsi priya-sakhi

cid-anandam jyotih param api tad asvadyam api ca

sa yatra ksirabdhih sravati surabhibhyas ca su-mahan
nimesardhakhyo va vrajati na hi yatrapi samayah
bhaje svetadvipam tam aham iha golokam iti yam
vidantas te santah ksiti-virala-carah katipaye

The spiritual realm of Vrndavana is always spiritual. The goddess of fortune and the gopis are always present there. They are Krsna's beloveds, and all of them are as spiritual as Krsna. In Vrndavana, Krsna is the Supreme Person and is the husband of all the gopis and the goddess of fortune. The trees in Vrndavana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet Goloka Vrndavana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vrndavana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there--in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vrndavana. Lord Brahma himself said, "Let me worship that spiritual land where Krsna is present." This transcendental Vrndavana is not appreciated by those who are not devotees or self-realized souls because this Vrndavana-dhama is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to a prayer by Srila Narottama dasa Thakura (Prarthana 1):

ara kabe nitai-candera karuna haibe
samsara-vasana mora kabe tuccha habe

"When will Lord Nityananda have mercy upon me so that I can realize the uselessness of material pleasure?"

visaya chadiya kabe suddha habe mana
kabe hama heraba sri-vrndavana

"When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vrndavana?"

rupa-raghunatha-pade haibe akuti
kabe hama bujhaba se yugala-piriti

"When will I be attracted to the instructions of the Gosvamis so that I will be able to understand what is Radha and Krsna and what is Vrndavana?"

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vrndavana.

In reference to the words aprakrta navina madana, aprakrta refers to that which is the very opposite of the material conception. The Mayavadis consider this to be zero or impersonal, but that is not the case. Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyments is present both in Krsna and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continuously enjoyed. In the spiritual world such sex pleasure appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex

enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Krsna appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

Gayantam trayate yasmad gayatri tvam tatah smrta: One who chants the Gayatri mantra is gradually delivered from the material clutches. In other words, That which delivers one from material entanglement is called Gayatri. An explanation of the Gayatri mantra can be found in Madhya-lila, Chapter Twenty-one, text 125:

kama-gayatri-mantra-rupa, haya krsnera svarupa,
sardha-cabbisa aksara tara haya
se aksara 'candra' haya, krsne kari' udaya,
trijagat kaila kamamaya

The Kama-gayatri mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the Kama-gayatri and Krsna. Both are composed of twenty-four and a half transcendental syllables (see Cc. Madhya 21.125-29) The mantra depicted in letters is also Krsna, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra klim kama-devaya vidmahe puspa-banaya dhimahi tan no 'nangah pracodayat, Krsna is called Kama-deva, Puspa-bana and Ananga. Kama-deva is Madana-mohana, the Deity who establishes our relationship with Krsna. Puspa-bana ("He who carries an arrow made of flowers") is Govinda, the Personality of Godhead who accepts our devotional service. And Ananga is Gopijana-vallabha, who satisfies all the gopis and is the ultimate goal of life. This Kama-gayatri (klim kama-devaya vidmahe puspa-banaya dhimahi tan no 'nangah pracodayat) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

In the Brahma-samhita it is stated (5.27-29):

atha venu-ninadasya
trayi-murti-mayi gatih
sphuranti pravivesasu
mukhabjani svayambhuvah

gayatrim gayatas tasmad
adhigatya saroja-jah
samskrtas cadi-guruna
dvijatam agamat tatah

trayya prabuddho 'tha vidhir
vijnata-tattva-sagarah
tustava veda-sarena
stotrenanena kesavam

"Then Gayatri, mother of the Vedas, having been manifested by the divine sound of Sri Krsna's flute, entered the lotus mouth of Brahma, the self-born,

through his eight earholes. Thus the lotus-born Brahma received the Gayatri mantra, which had sprung from the song of Sri Krsna's flute. In this way he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself. Enlightened by the recollection of that Gayatri, which embodies the three Vedas, Brahma became acquainted with the expanse of the ocean of truth. Then he worshiped Sri Krsna, the essence of all the Vedas, with a hymn."

The vibration of Krsna's flute is the origin of the Vedic hymns. Lord Brahma, who is seated on a lotus flower, heard the sound vibration of Krsna's flute and was thereby initiated by the Gayatri mantra.

TEXT 139

TEXT

purusa, yosit, kiba sthavara-jangama
sarva-cittakarsaka, saksat manmatha-madana

SYNONYMS

purusa--a male; yosit--a female; kiba--all; sthavara-jangama--living entities who cannot move and living entities who can move; sarva--of everyone; citta-akarsaka--the attractor of the minds; saksat--directly; manmatha-madana--captivator of Cupid himself.

TRANSLATION

"The very name Krsna means that He attracts even Cupid. He is therefore attractive to everyone--male and female, moving and inert living entities. Indeed, Krsna is known as the all-attractive one.

PURPORT

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikunthalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceship. According to the Bhagavad-gita (8.20), there is also a spiritual world:

paras tasmat tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

Thus there is another nature, which is superior to material nature. The word bhava or svabhava refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called aprakrta, or the antimaterial world. In this transcendental spiritual world or universe, the highest planetary system is known as Goloka Vrndavana. That is the abode of Lord Krsna Himself, who is also all-spiritual. Krsna is known there as Aprakrta-

madana. The name Madana refers to Cupid, but Krsna is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Krsna's body is all-spiritual--sac-cid-ananda-vigraha. Therefore He is called Aprakrta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Krsna's activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the gopis, but such an accusation results from not knowing that Krsna is beyond this material world. His body is sac-cid-ananda-vigraha, completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Mayavadi philosophers conceive of Krsna's body as material, and this is an abominable, gross, materialistic conception. just as Krsna is completely spiritual, the gopis are also spiritual, and this is confirmed in the Brahma-samhita (5.37):

ananda-cin-maya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

The gopis are also of the same spiritual quality (nija-rupataya) because they are expansions of Krsna's pleasure potency. Neither Krsna nor the gopis have anything to do with lumps of matter or the material conception. In the material world the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. . Therefore here the enjoyment of lusty desires between male and female is all material. One cannot compare the lusty desires of a materialistic man to the transcendental lusty desires of Krsna. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Krsna and the gopis. In the Caitanya-caritamrta the lusty desire of the gopis is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be compared. The living entities--moving and nonmoving--are part and parcel of Krsna; therefore they originally have the same kind of lusty desire as His. But when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Krsna in truth. As stated in the Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna."

When one can understand the body of Krsna as well as the Lord's lusty desires, one is immediately liberated. A conditioned soul encaged within the material body cannot understand Krsna. As stated in the Bhagavad-gita (7.3):

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

The word siddhaye indicates liberation. Only after being liberated from material conditioning can one understand Krsna. When one can understand Krsna as He is (tattvatah), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his Bhakti-rasamrta-sindhu (1.2.187), Srila Rupa Gosvami says:

iha yasya harer dasye karmana manasa gira
nikhilasv apy avasthasu jivan-muktah sa ucyate

When a person in this material world desires only to serve Krsna with love and devotion, he is liberated, even though functioning within this material world. As the Bhagavad-gita (14.26) confirms:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in the Bhagavad-gita (18.54): brahma-bhutah prasannatma na socati na kanksati. A person who is highly advanced in spiritual knowledge and who has attained the brahma-bhuta stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Srila Bhaktivinoda Thakura considered the brahma-bhuta stage in two divisions--svarupa-gata and vastu-gata. One who has understood Krsna in truth but is still maintaining some material connection is known to be situated in his svarupa, his original consciousness. When that original consciousness is completely spiritual, it is called Krsna consciousness. One who lives in such consciousness is actually living in Vrndavana. He may live anywhere; material location doesn't matter. When by the grace of Krsna one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vrndavana. That stage is called vastu-gata.

One should execute his spiritual activities in the svarupa-gata stage of consciousness. He should also chant the cin-mayi Gayatri, the spiritual mantras: om namo bhagavate vasudevaya, klim krsnaya govindaya gopijana-vallabhaya svaha, and klim kama-devaya vidmahe puspa-banaya dhimahi tan no 'nangah pracodayat. These are the Kama-gayatri or kama-bija mantras. One should be initiated by a bona fide spiritual master and worship Krsna with these transcendental mantras, known as Kama-gayatri or kama-bija.

As explained by Krsnadasa Kaviraja Gosvami in the previous verse and the current verse:

vrndavane 'aprakrta navina madana'
kama-gayatri kama-bije yanra upasana

purusa, yosit, kiba sthavara-jangama
sarva-cittakarsaka, saksat manmatha-madana

(Cc. Madhya 8.138-139)

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Krsna, by chanting this mantra, the Kama-gayatri with the kama-bija. As the Bhagavad-gita (18.65) confirms, one

should engage in transcendental worship in order to be fit for being attracted by Krsna, the all-attractive.

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Since every living entity is part and parcel of Krsna, Krsna is naturally attractive. Due to material covering, one's attraction for Krsna is checked. One is not usually attracted by Krsna in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, sarva-cittakarsaka: "Everyone is naturally attracted by Krsna." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifest (ceto-darpana-marjanam bhava-maha-davagni-nirvapanam).

TEXT 140

TEXT

tasam avirabhuc chaurih
smayamana-mukhambujah
pitambara-dharah sragvi
saksan manmatha-manmathah

SYNONYMS

tasam--among them; avirabhut--appeared; saurih--Lord Krsna; smayamana--smiling; mukha-ambujah--lotus face; pita-ambara-dharah--dressed with yellow garments; sragvi--decorated with a flower garland; saksat--directly; manmatha--of Cupid; manmathah--Cupid.

TRANSLATION

" 'When Krsna left the rasa-lila dance, the gopis became very morose, and when they were grieving, Krsna reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Krsna appeared among the gopis.'

PURPORT

This verse is from Srimad-Bhagavatam (10.32.2).

TEXT 141

TEXT

nana-bhaktera rasamrta nana-vidha haya
sei saba rasamrtera 'visaya' 'asraya'

SYNONYMS

nana-bhaktera--of various types of devotees; rasa-amrta--the nectar of devotion or transcendental mellows; nana-vidha--different varieties; haya--there

are; sei saba--all these; rasa-amrtera--of the nectar of devotion; visaya--subject; asraya--object.

TRANSLATION

"Each and every devotee has a certain type of transcendental mellow in relation to Krsna. But in all transcendental relationships the devotee is the worshiper [asraya], and Krsna is the object of worship [visaya].

TEXT 142

TEXT

akhila-rasamrta-murtih
prasrmara-ruci-ruddha-taraka-palih
kalita-syama-lalito
radha-preyan vidhur jayati

SYNONYMS

akhila-rasa-amrta-murtih--the reservoir of all pleasure, in which exist all the mellows of devotional service, namely santa, dasya, sakhya, vatsalya and madhurya; prasrmara--spreading forth; ruci--by His bodily luster; ruddha--who has subjugated; taraka--the gopi named Taraka; palih--the gopi named Pali; kalita--who has absorbed the minds of; syama--the gopi named Syama; lalitah--and the gopi named Lalita; radha-preyan--dearmost to Srimati Radharani; vidhuh--Krsna, the Supreme Personality of Godhead; jayati--all glories to.

TRANSLATION

" 'Let Krsna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopis named Taraka and Pali and absorbed the minds of Syama and Lalita. He is the most attractive lover of Srimati Radharani and is the reservoir of pleasure for devotees in all devotional mellows.'

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Krsna. Krsna is the most attractive feature for every kind of devotee. He is therefore called akhila-rasamrta-murti, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the santa-rasa, dasya-rasa, sakhya-rasa, vatsalya-rasa or madhurya-rasa.

This is the opening verse of the Bhakti-rasamrta-sindhu, by Srila Rupa Gosvami.

TEXT 143

TEXT

srngara-rasaraja-maya-murti-dhara
ataeva atma-paryanta-sarva-citta-hara

SYNONYMS

srngara-rasa-raja-maya--consisting of the mellow of conjugal love, which is the king of mellows; murti-dhara--Krsna, the personified reservoir of all

pleasure; ataeva--therefore; atma-paryanta--even up to His own self; sarva--all; citta--of hearts; hara--the attractor.

TRANSLATION

"Krsna is all-attractive for devotees in all devotional mellows because He is the personification of the conjugal mellow. Krsna is attractive not only to all the devotees, but to Himself as well.

TEXT 144

TEXT

visvesam anuranjanena janayann anandam indivara-
sreni-syamala-komalair upanayann angair anangotsavam
svacchandam vraja-sundaribhir abhitah praty-angam alingitah
srngarah sakhi murtiman iva madhau mugdho harih kridati

SYNONYMS

visvesam--of all the gopis; anuranjanena--by the act of pleasing; janayan--producing; anandam--the bliss; indivara-sreni--like a row of blue lotuses; syamala--bluish black; komalaih--and soft; upanayan--bringing; angaih--with His limbs; ananga-utsavam--a festival for Cupid; svacchandam--without restriction; vraja-sundaribhih--by the young women of Vraja; abhitah--on both sides; prati-angam--each limb; alingitah--embraced; srngarah--amorous love; sakhi--O friend; murti-man--embodied; iva--like; madhau--in the springtime; mugdhah--perplexed; harih--Lord Hari; kridati--plays.

TRANSLATION

" 'My dear friends, just see how Sri Krsna is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopis and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

PURPORT

This is a verse from the Gita-govinda (1.11). See also Caitanya-caritamrta, Adi-lila, Chapter Four, text 224.

TEXT 145

TEXT

laksmi-kantadi avatarera hare mana
laksmi-adi nari-ganera kare akarsana

SYNONYMS

laksmi-kanta-adi--goddess of fortune's husband (Narayana); avatarera--of the incarnation; hare--He enchants; mana--the mind; laksmi--the goddess of fortune; adi--headed by; nari-ganera--of all women; kare--does; akarsana--attraction.

TRANSLATION

"He also attracts Narayana, who is the incarnation of Sankarsana and the husband of the goddess of fortune. He attracts not only Narayana but also all women, headed by the goddess of fortune, the consort of Narayana.

TEXT 146

TEXT

dvijatmaja me yuvayor didrksuna
mayopanita bhuvi dharma-guptaye
kalavatirnav avaner bharasuran
hatveha bhuyas tvarayetam anti me

SYNONYMS

dvija-atma-jah--the sons of the brahmana; me--by Me; yuvayoh--of both of you; didrksuna--desiring the sight; maya--by Me; upanitah--brought; bhuvi--in the world; dharma-guptaye--for the protection of religious principles; kala--with all potencies; avatirnau--who descended; avaneh--of the world; bhara-asuran--the heavy load of demons; hatva--having killed; iha--here in the spiritual world; bhuyah--again; tvaraya--very soon; itam--please come back; anti--near; me--Me.

TRANSLATION

"Addressing Krsna and Arjuna, Lord Maha-Visnu [the Mahapurusa] said, 'I wanted to see both of you, and therefore I have brought the sons of the brahmana here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.89.58) concerning Krsna's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a brahmana.

Lord Maha-Visnu, who is situated beyond this material world, was also attracted by the bodily features of Krsna. Maha-Visnu had actually stolen the sons of the brahmana in Dvaraka so that Krsna and Arjuna would come visit Him. This verse is quoted to show that Krsna is so attractive that He attracts Maha-Visnu.

TEXT 147

TEXT

kasyanubhavo 'sya na deva vidmahe
tavanghri-renu-sparasadhikarah
yad-vanchaya srir lalanacarat tapo
vihaya kaman su-ciram dhrta-vrata

SYNONYMS

kasya--of what; anubhavah--a result; asya--of the serpent (Kaliya); na--not; deva--my Lord; vidmahe--we know; tava anghri--of Your lotus feet; renu--of the dust; sparasa--for touching; adhikarah--qualification; yat--which; vanchaya--by desiring; srih--the goddess of fortune; lalana--the topmost woman; acarat--performed; tapah--austerity; vihaya--giving up; kaman--all desires; su-ciram--for a long time; dhrta--a law upheld; vrata--as a vow

TRANSLATION

" 'O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kaliya got such an opportunity.'

PURPORT

This verse from Srimad-Bhagavatam (10.16.36) was spoken by the wives of the Kaliya demon.

TEXT 148

TEXT

apana-madhurye hare apanara mana
apana apani cahe karite alingana

SYNONYMS

apana--own; madhurye--by sweetness; hare--steals; apanara--His own; mana--mind; apana--Himself; apani--He; cahe--wants; karite--to do; alingana--embracing.

TRANSLATION

"Lord Krsna's sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

TEXT 149

TEXT

aparikalita-purvah kas camatkara-kari
sphurati mama gariyan esa madhurya-purah
ayam aham api hanta preksya yam lubdha-cetah
sa-rabhasam upabhoktum kamaye radhikeva

SYNONYMS

aparikalita-purvah--not previously experienced; kah--who; camatkara-kari--causing wonder; sphurati--manifests; mama--My; gariyan--more great; esah--this; madhurya-purah--abundance of sweetness; ayam--this; aham--I; api--even; hanta--alas; preksya--seeing; yam--which; lubdha-cetah--My mind being bewildered; sa-rabhasam--impetuously; upabhoktum--to enjoy; kamaye--desire; radhika iva--like Srimati Radharani.

TRANSLATION

" 'Upon seeing His own reflection in a bejeweled pillar of His Dvaraka palace, Krsna desired to embrace it, saying, "Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Srimati Radharani." ' "

PURPORT

This is a verse from Srila Rupa Gosvami's Lalita-madhava (8.34).

TEXT 150

TEXT

ei ta' sanksepe kahila krsnera svarupa
ebe sanksepe kahi suna radha-tattva-rupa

SYNONYMS

ei ta'--thus; sanksepe--in brief; kahila--I have said; krsnera--of Lord Krsna; svarupa--the original form; ebe--now; sanksepe--in summary; kahi--I shall speak; suna--please hear; radha--of Srimati Radharani; tattva-rupa--the actual position.

TRANSLATION

Sri Ramananda Raya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Srimati Radharani.

TEXT 151

TEXT

krsnera ananta-sakti, tate tina----pradhana
'cic-chakti', 'maya-sakti', 'jiva-sakti'-nama

SYNONYMS

krsnera--of Lord Krsna; ananta-sakti--unlimited potencies; tate--in that; tina--three; pradhana--chief; cit-sakti--spiritual potency; maya-sakti--material potency; jiva-sakti--marginal potency, or living entities; nama--named.

TRANSLATION

"Krsna has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

TEXT 152

TEXT

'antaranga', 'bahiranga', 'tatastha' kahi yare
antaranga 'svarupa-sakti'----sabara upare

SYNONYMS

antaranga--internal; bahiranga--external; tata-stha--marginal; kahi--we say; yare--to whom; antaranga--the internal potency; svarupa-sakti--the personal energy; sabara upare--above all.

TRANSLATION

"In other words, these are all potencies of God--internal, external and marginal. But the internal potency is the Lord's personal energy and stands over the other two.

TEXT 153

TEXT

visnu-saktih para prokta
ksetrajnakhya tatha para
avidya-karma-samjnanya
trtiya saktir isyate

SYNONYMS

visnu-saktih--the potency of Lord Visnu; para--spiritual; prokta--it is said; ksetrajna-akhya--the potency known as ksetra-jna; tatha--as well as; para--spiritual; avidya--ignorance; karma--fruitive activities; samjna--known as; anya--other; trtiya--third; saktih--potency; isyate--known thus.

TRANSLATION

" 'The original potency of Lord Visnu is superior, or spiritual. The living entity actually belongs to that superior energy, but there is another energy, called the material energy, and this third energy is full of ignorance.'

PURPORT

This is a quotation from the Visnu Purana (6.7.61).

TEXT 154

TEXT

sac-cid-ananda-maya krsnera svarupa
ataeva svarupa-sakti haya tina rupa

SYNONYMS

sat-cit-ananda-maya--eternal bliss and knowledge; krsnera--of Lord Krsna; svarupa--the real transcendental form; ataeva--therefore; svarupa-sakti--His spiritual personal potency; haya--is; tina rupa--three forms.

TRANSLATION

"Originally Lord Krsna is sac-cid-ananda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

TEXT 155

TEXT

anandamse 'hladini', sad-amse 'sandhini'
cid-amse 'samvit', yare jnana kari' mani

SYNONYMS

ananda-amse--in bliss; hladini--the pleasure-giving potency; sat-amse--in eternity; sandhini--the creative potency; cit-amse--in knowledge; samvit--the knowledge potency; yare--which; jnana--knowledge; kari'--taking as; mani--I accept.

TRANSLATION

"Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

TEXT 156

TEXT

hladini sandhini samvit
tvayy eka sarva-samsraye
hlada-tapa-kari misra
tvayi no guna-varjite

SYNONYMS

hladini--that which generates pleasure; sandhini--the potency of existence; samvit--the potency of knowledge; tvayi--unto You; eka--principal internal potency; sarva-samsraye--You are the reservoir of all potencies; hlada--pleasure; tapa-kari--generator of pains; misra--mixed; tvayi--unto You; na u--never; guna-varjite--You, the transcendence, the Supreme Personality of Godhead.

TRANSLATION

" 'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

PURPORT

This is a quotation from the Visnu Purana (1.12.69).

TEXT 157

TEXT

krsnake ahlade, ta'te nama----'hladini'
sei sakti-dvare sukha asvade apani

SYNONYMS

krsnake--unto Krsna; ahlade--gives pleasure; ta'te--therefore; nama--the name; hladini--pleasure-giving potency; sei sakti--that potency; dvare--by means of; sukha--happiness; asvade--tastes; apani--Lord Krsna personally.

TRANSLATION

"The potency called hladini gives Krsna transcendental pleasure. Through this pleasure potency, Krsna personally tastes all spiritual pleasure.

TEXT 158

TEXT

sukha-rupa krsna kare sukha asvadana
bhakta-gane sukha dite 'hladini'----karana

SYNONYMS

sukha-rupa--embodiment of pleasure; krsna--Lord Krsna; kare--does; sukha--happiness; asvadana--tasting; bhakta-gane--unto the devotees; sukha--happiness; dite--to give; hladini--the pleasure potency; karana--the cause.

TRANSLATION

"Lord Krsna tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifest by His pleasure potency.

TEXT 159

TEXT

hladinira sara amsa, tara 'prema' nama
ananda-cinmaya-rasa premera akhyana

SYNONYMS

hladinira--of this pleasure potency; sara--the essential; amsa--part; tara--its; prema--love of God; nama--name; ananda--full of pleasure; cit-maya-rasa--the platform of spiritual mellows; premera--of love of Godhead; akhyana--the explanation.

TRANSLATION

"The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

TEXT 160

TEXT

premera parama-sara 'mahabhava' jani
sei mahabhava-rupa radha-thakurani

SYNONYMS

premera--of love of Godhead; parama-sara--the essential part; maha-bhava--the transcendental ecstasy of the name mahabhava; jani--we know; sei--that; maha-bhava-rupa--the personification of the mahabhava transcendental ecstasy; radha-thakurani--Srimati Radharani.

TRANSLATION

"The essential part of love of Godhead is called mahabhava, transcendental ecstasy, and that ecstasy is represented by Srimati Radharani.

TEXT 161

TEXT

tayor apy ubhayor madhye
radhika sarvathadhika
mahabhava-svarupeyam
gunair ativariyasi

SYNONYMS

tayoh--of them; api--even; ubhayoh--of both (Candravali and Radharani); madhye--in the middle; radhika--Srimati Radharani; sarvatha--in every way; adhika--greater; maha-bhava-svarupa--the form of mahabhava; iyam--this one; gunaih--with good qualities; ativariyasi--the best of all.

TRANSLATION

" 'Among the gopis of Vrndavana, Srimati Radharani and another gopi are considered chief. But when we compare the gopis, it appears that Srimati Radharani is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopis cannot be compared to that of Srimati Radharani.'

PURPORT

This is a quotation from Srila Rupa Gosvami's Ujjvala-nilamani (4.3).

TEXT 162

TEXT

premera 'svarupa-deha'----prema-vibhavita
krsnera preyasi-srestha jagate vidita

SYNONYMS

premera--love of Godhead; svarupa-deha--actual body; prema--by love of Godhead; vibhavita--influence; krsnera--of Lord Krsna; preyasi--of the dear friends; srestha--topmost; jagate--throughout the whole world; vidita--known.

TRANSLATION

"The body of Srimati Radharani is a veritable transformation of love of Godhead; She is the dearmost friend of Krsna, and this is known throughout the world.

TEXT 163

TEXT

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

SYNONYMS

ananda--bliss; cit--knowledge; maya--consisting of; rasa--mellows; prati--every second; bhavitabhih--who are engrossed with; tabhih--with those; yah--who; eva--certainly; nija-rupataya--with His own form; kalabhih--who are parts of portions of His pleasure potency; goloke--in Goloka Vrndavana; eva--certainly; nivasti--resides; akhila-atma--as the soul of all; bhutah--who exists; govindam--Lord Govinda; adi-purusam--the original personality; tam--Him; aham--I; bhajami--worship.

TRANSLATION

" 'I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.'

PURPORT

This is a quotation from Brahma-samhita (5.37).

TEXT 164

TEXT

sei mahabhava haya 'cintamani-sara'
krsna-vancha purna kare ei karya tanra

SYNONYMS

sei--that; maha-bhava--supreme ecstasy; haya--is; cintamani-sara--the essence of spiritual life; krsna-vancha--all the desires of Lord Krsna; purna kare--fulfills; ei--this; karya--business; tanra--Her.

TRANSLATION

"That supreme ecstasy of Srimati Radharani is the essence of spiritual life. Her only business is to fulfill all the desires of Krsna.

TEXT 165

TEXT

'mahabhava-cintamani' radhara svarupa
lalitadi sakhi----tanra kaya-vyuha-rupa

SYNONYMS

maha-bhava--of the topmost spiritual ecstasy; cinta-mani--the touchstone; radhara svarupa--the transcendental form of Srimati Radharani; lalita-adi sakhi--the gopi associates of Srimati Radharani; tanra kaya-vyuha-rupa--expansions of Her spirituai body.

TRANSLATION

"Srimati Radharani is the topmost spiritual gem, and the other gopis--Lalita, Visakha and so on--are expansions of Her spiritual body.

TEXT 166

TEXT

radha-prati krsna-sneha----sugandhi udvartana
ta'te ati sugandhi deha----ujjvala-varana

SYNONYMS

radha-prati--toward Srimati Radharani; krsna-sneha--the affection of Lord Krsna; su-gandhi udvartana--perfumed massage; ta'te--in that; ati--very; su-gandhi--perfumed; deha--the body; ujjvala--brilliant; varana--luster.

TRANSLATION

"Srimati Radharani's transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Krsna's affection for Her is like a perfumed massage.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and fragrant oils. This paste is massaged all over the body, and in this way the body's dirt and perspiration are removed. Srimati Radharani's body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Krsna's affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Krsnadasa Kaviraja Gosvami's description of Srimati Radharani's transcendental body. This description is based on the book known as Premambhoja-maranda compiled by Sri Raghunatha dasa Gosvami. Srila Kaviraja Gosvami's descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Srila Bhaktivinoda Thakura reads as follows:

"The love of the gopis for Krsna is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Radharani's body is further perfumed and decorated with kunkuma. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintamani jewel. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.

"Her beauty is more and more enhanced, being decorated with kunkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kunkuma is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy--trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Krsna is known as dhira and adhira, sober and restless. Such ecstasy constitutes the covering of Srimati Radharani's body, and it is adorned by camphor. Her transcendental anger toward Krsna is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. The earrings of Srimati Radharani are the holy names of Krsna, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Krsna. The black ointment

around Her eyes is Her tricky behavior with Krsna brought about by love. Her joking with Krsna and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Krsna. She has a stringed instrument known as a kacchapi-vina, which is the fame and fortune that actually dries up the faces and breasts of the other gopis. She always keeps Her hands on the shoulder of Her gopi friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Krsna. Thus She is defeated. Srila Raghunatha dasa Gosvami offers his respectful obeisances to Srimati Radharani, taking a straw in his mouth. Indeed, he prays, 'O Gandharvika, Srimati Radharani, just as Lord Krsna never rejects a surrendered soul, please don't reject me.' " This is a summary translation of the Premambhoja-maranda, which Kaviraja Gosvami quotes.

TEXT 167

TEXT

karunyamrta-dharaya snana prathama
tarunyamrta-dharaya snana madhyama

SYNONYMS

karunya-amrta--of the nectar of mercy; dharaya--in the shower; snana--bath; prathama--first; tarunya-amrta--of the nectar of youth; dharaya--in the shower; snana--bath; madhyama--in the middle.

TRANSLATION

"Srimati Radharani takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Srimati Radharani first smears Her body with the paste of affection for Krsna. She then takes Her bath in the water of mercy. After passing the pauganda age (from five to ten years), Srimati Radharani first appears as mercy. The second bath, taken at noon, is taken in the water of tarunyamrta, or the nectar of youth. This is the actual expression of Her new youthfulness.

TEXT 168

TEXT

lavanyamrta-dharaya tad-upari snana
nija-lajja-syama-pattasati-paridhana

SYNONYMS

lavanya-amrta-dharaya--in the shower of the nectar of bodily luster; tat-upari--over and above that; snana--the bath; nija--own; lajja--shyness; syama--blackish; patta--silk; sati--garments; paridhana--wearing.

TRANSLATION

"After Her midday bath, Radharani takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Radharani then puts on two garments--a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Krsna, and the lower garment, a blackish silk sari, is Her shyness.

TEXT 169

TEXT

krsna-anuraga dvitiya aruna-vasana
pranaya-mana-kanculikaya vaksa acchadana

SYNONYMS

krsna-anuraga--attraction for Krsna; dvitiya--second; aruna-vasana--pinkish garment; pranaya--of love; mana--and anger; kanculikaya--by a short blouse; vaksa--breasts; acchadana--covering.

TRANSLATION

"Srimati Radharani's affection for Krsna is the upper garment, which is pinkish in color. She then covers Her breasts with another garment, comprised of affection and anger toward Krsna.

TEXT 170

TEXT

saundarya----kunkuma, sakhi-pranaya----candana
smita-kanti----karpura, tine----ange vilepana

SYNONYMS

saundarya--Her personal beauty; kunkuma--a red powder known as kunkuma; sakhi-pranaya--Her love for Her associates; candana--the sandalwood pulp; smita-kanti--the sweetness of Her smile; karpura--camphor; tine--by these three things; ange--on the body; vilepana--smearing.

TRANSLATION

"Srimati Radharani's personal beauty is compared to the reddish powder known as kunkuma. Her affection for Her associates is compared to sandalwood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

TEXT 171

TEXT

krsnera ujjvala-rasa----mrgamada-bhara

sei mrgamade vicitrita kalevara

SYNONYMS

krsnera--of Lord Krsna; ujjvala-rasa--the conjugal mellow; mrga-mada--of musk; bhara--an abundance; sei--that; mrga-made--made by the aroma of the musk; vicitrita--decorated; kalevara--Her whole body.

TRANSLATION

"Conjugal love for Krsna is just like an abundance of musk. By that musk, Her whole body is decorated.

TEXT 172

TEXT

pracchanna-mana vamya----dhammilla-vinyasa
'dhiradhiratmaka' guna----ange pata-vasa

SYNONYMS

pracchanna--covered; mana--anger; vamya--craftiness; dhammilla--of the bunches of hair; vinyasa--arrangement; dhira-adhira-atmaka--consisting of anger due to jealousy, which anger is sometimes expressed and sometimes suppressed; guna--the quality; ange--on the body; pata-vasa--silk covering.

TRANSLATION

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk garment covering Her body.

TEXT 173

TEXT

raga-tambula-rage adhara ujjvala
prema-kautilya----netra-yugale kajjala

SYNONYMS

raga--of love; tambula--of the betel nut; rage--by the reddish color; adhara--lips; ujjvala--brilliant; prema-kautilya--the double dealings in loving affairs; netra-yugale--on the two eyes; kajjala--the ointment.

TRANSLATION

"Her attachment for Krsna is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

TEXT 174

TEXT

'suddipta-sattvika' bhava, harsadi 'sancari'
ei saba bhava-bhusana saba-ange bhari'

SYNONYMS

su-uddipta-sattvika bhava--blazing ecstasies of goodness; harsa-adi--like jubilation; sancari--the continuously existing ecstasies; ei saba--all these; bhava--ecstasies; bhusana--ornaments; saba--all; ange--body; bhari'--filling.

TRANSLATION

"The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

TEXT 175

TEXT

'kila-kincitadi'-bhava-vimsati-bhusita
guna-sreni-puspamala sarvange purita

SYNONYMS

kila-kincita-adi--headed by kila-kincita; bhava--with the ecstasies; vimsati--twenty; bhusita--decorated; guna-sreni--of Her attractive qualities; puspa-mala--as a garland of flowers; sarva-ange--all over the body; purita--filled.

TRANSLATION

"These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with kila-kincita. Her transcendental qualities are the flower garland hanging in fullness over Her body.

PURPORT

The twenty different moods headed by kila-kincita are described as follows. First, in connection with the body, there are bhava (ecstasy), hava (gestures) and hela (negligence); in relation to the self there are sobha (beauty), kanti (luster), dipti (brilliance), madhurya (sweetness), pragalbhata (impudence), audarya (magnanimity) and dhairya (patience); and in relation to nature, there are lila (pastimes), vilasa (enjoyment), vicchitti (breaking off) and vibhrama (puzzlement). There are no English equivalents for the words kila-kincita, mottayita and kuttamita.

A flower garland constitutes the qualities of Srimati Radharani and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The physical qualities--age, beauty, luster and grace--are bodily qualities.

TEXT 176

TEXT

saubhagya-tilaka caru-lalate ujjvala
prema-vaicittya----ratna, hrdaya----tarala

SYNONYMS

saubhagya-tilaka--the tilaka of good fortune; caru--beautiful; lalate--on the forehead; ujjvala--brilliant; prema--of love of Godhead; vaicittya--diversity; ratna--the jewel; hrdaya--the heart; tarala--the locket.

TRANSLATION

"The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

TEXT 177

TEXT

madhya-vayasa, sakhi-skandhe kara-nyasa
krsnalila-manovrtti-sakhi asa-pasa

SYNONYMS

madhya-vayasa--adolescence; sakhi--of a friend; skandhe--on the shoulder; kara--hand; nyasa--keeping; krsna--of Lord Krsna; lila--the pastimes; manah--of the mind; vrtti--activities; sakhi--gopis; asa-pasa--here and there.

TRANSLATION

"Srimati Radharani's gopi friends are Her mental activities, which are concentrated on the pastimes of Sri Krsna. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Radharani's eight companions (asta-sakhi) are different varieties of pleasure connected with the pastimes of Krsna. Following those pastimes of Sri Krsna are other activities, which are represented by the assistants of the gopis.

TEXT 178

TEXT

nijanga-saurabhalaye garva-paryanka
ta'te vasi' ache, sada cinte krsna-sanga

SYNONYMS

nija-anga--Her personal body; saurabha-alaye--in the abode of aroma; garva--pride; paryanka--bedstead; ta'te--on that; vasi'--lying; ache--there is; sada--always; cinte--thinks; krsna-sanga--the association of Krsna.

TRANSLATION

"Srimati Radharani's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Krsna's association.

TEXT 179

TEXT

krsna-nama-guna-yasa----avatamsa kane

krsna-nama-guna-yasa-pravaha-vacane

SYNONYMS

krsna--of Lord Krsna; nama--the holy name; guna--the qualities; yasa--the fame; avatamsa--ornaments; kane--on the ear; krsna--of Lord Krsna; nama--of the holy name; guna--of the qualities; yasa--of the fame; pravaha--waves; vacane--in Her talking.

TRANSLATION

"Srimati Radharani's earrings represent the name, fame and qualities of Lord Krsna. The glories of Lord Krsna's name, fame and qualities are always inundating Her speech.

TEXT 180

TEXT

krsnake karaya syama-rasa-madhu pana
nirantara purna kare krsnera sarva-kama

SYNONYMS

krsnake--unto Krsna; karaya--She induces; syama-rasa--of the mellow of conjugal love; madhu--the honey; pana--drinking; nirantara--constantly; purna--complete; kare--makes; krsnera--of Lord Krsna; sarva-kama--all kinds of lusty desires.

TRANSLATION

"Srimati Radharani induces Krsna to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Krsna.

TEXT 181

TEXT

krsnera visuddha-prema-ratnera akara
anupama-gunagana-purna kalevara

SYNONYMS

krsnera--of Lord Krsna; visuddha-prema--of pure transcendental love; ratnera--of the valuable jewel; akara--a mine; anupama--unparalleled; guna-gana--of groups of qualities; purna--full; kalevara--transcendental body.

TRANSLATION

"Srimati Radharani is exactly like a mine filled with valuable jewels of love for Krsna. Her transcendental body is complete with unparalleled spiritual qualities.

TEXT 182

TEXT

ka krsnasya pranaya-jani-bhuh srimati radhikaika
kasya preyasy anupama-guna radhikaika na canya
jaihmyam kese drsi taralata nisthuratvam kuce 'sya
vancha-purtyai prabhavati hare radhikaika na canya

SYNONYMS

ka--who; krsnasya--of Lord Krsna; pranaya-jani-bhuh--the birthplace of love of Krsna; srimati--all-beautiful; radhika--Srimati Radharani; eka--alone; ka--who; asya--His; preyasi--most dear friend; anupama-guna--having unparalleled qualities; radhika--Srimati Radharani; eka--alone; na--not; ca--also; anya--anyone else; jaihmyam--crookedness; kese--in the hair; drsi--in the eyes; taralata--unsteadiness; nisthuratvam--firmness; kuce--in the breasts; asyah--Her; vancha--of the desires; purtyai--to fulfill; prabhavati--manifests; hareh--of Lord Krsna; radhika--Srimati Radharani; eka--alone; na--not; ca anya--anyone else.

TRANSLATION

" 'If one asks about the origin of love of Krsna, the answer is that the origin is in Srimati Radharani alone. Who is the most dear friend of Krsna? The answer again is Srimati Radharani alone. No one else. Srimati Radharani's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Srimati Radharani, She alone is able to fulfill all the desires of Krsna. No one else.'

PURPORT

This is a quotation from Sri Govinda-lilamrta (11.122) by Krsnadasa Kaviraja Gosvami. It is a verse in the form of questions and answers describing the glories of Srimati Radharani.

TEXTS 183-184

TEXT

yanra saubhagya-guna vanche satyabhama
yanra thani kala-vilasa sikhe vraja-rama

yanra saundaryadi-guna vanche laksmi-parvati
yanra pativrata-dharma vanche arundhati

SYNONYMS

yanra--whose; saubhagya--of good fortune; guna--quality; vanche--desires; satyabhama--Satyabhama, one of the queens of Krsna; yanra thani--from whom; kala-vilasa--the sixty-four arts; sikhe--learn; vraja-rama--all the gopis in Vrndavana; yanra--whose; saundarya-adi--such as beauty; guna--qualities; vanche--desires; laksmi--the goddess of fortune; parvati--the wife of Lord Siva; yanra--whose; pati-vrata--of chastity; dharma--principle; vanche--desires; arundhati--the wife of Vasistha Muni.

TRANSLATION

"Even Satyabhama, one of the queens of Sri Krsna, desires the fortunate position and excellent qualities of Srimati Radharani. All the gopis learn the art of dressing from Srimati Radharani, and even the goddess of fortune, Laksmi, and the wife of Lord Siva, Parvati, desire Her beauty and qualities. Indeed,

Arundhati, the celebrated chaste wife of Vasistha, also wants to imitate the chastity and religious principles of Srimati Radharani.

TEXT 185

TEXT

yanra sadguna-ganane krsna na paya para
tanra guna ganibe kemane jiva chara

SYNONYMS

yanra--whose; sat-guna--good qualities; ganane--in counting; krsna--Lord Krsna; na--not; paya--obtains; para--the limit; tanra--Her; guna--qualities; ganibe--can count; kemane--how; jiva--a living entity; chara--most insignificant.

TRANSLATION

"Even Lord Krsna Himself cannot reach the limit of the transcendental qualities of Srimati Radharani. How, then, can an insignificant living entity count them?"

TEXT 186

TEXT

prabhu kahe,----janilun krsna-radha-prema-tattva
sunite cahiye dunhara vilasa-mahattva

SYNONYMS

prabhu kahe--Lord Sri Caitanya replied; janilun--now I have understood; krsna--of Lord Krsna; radha--of Srimati Radharani; prema--of the loving affairs; tattva--the truth; sunite--to hear; cahiye--I desire; dunhara--of both of Them; vilasa-mahattva--the greatness of the enjoyment.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "Now I have come to understand the truth of the loving affairs between Radha and Krsna. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

TEXT 187

TEXT

raya kahe,----krsna haya 'dhira-lalita'
nirantara kama-krida----yanhara carita

SYNONYMS

raya kahe--Ramananda Raya replied; krsna--Lord Krsna; haya--is; dhira-lalita--a person who can keep his girlfriend always in subjugation by different qualities; nirantara--constantly; kama-krida--pastimes of sexual enjoyment; yanhara--of whom; carita--the character.

TRANSLATION

Raya Ramananda replied, "Lord Krsna is dhira-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

PURPORT

We should always remember that Krsna's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Krsna's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Krsna is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different--one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

TEXT 188

TEXT

vidagdho nava-tarunyah
parihasa-visaradah
niscinto dhira-lalitah
syat prayah preyasi-vasah

SYNONYMS

vidagdhah--clever; nava-tarunyah--always freshly youthful; parihasa--in joking; visaradah--expert; niscintah--without anxiety; dhira-lalitah--a hero in loving affairs; syat--is; prayah--almost always; preyasi-vasah--one who keeps His girlfriends subjugated.

TRANSLATION

" 'A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called dhira-lalita.'

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (2.1.230).

TEXT 189

TEXT

ratri-dina kunje krida kare radha-sange
kaisora vayasa saphala kaila krida-range

SYNONYMS

ratri-dina--day and night; kunje--in the gardens or bushes of Vrndavana; krida--pastimes; kare--performs; radha-sange--with Radharani; kaisora--the pre-youthful; vayasa--age; sa-phala--fruitful; kaila--made; krida-range--taking pleasure in different pastimes.

TRANSLATION

"Day and night Lord Sri Krsna enjoys the company of Srimati Radharani in the bushes of Vrndavana. Thus His pre-youthful age is fulfilled through His affairs with Srimati Radharani.

TEXT 190

TEXT

vaca sucita-sarvari-rati-kala-pragalbhyaya radhikam
vrida-kuncita-locanam viracayann agre sakhinam asau
tad-vaksoruha-citra-keli-makari-panditya-param gatah
kaisoram saphali-karoti kalayan kunje viharam harih

SYNONYMS

vaca--by speech; sucita--revealing; sarvari--of the night; rati--in amorous pastimes; kala--of the portion; pragalbhyaya--the importance; radhikam--Srimati Radharani; vrida--from shame; kuncita-locanam--having Her eyes closed; viracayan--making; agre--before; sakhinam--Her friends; asau--that one; tat--of Her; vaksah-ruha--on the breasts; citra-keli--with variegated pastimes; makari--in drawing dolphins; panditya--of cleverness; param--the limit; gatah--who reached; kaisoram--adolescence; sa-phali-karoti--makes successful; kalayan--performing; kunje--in the bushes; viharam--pastimes; harih--the Supreme Personality of Godhead.

TRANSLATION

" 'Thus Lord Sri Krsna spoke of the sexual activities of the previous night. In this way He made Srimati Radharani close Her eyes out of shyness. Taking this opportunity, Sri Krsna painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopis. During such pastimes, the Lord enjoyed the fulfillment of His youth.' "

PURPORT

This quotation is also found in the Bhakti-rasamrta-sindhu (2.1.231).

TEXT 191

TEXT

prabhu kahe,----"eho haya, age kaha ara"
raya kahe,----"iha va-i buddhi-gati nahi ara"

SYNONYMS

prabhu kahe--Lord Caitanya Mahaprabhu said; eho haya--this is all right; age kaha ara--please go forward and say more; raya kahe--Ramananda Raya replied; iha va-i--except this; buddhi-gati--movement of my intelligence; nahi--there is not; ara--any more.

TRANSLATION

Sri Caitanya Mahaprabhu said, "This is all right, but please continue." At that time Raya Ramananda replied, "I don't think my intelligence goes beyond this."

TEXT 192

TEXT

yeba 'prema-vilasa-vivarta' eka haya
taha suni' tomara sukha haya, ki na haya

SYNONYMS

yeba--whatever; prema-vilasa-vivarta--the resultant bewilderment or revolution in the ecstasy of loving affairs; eka haya--there is one topic; taha--that; suni'--hearing; tomara--Your; sukha--happiness; haya--is; ki--or; na--not; haya--is.

TRANSLATION

Raya Ramananda then informed Sri Caitanya Mahaprabhu that there was another topic, known as prema-vilasa-vivarta. "You may hear of this from me," Ramananda Raya said, "but I do not know whether You will be happy with it or not."

PURPORT

These statements are set forth for our understanding, according to Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In essence, Sri Caitanya Mahaprabhu told Ramananda Raya, "My dear Ramananda, the explanation you have given about the goal of life and the pastimes of Srimati Radharani and Krsna is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say." In reply, Ramananda Raya said, "I do not think I have anything to say beyond this, but there is a topic known as prema-vilasa-vivarta, which I may explain to You. I do not know whether it will bring You happiness or not."

TEXT 193

TEXT

eta bali' apana-krta gita eka gahila
preme prabhu sva-haste tanra mukha acchadila

SYNONYMS

eta bali'--saying this; apana-krta--composed by himself; gita--song; eka--one; gahila--sang; preme--in love of Godhead; prabhu--Sri Caitanya Mahaprabhu; sva-haste--by His own hand; tanra--his (Ramananda Raya's); mukha--mouth; acchadila--covered.

TRANSLATION

Saying this, Ramananda Raya began to sing a song he had composed, but Sri Caitanya Mahaprabhu, out of the ecstasy of love of Godhead, immediately covered Ramananda's mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Sri Caitanya Mahaprabhu and Ramananda Raya cannot be understood by a materialistic poet, nor by intelligence or material perception. Srila Bhaktisiddhanta Sarasvati Thakura states that the spiritual mellow can be realized only when one is situated on

the transcendental platform beyond the material stage of goodness. That platform is called visuddha-sattva (sattvam visuddham vasudeva-sabditam). Realization of the visuddha-sattva is beyond the pale of the material world and is not perceived by bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Sri Radha and Krsna are beyond their perception. Sarvopadhi-vinirmuktam tat-paratvena nirmalam: when we are free from all material designations and our senses are completely purified by the bhakti process, we can understand the sense activities of the Absolute Truth (hrsikena hrsikesa-sevanam bhaktir ucyate).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as purna, suddha, nitya-mukta--that is, complete, perfectly pure and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as vivarta. But in spiritual life there is no sorrow, inebriety or imperfection. Srila Ramananda Raya was expert in realizing the spiritual activities of Srimati Radharani and Krsna, and Ramananda's spiritual experience was placed before Sri Caitanya Mahaprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dasa Baula and is called Vivarta-vilasa. Another was compiled by Jagadananda Pandita and is called Prema-vivarta. Sri Ramananda Raya's book is called Prema-vilasa-vivarta. The Vivarta-vilasa by Bhakta dasa Baula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literary works and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Ramananda Raya. If one actually wants to take a Ph.D. degree from Sri Caitanya Mahaprabhu and be approved by Ramananda Raya, he must first become free from all material designations (sarvopadhi-vinirmuktam tat-paratvena nirmalam). A person who identifies with his material body cannot understand these talks between Sri Ramananda Raya and Sri Caitanya Mahaprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Sriman Madhvacarya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual prema-vilasa-vivarta. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and sahajiyas cannot understand the talks between Ramananda Raya and Sri Caitanya Mahaprabhu concerning the pastimes of Sri Radha and Krsna. The only tendency of the impersonalists or the prakrta-sahajiyas is to face the platform of impersonalism. They cannot understand spiritual variegatedness. Consequently, when Ramananda Raya attempted to sing his own verses, Sri Caitanya Mahaprabhu stopped him by covering his mouth with His own hand.

TEXT 194

TEXT

pahilehi raga nayana-bhange bhela

anudina badhala, avadhi na gela

na so ramana, na hama ramani
dunhu-mana manobhava pesala jani'

e sakhi, se-saba prema-kahini
kanu-thame kahabi vichurala jani'

na khonjalun duti, na khonjalun an
dunhukeri milane madhya ta panca-bana

ab sohi viraga, tunhu bheli duti
su-purukha-premaki aichana riti

SYNONYMS

pahilehi--in the beginning; raga--attraction; nayana-bhange--by activities of the eyes; bhela--there was; anu-dina--gradually, day after day; badhala--increased; avadhi--limit; na--not; gela--reached; na--not; so--He; ramana--the enjoyer; na--not; hama--I; ramani--the enjoyed; dunhu-mana--both the minds; manah-bhava--the mental situation; pesala--pressed together; jani'--knowing; e--this; sakhi--My dear friend; se-saba--all those; prema-kahini--affairs of love; kanu-thame--before Krsna; kahabi--you will say; vichurala--He has forgotten; jani'--knowing; na--not; khonjalun--searched out; duti--a messenger; na--not; khonjalun--searched out; an--anyone else; dunhukeri--of both of Us; milane--by the meeting; madhya--in the middle; ta--indeed; panca-bana--five arrows of Cupid; ab--now; sohi--that; viraga--separation; tunhu--you; bheli--became; duti--the messenger; su-purukha--of a beautiful person; premaki--of loving affairs; aichana--such; riti--the consequence.

TRANSLATION

" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Krsna, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Krsna's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Krsna might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'

PURPORT

These verses were originally composed and sung by Ramananda Raya himself. Srila Bhaktivinoda Thakura suggests that during the time of enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called prema-vilasa-vivarta. When there is a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Srimati Radharani as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during enjoyment. When Srimati Radharani was fully absorbed

in love of Krsna, She mistook a black tamala tree for Krsna and embraced it. Such a mistake is called prema-vilasa-vivarta.

TEXT 195

TEXT

radhaya bhavatas ca citta-jatuni svedair vilapya kramad
yunjann adri-nikunja-kunjara-pate nirdhuta-bheda-bhramam
citraya svayam anvaranjayad iha brahmanda-harmyodare
bhuyobhir nava-raga-hingula-bharaih srngara-karuh krti

SYNONYMS

radhayah--of Srimati Radharani; bhavatah ca--and of You; citta-jatuni--the two minds like shellac; svedaih--by perspiration; vilapya--melting; kramat--gradually; yunjan--making; adri--of Govardhana Hill; nikunja--in a solitary place for enjoyment; kunjara-pate--O king of the elephants; nirdhuta--completely taken away; bheda-bhramam--the misunderstanding of differentiation; citraya--for increasing the wonder; svayam--personally; anvaranjayat--colored; iha--in this world; brahmanda--of the universe; harmya-udare--within the palace; bhuyobhih--by varieties of means; nava-raga--of new attraction; hingula-bharaih--by the vermilion; srngara--of loving affairs; karuh--the craftsman; krti--very expert.

TRANSLATION

" 'O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Srimati Radharani's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Srimati Radharani. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.' "

PURPORT

This verse quoted by Ramananda Raya is included in Srila Rupa Gosvami's Ujjvala-nilamani (14.155).

TEXT 196

TEXT

prabhu kahe,----'sadhya-vastura avadhi' ei haya
tomara prasade iha janilun niscaya

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu confirmed; sadhya-vastura--of the object of life; avadhi'--the limit; ei--this; haya--is; tomara--of you; prasade--by the mercy; iha--this; janilun--I have understood; niscaya--conclusively.

TRANSLATION

Sri Caitanya Mahaprabhu confirmed these verses recited by Sri Ramananda Raya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

TEXT 197

TEXT

'sadhya-vastu' 'sadhana' vinu keha nahi paya
krpa kari' kaha, raya, pabara upaya

SYNONYMS

sadhya-vastu--the goal of life; sadhana vinu--without practicing the process; keha nahi paya--no one achieves; krpa kari'--very mercifully; kaha--please explain; raya--My dear Ramananda Raya; pabara upaya--the means of achieving.

TRANSLATION

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

TEXT 198

TEXT

raya kahe,----yei kahao, sei kahi vani
ki kahiye bhala-manda, kichui na jani

SYNONYMS

raya kahe--Ramananda Raya replied; yei--whatever; kahao--You make me speak; sei--that; kahi--I speak; vani--message; ki--what; kahiye--I am speaking; bhala-manda--good or bad; kichui na jani--I do not know anything.

TRANSLATION

Sri Ramananda Raya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

TEXT 199

TEXT

tribhuvana-madhye aiche haya kon dhira
ye tomara maya-nate ha-ibeka sthira

SYNONYMS

tri-bhuvana-madhye--within the three worlds; aiche--so much; haya--there is; kon--who; dhira--patient; ye--who; tomara--Your; maya-nate--in the manipulation of different energies; ha-ibeka--will be; sthira--steady.

TRANSLATION

"Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?

TEXT 200

TEXT

mora mukhe vakta tumi, tumi hao srota
atyanta rahasya, suna, sadhanera katha

SYNONYMS

mora mukhe--in my mouth; vakta--speaker; tumi--You are; tumi--You; hao--are; srota--the hearer; atyanta rahasya--extremely mysterious; suna--now please hear; sadhanera katha--the discussion of the process.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT

Srila Sanatana Gosvami has advised us to hear about Krsna from a Vaisnava. He has explicitly forbidden us to hear from an avaisnava.

avaisnava-mukhodgirnam
putam hari-kathamrtam
sravanam naiva kartavyam
sarpocchistam yatha payah

Thus quoting from Padma Purana, Srila Sanatana Gosvami warns that one should not hear anything about Krsna from an avaisnava, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Krsna given by an avaisnava are also poisonous. However, because a Vaisnava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the Bhagavad-gita (10.10) the Supreme Lord says,

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam
tam yena mam upayanti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." When a pure Vaisnava speaks, he speaks perfectly. How is this? His speech is managed by Krsna Himself from within the heart. Srila Ramananda Raya accepts this benediction from Sri Caitanya Mahaprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Sri Caitanya Mahaprabhu. According to the Bhagavad-gita (15.15):

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed I am the compiler of Vedanta, and I am the knower of the Vedas."

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of maya, the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of yogamaya. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

TEXT 201

TEXT

radha-krsnera lila ei ati gudhatara
dasya-vatsalyadi-bhave na haya gocara

SYNONYMS

radha-krsnera lila--the pastimes of Radha and Krsna; ei--this is; ati--very much; gudhatara--more confidential; dasya--of servitude; vatsalya-adi--and of paternal love, etc.; bhave--in the moods; na haya--is not; gocara--appreciated.

TRANSLATION

"The pastimes of Radha and Krsna are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.

TEXT 202

TEXT

sabe eka sakhi-ganera ihan adhikara
sakhi haite haya ei lilara vistara

SYNONYMS

sabe--only; eka--one; sakhi-ganera--of the gopis; ihan--in this; adhikara--qualification; sakhi--the gopis; haite--from; haya--is; ei lilara--of these pastimes; vistara--the expansion.

TRANSLATION

"Actually, only the gopis have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

TEXT 203

TEXT

sakhi vina ei lila pusta nahi haya
sakhi lila vistariya, sakhi asvadaya

SYNONYMS

sakhi vina--without the gopis; ei lila--these pastimes; pusta--nourished; nahi haya--are never; sakhi--the gopis; lila--the pastimes; vistariya--expanding; sakhi--the gopis; asvadaya--taste this mellow.

TRANSLATION

"Without the gopis, these pastimes between Radha and Krsna cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

TEXTS 204-205

TEXT

sakhi vina ei lilaya anyera nahi gati
  sakhi-bhave ye tanre kare anugati

radha-krsna-kunjaseva-sadhya sei paya
  sei sadhya paite ara nahika upaya

SYNONYMS

sakhi vina--without the gopis; ei lilaya--in these pastimes; anyera--of others; nahi--there is not; gati--entrance; sakhi-bhave--in the mood of the gopis; ye--anyone who; tanre--Lord Krsna; kare--does; anugati--following; radha-krsna--of Radha and Krsna; kunja-seva--of service in the kunjas, or gardens, of Vrndavana; sadhya--the goal; sei paya--he gets; sei--that; sadhya--achievement; paite--to receive; ara--other; nahika--there is not; upaya--means.

TRANSLATION

"Without the help of the gopis, one cannot enter into these pastimes. Only he who worships the Lord in the ecstasy of the gopis, following in their footsteps, can engage in the service of Sri Sri Radha-Krsna in the bushes of Vrndavana. Only then can one understand the conjugal love between Radha and Krsna. There is no other procedure for understanding.

PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord's service. One may be inclined to serve the Lord in servitude (dasya-rasa), fraternity (sakhya-rasa), or paternal love (vatsalya-rasa), but none of these can enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the gopis in the ecstasy of sakhi-bhava. Then only can one understand the transcendental mellow of conjugal love.

In the Ujjvala-nilamani, Srila Rupa Gosvami advises:

prema-lila-viharanam
samyag vistarika sakhi
visrambha-ratna-peti ca

One who expands the conjugal love of Krsna and His enjoyment among the gopis is called a sakhi. Such a person is a confidential gopi in the conjugal affairs. Such assistants are like jewels in the form of Krsna's confidantes. The actual business of the sakhis is described thus in Ujjvala-nilamani:

mithah prema-gunotkirtis
  tayor asakti-karita
  abhisaro dvayor eva
sakhyah krsne samarpanam

narmasvasana-nepathyam

hrdayodghata-patavam
chidra-samvrtir etasyah
paty-adeh parivancana

siksa sangamanam kale
sevanam vyajanadibhih
tayor dvayor upalambhah
sandesa-presanam tatha

nayika-prana-samraksa
prayatnadyah sakhi-kriyah

In the conjugal pastimes of Krsna, Krsna is the hero (nayaka), and Radhika is the heroine (nayika). The first business of the gopis is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each another. Their fourth business is to surrender unto Krsna, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some material sahajiyas who cannot actually understand the pastimes of Radha and Krsna manufacture their own life-styles without referring to authority. Such sahajiyas are called sakhi-bheki, and sometimes they are called gaura-nagari. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Krsna. Consequently they artificially decorate the material body to attract Krsna, thinking themselves sakhis. But Krsna is never attracted by the artificial grooming of the material body. As far as Srimati Radharani and Her gopis are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Krsna. Indeed, they are so pleasing and endearing to Krsna that He is subjugated by the influence of Srimati Radharani and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Krsna is attractive to everyone, He is nonetheless attracted by the gopis and Srimati Radharani.

One should not be misled by mental concoctions, supposing his material body to be perfect and deeming oneself a sakhi. This is something like ahangrahopasana, that is, a Mayavadi's worship of his own body as the Supreme. Srila Jiva Gosvami has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the gopis is as offensive as thinking oneself the Supreme. Such thinking is an aparadha. One has to practice living in Vrndavana by hearing about the talks of the gopis with Krsna. However, one should not consider himself a gopi, for this is offensive.

TEXT 206

TEXT

vibhur api sukha-rupah sva-prakaso 'pi bhavah
ksanam api na hi radha-krsnayor ya rte svah
pravahati rasa-pustim cid-vibhutir ivesah
srayati na padam asam kah sakhinam rasa-jnah

SYNONYMS

vibhuh--all-powerful; api--although; sukha-rupah--happiness personified; sva-prakasah--self-effulgent; api--although; bhavah--the completely spiritual activities; ksanam api--even for a moment; na--never; hi--certainly; radha-krsnayoh--of Sri Radha and Krsna; yah--whom; rte--without; svah--His own entourage (the gopis); pravahati--leads to; rasa-pustim--completion of the highest humor; cit-vibhutih--spiritual potencies; iva--like; isah--the Supreme Personality of Godhead; srayati--takes shelter of; na--not; padam--the position; asam--of them; kah--who; sakhinam--of the personal associates; rasa-jnah--one who is conversant with the science of mellows.

TRANSLATION

" 'The pastimes of Sri Radha and Krsna are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopis, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopis, one cannot enter into the company of Radha and Krsna. Who can be interested in Their spiritual pastimes without taking their shelter?'

PURPORT

This is a quotation from the Govinda-lilamrta (10.17).

TEXT 207

TEXT

sakhira svabhava eka akathya-kathana
krsna-saha nija-lilaya nahi sakhira mana

SYNONYMS

sakhira--of the gopis; svabhava--natural inclination; eka--one; akathya--inexplicable; kathana--narration; krsna-saha--with Krsna; nija-lilaya--in His personal pastimes; nahi--not; sakhira--of the gopis; mana--the mind.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopis. The gopis never want to enjoy themselves with Krsna personally.

TEXT 208

TEXT

krsna saha radhikara lila ye karaya
nija-sukha haite tate koti sukha paya

SYNONYMS

krsna saha--with Krsna; radhikara--of Srimati Radharani; lila--the pastimes; ye--which; karaya--they bring about; nija-sukha--personal happiness; haite--than; tate--in that; koti--ten million times; sukha--the happiness; paya--they derive.

TRANSLATION

"The happiness of the gopis increases ten million times when they serve to engage Sri Sri Radha and Krsna in Their transcendental pastimes.

TEXT 209

TEXT

radhara svarupa----krsna-prema-kalpalata
sakhi-gana haya tara pallava-puspa-pata

SYNONYMS

radhara svarupa--the spiritual nature of Srimati Radharani; krsna-prema--of love of Krsna; kalpa-lata--a creeper; sakhi-gana--the gopis; haya--are; tara--of that creeper; pallava--the twigs; puspa--flowers; pata--and leaves.

TRANSLATION

"By nature, Srimati Radharani is just like a creeper of love of Godhead, and the gopis are the twigs, flowers and leaves of that creeper.

TEXT 210

TEXT

krsna-lilamrta yadi latake sincaya
nija-sukha haite pallavadyera koti-sukha haya

SYNONYMS

krsna-lilamrta--the nectar of Krsna's pastimes; yadi--if; latake--the creeper; sincaya--sprinkles; nija-sukha haite--than personal happiness; pallava-adyera--of the twigs, flowers and leaves; koti--ten million times; sukha--the happiness; haya--there is.

TRANSLATION

"When the nectar of Krsna's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura states, "Srimati Radharani is the creeper of love of Godhead, and the gopis are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopis are not as pleased when they directly mix with Krsna as when they serve to unite Srimati Radharani with Krsna. Their transcendental pleasure lies in uniting Them."

TEXT 211

TEXT

sakhyah sri-radhikaya vraja-kumuda-vidhor hladini-nama-sakteh
saramsa-prema-vallyah kisalaya-dala-puspadi-tulyah sva-tulyah
siktayam krsna-lilamrta-rasa-nicayair ullasantyam amusyam
jatollasah sva-sekac chata-gunam adhikam santi yat tan na citram

SYNONYMS

sakhyah--friends like Lalita and Visakha; sri-radhikayah--of Srimati Radharani; vraja-kumuda--of the lotuslike inhabitants of Vrajabhumi; vidhoh--of the moon (Krsna); hladini--pleasure-giving; nama--of the name; sakteh--of the potency; sara-amsa--the active principle; prema-vallyah--of the creeper of love of Godhead; kisalaya--newly grown; dala--leaves; puspa--flowers; adi--and so on; tulyah--equal to; sva-tulyah--equal to Herself; siktayam--when sprinkled; krsna-lila--of the pastimes of Krsna; amrta--of the nectar; rasa-nicayaih--by drops of the juice; ullasantyam--shining; amusyam--of Her, Srimati Radharani; jata-ullasah--having awakened pleasure; sva-sekat--than her own sprinkling; sata-gunam--a hundred times; adhikam--more; santi--are; yat--which; tat--that; na--not; citram--wonderful.

TRANSLATION

" 'All the gopis, the personal friends of Srimati Radharani, are equal to Her. Krsna is pleasing to the inhabitants of Vrajabhumi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as ahladini, of which the active principle is Srimati Radharani. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Krsna's pastimes is sprinkled on Srimati Radharani, all Her friends, the gopis, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

PURPORT

This verse is also from the Govinda-lilamrta (10.16).

TEXT 212

TEXT

yadyapi sakhira krsna-sangame nahi mana
tathapi radhika yatne karana sangama

SYNONYMS

yadyapi--although; sakhira--of the gopis; krsna-sangame--directly enjoying with Krsna; nahi--not; mana--the mind; tathapi--still; radhika--Srimati Radharani; yatne--with great endeavor; karana--causes; sangama--association with Krsna.

TRANSLATION

"Although the gopis, Srimati Radharani's friends, do not desire to enjoy themselves directly with Krsna, Srimati Radharani makes a great endeavor to induce Krsna to enjoy Himself with the gopis.

TEXT 213

TEXT

nana-cchale krsne preri' sangama karaya
atma-krsna-sanga haite koti-sukha paya

SYNONYMS

nana-chale--under different pleas; krsne--unto Krsna; preri'--sending; sangama--direct association; karaya--induces; atma-krsna-sanga--personal association with Krsna; haite--than; koti-sukha--ten million times more happiness; paya--She gets.

TRANSLATION

"Presenting various pleas for the gopis, Srimati Radharani sometimes sends the gopis to Krsna just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

TEXT 214

TEXT

anyonye visuddha preme kare rasa pusta
tan-sabara prema dekhi' krsna haya tusta

SYNONYMS

anyonye--by one another; visuddha--transcendental; preme--in love of Godhead; kare--makes; rasa--the mellow; pusta--nourished; tan-sabara--of all of them; prema--the love of Godhead; dekhi'--seeing; krsna--Lord Krsna; haya--becomes; tusta--satisfied.

TRANSLATION

"The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Krsna sees how the gopis have developed pure love for Him, He becomes very satisfied.

PURPORT

Srimati Radharani and the gopis are not interested in their personal happiness derived from association with Krsna. Rather, they become happy by seeing one another associate with Krsna. In this way their dealings are further nourished by love of Godhead, and seeing this, Krsna is very pleased.

TEXT 215

TEXT

sahaja gopira prema,----nahe prakrta kama
kama-krida-samye tara kahi 'kama'-nama

SYNONYMS

sahaja--natural; gopira--of the gopis; prema--love of Godhead; nahe--is not; prakrta--material; kama--lust; kama-krida--lusty affairs; samye--in appearing equal to; tara--of such activities; kahi--I speak; kama-nama--the name "lust."

TRANSLATION

"It is to be noted that the natural characteristic of the gopis is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Krsna is sometimes described as lust.

PURPORT

Bhaktisiddhanta Sarasvati Thakura says that material lust should never be attributed to Krsna, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Krsna. Only prema, or love of Godhead, is applicable for the satisfaction of Krsna. Prema is full service rendered unto the Lord. The lusty affairs of the gopis actually constitute the topmost love of Godhead because the gopis never act for their own personal satisfaction. They are simply pleased by engaging other gopis in the service of the Lord. The gopis derive more transcendental pleasure from indirectly engaging other gopis in the service of Krsna than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Krsna.

TEXT 216

TEXT

premaiva gopa-ramanam
kama ity agamat pratham
ity uddhavadayo 'py etam
vanchanti bhagavat-priyah

SYNONYMS

prema--love of Godhead; eva--certainly; gopa-ramanam--of all the gopis; kamah--lust; iti--thus; agamat--became current; pratham--the process; iti--thus; uddhava-adayah--all devotees, headed by Uddhava; api--certainly; etam--this type of behavior; vanchanti--desire; bhagavat-priyah--those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

" 'The dealings of the gopis with Krsna are on the platform of pure love of Godhead, yet they are sometimes considered to be lusty. But because such dealings are completely spiritual, Uddhava and all the other dearmost devotees of the Lord desire to participate in them.'

PURPORT

This is a quotation from the Bhakti-rasamrta-sindhu (1.2.285).

TEXT 217

TEXT

nijendriya-sukha-hetu kamera tatparya
krsna-sukha-tatparya gopi-bhava-varya

SYNONYMS

nija-indriya--of one's own senses; sukha--of the happiness; hetu--for the reason; kamera--of lusty desire; tatparya--intention; krsna--of Krsna; sukha--the happiness; tatparya--intention; gopi-bhava-varya--the foremost mood of the gopis.

TRANSLATION

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopis is not like that. Their only desire is to satisfy the senses of Krsna.

TEXT 218

TEXT

nijendriya-sukha-vancha nahi gopikara
krsne sukha dite kare sangama-vihara

SYNONYMS

nija-indriya-sukha--for personal sense gratification; vancha--the desire; nahi--there is not; gopikara--of the gopis; krsne--unto Krsna; sukha--happiness; dite--to give; kare--do; sangama-vihara--mingling and enjoying with Krsna.

TRANSLATION

"Among the gopis, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Krsna, and this is why they mingle with Him and enjoy with Him.

TEXT 219

TEXT

yat te sujata-caranamburuham stanesu
bhitah sanaih priya dadhimahi karkasesu
tenatavim atasi tad vyathate na kim svit
kurpadibhir bhramati dhir bhavad-ayusam nah

SYNONYMS

yat--because; te--Your; sujata--delicate; carana-ambu-ruham--lotus feet; stanesu--on the breasts; bhitah--being afraid of; sanaih--very carefully; priya--O dear one; dadhimahi--we place; karkasesu--very rough and hard; tena--by such lotus feet; atavim--the forest; atasi--You wander; tat vyathate--that are pained; na--not; kim svit--whether; kurpa-adibhih--by the small particles of stone; bhramati--bewilders; dhih--intelligence; bhavat-ayusam--of persons who consider You as the duration of life; nah--of us.

TRANSLATION

"All the gopis said, 'Dear Krsna, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.31.19).

TEXT 220

TEXT

sei gopi-bhavamrte yanra lobha haya
veda-dharma-loka tyaji' se krsne bhajaya

SYNONYMS

sei--that; gopi--of the gopis; bhava-amrte--in the nectar of the ecstasy; yanra--whose; lobha--attachment; haya--is; veda-dharma--religious principles of the Vedas; loka--popular opinion; tyaji'--giving up; se--he; krsne--unto Krsna; bhajaya--renders loving service.

TRANSLATION

"One who is attracted by that ecstatic love of the gopis does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Krsna and renders service unto Him.

TEXT 221

TEXT

raganuga-marge tanre bhaje yei jana
sei-jana paya vraje vrajendra-nandana

SYNONYMS

raga-anuga--of spontaneous attachment; marge--on the path; tanre--Krsna; bhaje--worships; yei--who; jana--a person; sei-jana--that person; paya--gets; vraje--in Vrndavana; vrajendra-nandana--the son of Maharaja Nanda.

TRANSLATION

"If one worships the Lord on the path of spontaneous love and goes to Vrndavana, he receives the shelter of Vrajendra-nandana, the son of Nanda Maharaja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Krsna, and these are the regulative principles enjoined in the sastras and given by the spiritual master. One has to serve Krsna according to these regulative principles, but if one develops spontaneous love for Krsna as exhibited in the activities of those who live in Vrajabhumi, one attains the platform of raganuga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhumi. In Vrajabhumi, there are no regulative principles set forth for Krsna's service. Rather, everything is carried out in spontaneous, natural love for Krsna. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Krsna is transcendental. It may seem that the regulative principles are being violated,

but the devotee is on the transcendental platform. Such service is called gunatita, or nirguna, for it is not contaminated by the three modes of material nature.

TEXT 222

TEXT

vraja-lokera kona bhava lana yei bhaje
bhava-yogya deha pana krsna paya vraje

SYNONYMS

vraja-lokera--of the planet known as Goloka Vrndavana; kona--some; bhava--mood; lana--accepting; yei--anyone who; bhaje--executes devotional service; bhava-yogya--suitable for that spiritual attraction; deha--a body; pana--getting; krsna--Lord Krsna; paya--gets; vraje--in Vrndavana.

TRANSLATION

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Krsna in Goloka Vrndavana.

TEXT 223

TEXT

tahate drstanta----upanisad sruti-gana
raga-marge bhaji' paila vrajendra-nandana

SYNONYMS

tahate--in this matter; drstanta--the example; upanisad sruti-gana--the great sages known as the personified Upanisads or srutis; raga-marge--on the path of spontaneous love; bhaji'--worshiping; paila--obtained; vrajendra-nandana--the lotus feet of Lord Krsna.

TRANSLATION

"Those saintly persons who presented the Upanisads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Maharaja.

PURPORT

In the Goloka Vrndavana planet, Krsna's servants are headed by Raktaka and Patraka. Krsna's friends are headed by Sridama, Subala and others. There are also elderly gopis and the cowherd men, headed by Nanda Maharaja, mother Yasoda and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Krsna. One who wants to return home to serve the Lord directly may be attracted to Krsna as a servant, friend, father or mother. If a person continuously serves Krsna during this life in a particular ecstasy, upon giving the material body he attains a suitable spiritual body to serve Krsna in terms of his particular attachment. One may serve as a servant, friend, father or mother. In the same way, one who wants to serve Krsna in conjugal love can also attain a body under

the guidance of the gopis. The most vivid example in this connection is those saintly personalities known as srutis, who represent the Upanisads. These srutis understand that without serving Krsna and following in the footsteps of the gopis there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Krsna and follow in the footsteps of the gopis.

TEXT 224

TEXT

nibhrta-marun-mano 'ksa-drdha-yoga-yujo hrdi yan
munaya upasate tad arayo 'pi yayuh smaranat
striya uragendra-bhoga-bhuja-danda-visakta-dhiyo
vayam api te samah sama-drso 'nghri-saroja-sudhah

SYNONYMS

nibhrta--controlled; marut--the life air; manah--the mind; aksa--senses; drdha--strong; yoga--in the mystic yoga process; yujah--who are engaged; hrdi--within the heart; yat--who; munayah--the great sages; upasate--worship; tat--that; arayah--the enemies; api--also; yayuh--obtain; smaranat--from remembering; striyah--the gopis; uraga-indra--of serpents; bhoga--like the bodies; bhuja--the arms; danda--like rods; visakta--fastened to; dhiyah--whose minds; vayam api--we also; te--Your; samah--equal to them; sama-drsah--having the same ecstatic emotions; anghri-saroja--of the lotus feet; sudhah--the nectar.

TRANSLATION

" 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling their breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopis, being attracted by the beauty of Krsna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopis ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanisads can also taste the nectar of His lotus feet by following in the footsteps of the gopis.' "

PURPORT

This is a quotation from Srimad-Bhagavatam (10.87.23) spoken by the srutis, the personified Vedas.

TEXT 225

TEXT

'sama-drsah'-sabde kahe 'sei bhave anugati'
'samah'-sabde kahe srutira gopi-deha-prapti

SYNONYMS

sama-drsah sabde--by the word sama-drsah; kahe--it says; sei--that; bhave--in the emotion; anugati--following; samah sabde--by this word samah; kahe--it says; srutira--of the persons known as the srutis; gopi-deha--the bodies of gopis; prapti--attainment.

TRANSLATION

"The word 'sama-drsah,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopis.' The word 'samah' means 'the srutis' attaining a body like those of the gopis.'

TEXT 226

TEXT

'anghri-padma-sudha'ya kahe 'krsna-sangananda'
vidhi-marge na paiye vraje krsna-candra

SYNONYMS

anghri-padma-sudhaya--by the nectar derived from the lotus feet of Krsna; kahe--it says; krsna-sanga-ananda--transcendental bliss by the association of Krsna; vidhi-marge--on the path of regulative principles; na paiye--one does not get; vraje--in Goloka Vrndavana; krsna-candra--Lord Krsna.

TRANSLATION

"The word 'anghri-padma-sudha' means 'associating intimately with Krsna.' One can attain such perfection only by spontaneous love of God. One cannot obtain Krsna in Goloka Vrndavana simply by serving the Lord according to regulative principles.

TEXT 227

TEXT

nayam sukhapo bhagavan
dehinam gopika-sutah
jnaninam catma-bhutanam
yatha bhakti-matam iha

SYNONYMS

na--not; ayam--this Lord Sri Krsna; sukha-apah--easily available; bhagavan--the Supreme Personality of Godhead; dehinam--for materialistic persons who have accepted the body as the self; gopika-sutah--the son of mother Yasoda; jnaninam--for persons addicted to mental speculation; ca--and; atma-bhutanam--for persons performing severe austerities and penances; yatha--as; bhakti-matam--for persons engaged in spontaneous devotional service; iha--in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Srimad-Bhagavatam (10.9.21) is spoken by Srila Sukadeva Gosvami. It appears within a passage in which he glorifies mother Yasoda and

other devotees of Krsna by describing how they can subjugate Him with their love.

TEXT 228

TEXT

ataeva gopi-bhava kari angikara
ratri-dina cinte radha-krsnera vihara

SYNONYMS

ataeva--therefore; gopi-bhava--the loving mood of the gopis; kari--making; angikara--acceptance; ratri-dina--day and night; cinte--one thinks; radha-krsnera--of Radha and Krsna; vihara--the pastimes.

TRANSLATION

"Therefore one should accept the mood of the gopis in their service. In such a transcendental mood, one should always think of the pastimes of Sri Radha and Krsna.

TEXT 229

TEXT

siddha-dehe cinti' kare tahanni sevana
sakhi-bhave paya radha-krsnera carana

SYNONYMS

siddha-dehe--in the perfected stage; cinti'--by remembering; kare--does; tahanni--in the spiritual world; sevana--service; sakhi-bhave--in mood of the gopis; paya--gets; radha-krsnera--of Radha and Krsna; carana--the lotus feet.

TRANSLATION

"After thinking of Radha and Krsna and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Radha and Krsna as one of the gopis.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments that the word siddha-deha, "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Radha and Krsna: sarvopadhi-vinirmuktam tat-paratvena nirmalam.

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Radha and Krsna. That body is called siddha-deha. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the

objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by the Bhagavad-gita (4.9): tyaktva deham punar janma naiti mam eti so 'rjuna.

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vrndavana or in another Vaikuntha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Radha and Krsna. This is the platform of bhakti (hrsikena hrsikesa-sevanam bhaktir ucyate). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuntha the consort is Laksmi, and in Goloka Vrndavana the consort is Srimati Radharani. In the spiritual body, free from material contamination, one can serve Radha-Krsna and Laksmi-Narayana. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called siddha-deha, the body by which one can render transcendental service unto Radha and Krsna. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, sakhi-bhave paya radha-krsnera carana: only transcendentally elevated persons in the mood of the gopis can engage in the service of the lotus feet of Radha and Krsna.

TEXT 230

TEXT

gopi-anugatya vina aisvarya-jnane
bhajileha nahi paya vrajendra-nandane

SYNONYMS

gopi-anugatya--subservience to the gopis; vina--without; aisvarya-jnane--in the knowledge of opulence; bhajileha--if serving the Supreme Lord; nahi--not; paya--gets; vrajendra-nandane--the son of Maharaja Nanda, Krsna.

TRANSLATION

"Unless one follows in the footsteps of the gopis, he cannot attain the service of the lotus feet of Krsna, the son of Nanda Maharaja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

PURPORT

One can worship Laksmi-Narayana by the process of vidhi-marga, worshiping the Lord with regulative principles according to the instructions of the sastra and the spiritual master. But the Supreme Personality of Godhead, Radha-Krsna, cannot be directly worshiped by this process. The dealings between Radha and Krsna and the gopis are devoid of the opulences of Laksmi-Narayana. The process of vidhi-marga, following the regulative principles, is utilized in the worship of Laksmi-Narayana, whereas the process of spontaneous service--following in the footsteps of the gopis, who are the denizens of Vrndavana--is transcendentally more advanced and is the process whereby Radha and Krsna are worshiped. One cannot attain this elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Radha and Krsna must follow in the footsteps of the gopis. Only then is it possible to enter into the Lord's service in Goloka Vrndavana and directly associate with Radha and Krsna.

TEXT 231

TEXT

tahate drstanta----laksmi karila bhajana
tathapi na paila vraje vrajendra-nandana

SYNONYMS

tahate--in that; drstanta--the evidence; laksmi--the goddess of fortune; karila--did; bhajana--worship; tathapi--still; na--not; paila--got; vraje--in Vrndavana; vrajendra-nandana--the son of Maharaja Nanda, Krsna.

TRANSLATION

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Krsna in order to attain His pastimes in Vrndavana. But due to her opulent life-style, she could not attain the service of Krsna in Vrndavana.

TEXT 232

TEXT

nayam sriyo 'nga u nitanta-rateh prasadah
svar-yositam nalina-gandha-rucam kuto 'nyah
rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasisam ya udagad vraja-sundarinam

SYNONYMS

na--not; ayam--this; sriyah--of the goddess of fortune; ange--on the chest; u--alas; nitanta-rateh--who is very intimately related; prasadah--the favor; svah--of the heavenly planets; yositam--of women; nalina--of the lotus flower; gandha--having the aroma; rucam--and bodily luster; kutah--much less; anyah--others; rasa-utsave--in the festival of the rasa dance; asya--of Lord Sri Krsna; bhuja-danda--by the arms; grhita--embraced; kantha--their necks; labdha-asisam--who achieved such a blessing; yah--which; udagat--became manifest; vraja-sundarinam--of the beautiful gopis, the transcendental girls of Vrajabhumi.

TRANSLATION

" 'When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and aroma exactly resemble a lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?' "

PURPORT

This is a quotation from Srimad-Bhagavatam (10.47.60).

TEXT 233

TEXT

eta suni' prabhu tanre kaila alingana
dui jane galagali karena krandana

SYNONYMS

eta suni'--hearing so much; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--unto Ramananda Raya; kaila--did; alingana--embracing; dui jane--both of them; galagali--embracing shoulder to shoulder; karena--did; krandana--crying.

TRANSLATION

After hearing this, Lord Sri Caitanya Mahaprabhu embraced Ramananda Raya, and both of them, embracing shoulder to shoulder, began to cry.

TEXT 234

TEXT

ei-mata premavese ratri gonaila
pratah-kale nija-nija-karye dunhe gela

SYNONYMS

ei-mata--in this way; prema-avese--in ecstatic love of Godhead; ratri--the night; gonaila--passed; pratah-kale--in the morning; nija-nija-karye--to their own respective duties; dunhe--both of them; gela--departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

TEXT 235

TEXT

vidaya-samaye prabhura carane dhariya
ramananda raya kahe vinati kariya

SYNONYMS

vidaya-samaye--at the point of departure; prabhura carane--the lotus feet of Lord Sri Caitanya Mahaprabhu; dhariya--capturing; ramananda raya--Ramananda Raya; kahe--says; vinati kariya--with great humility.

TRANSLATION

Before departing from Sri Caitanya Mahaprabhu, Ramananda Raya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

TEXT 236

TEXT

'more krpa karite tomara ihan agamana
dina dasa rahi' sodha mora dusta mana

SYNONYMS

more--unto me; krpa--mercy; karite--to do; tomara--Your; ihan--here; agamana--coming; dina dasa rahi'--remaining at least ten days; sodha--purify; mora--my; dusta mana--polluted mind.

TRANSLATION

Sri Ramananda Raya said, "You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

TEXT 237

TEXT

toma vina anya nahi jiva uddharite
toma vina anya nahi krsna-prema dite'

SYNONYMS

toma vina--without You; anya--anyone else; nahi--there is not; jiva--the living entity; uddharite--to liberate; toma vina--without You; anya--anyone else; nahi--there is not; krsna-prema dite--to bestow love of Krsna.

TRANSLATION

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Krsna."

TEXT 238

TEXT

prabhu kahe,----ailana suni' tomara guna
krsna-katha suni, suddha karaite mana

SYNONYMS

prabhu kahe--the Lord said; ailana--I have come; suni'--hearing; tomara--your; guna--qualities; krsna-katha--these topics about Krsna; suni--I hear; suddha karaite--just to make pure; mana--the mind.

TRANSLATION

The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Krsna from you and thus purify My mind.

TEXT 239

TEXT

yaiche sunilun, taiche dekhilun tomara mahima
radha-krsna-premarasa-jnanera tumi sima

SYNONYMS

yaiche--as much; sunilun--as I have heard; taiche--that much; dekhilun--I have seen; tomara mahima--your glories; radha-krsna-prema-rasa-jnanera--of

transcendental knowledge about the loving affairs of Radha and Krsna; tumi--you; sima--the ultimate goal.

TRANSLATION

"Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Radha and Krsna in a loving mood are concerned, you are the limit of knowledge."

PURPORT

Sri Caitanya Mahaprabhu found Ramananda Raya to be the best authority in transcendental knowledge of the loving affairs between Radha and Krsna. In this verse the Lord actually states that Ramananda Raya was the limit of this knowledge.

TEXT 240

TEXT

dasa dinera ka-katha yavat ami jiba'
tavat tomara sanga chadite nariba

SYNONYMS

dasa dinera--of ten days; ka-katha--what to speak; yavat--as long as; ami--I; jiba'--shall live; tavat--that long; tomara--of you; sanga--the association; chadite--to give up; nariba--I shall not be able.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

TEXT 241

TEXT

nilacale tumi-ami thakiba eka-sange
sukhe gonaiba kala krsna-katha-range

SYNONYMS

nilacale--in Jagannatha Puri; tumi--you; ami--I; thakiba--shall stay; eka-sange--together; sukhe--in happiness; gonaiba--will pass; kala--time; krsna-katha-range--in the joy of talking about Krsna.

TRANSLATION

"You and I shall remain together at Jagannatha Puri. We shall pass our time together in joy, talking about Krsna and His pastimes."

TEXT 242

TEXT

eta bali' dunhe nija-nija karye gela
sandhya-kale raya punah asiya milila

SYNONYMS

eta bali'--saying this; dunhe--both of them; nija-nija--their own respective; karye--in the duties; gela--departed; sandhya-kale--in the evening; raya--Ramananda Raya; punah--again; asiya--coming there; milila--met.

TRANSLATION

In this way they both departed to perform their respective duties. Then, in the evening, Ramananda Raya returned to see Lord Caitanya Mahaprabhu.

TEXT 243

TEXT

anyonye mili' dunhe nibhrte vasiya
prasnottara-gosthi kahe anandita hana

SYNONYMS

anyonye--each another; mili'--meeting; dunhe--both of them; nibhrte--in a secluded place; vasiya--sitting; prasna-uttara--of questions and answers; gosthi--a discussion; kahe--spoke; anandita--jubilant; hana--becoming.

TRANSLATION

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question and answer process.

TEXT 244

TEXT

prabhu puche, ramananda karena uttara
ei mata sei ratre katha paraspara

SYNONYMS

prabhu puche--the Lord inquires; ramananda--Raya Ramananda; karena--gives; uttara--answers; ei mata--in this way; sei ratre--on that night; katha--discussion; paraspara--mutual.

TRANSLATION

Sri Caitanya Mahaprabhu asked the questions, and Sri Ramananda Raya gave the answers. In this way they were engaged in discussion throughout the night.

TEXT 245

TEXT

prabhu kahe,----"kon vidya vidya-madhye sara?"
raya kahe,----"krsna-bhakti vina vidya nahi ara"

SYNONYMS

prabhu kahe--the Lord inquired; kon--what; vidya--knowledge; vidya-madhye--in the midst of knowledge; sara--the most important; raya kahe--Ramananda Raya answered; krsna-bhakti--devotional service to Krsna; vina--except; vidya--education; nahi--there is not; ara--any other.

TRANSLATION

On one occasion the Lord inquired, "Of all types of education, which is the most important?" Ramananda Raya replied, "No education is important other than the transcendental devotional service of Krsna."

PURPORT

Texts 245 to 257 are all questions and answers between Sri Caitanya Mahaprabhu and Ramananda Raya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Krsna consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called brahma-vidya, or transcendental knowledge. But beyond that brahma-vidya, or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Visnu. This knowledge is higher. And higher still is devotional service to Lord Krsna, which is the topmost form of education. According to Srimad-Bhagavatam (4.29.49): tat karma hari-tosam yat sa vidya tan-matir yaya: "Work meant for pleasing the Supreme Lord is the best, and education that enhances one's Krsna consciousness is the best."

Also, according to Srimad-Bhagavatam (7.5.23-24):

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

iti pumsarpita visnau
bhaktis cen nava-laksana
kriyeta bhagavaty addha
tan manye 'dhitam uttamam

This is a statement given by Prahlada Maharaja in answer to a question raised by his father. Prahlada Maharaja said, "To hear or chant about Lord Visnu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service--all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection."

TEXT 246

TEXT

'kirti-gana-madhye jivera kon bada kirti?'
'krsna-bhakta baliya yanhara haya khyati'

SYNONYMS

kirti-gana-madhye--among glorious activities; jivera--of the living entity; kon--which; bada--greatest; kirti--glory; krsna-bhakta--a devotee of Lord Krsna; baliya--as; yanhara--of whom; haya--there is; khyati--the reputation.

TRANSLATION

Sri Caitanya Mahaprabhu then asked Ramananda Raya, "Out of all glorious activities, which is the most glorious?" Ramananda Raya replied, "That person who is reputed to be a devotee of Lord Krsna enjoys the utmost fame and glory."

PURPORT

The greatest reputation a living being can have is to be a devotee of Krsna and to act in Krsna consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among karmis attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. But this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a brahma-jnani, an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Krsna's devotee. In the Garuda Purana it is said:

kalau bhagavatam nama
durlabham naiva labhyate
brahma-rudra-padotkrstam
guruna kathitam mama

"In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahma and Mahadeva. This is the opinion of all spiritual masters."

In the Itihasa-samuccaya, Narada tells Pundarika:

janmantara-sahasresu
yasya syad buddhir idrsi
daso 'ham vasudevasya
sarval lokan samuddharet

"After many, many births, when a person realizes that he is the eternal servant of Vasudeva, he can deliver all the worlds."

In the Adi Purana, in a conversation between Krsna and Arjuna, it is said, bhaktanam anugacchanti muktayah srutibhih saha: "The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee."

Similarly, in the Brhan-naradiya Purana, it is further stated, adyapi ca muni-srestha brahmadya api devatah: "Until now, even the great demigods like Brahma and Lord Siva did not know the influence of a devotee."

The Garuda Purana similarly states:

brahmananam sahasrebhyah
satra-yaji visisyate
satra-yaji-sahasrebhyah
sarva-vedanta-paragah

sarva-vedanta-vit-kotya
visnu-bhakto visisyate
vaisnavanam sahasrebhya
ekanty eko visisyate

"It is said that out of thousands of brahmanas, one is qualified to perform sacrifices, and out of many thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed beyond all Vedic

knowledge. He is considered the best among all these brahmanas. And yet, out of thousands of such brahmanas who have surpassed Vedic knowledge, one person may be a visnu-bhakta, and he is most famous. Out of many thousands of such Vaisnavas, one who is completely fixed in the service of Lord Krsna is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead."

There is also the following statement in Srimad-Bhagavatam (3.13.4):

srutasya pumsam sucira-sramasya
nanv anjasa suribhir idito 'rthah
tat-tad-gunanusravanam mukunda-
padaravindam hrdayesu yesam

"After much hard labor, a person highly learned in Vedic literature certainly becomces very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior."

In the Narayana-vyuha-stava it is said:

naham brahmapi bhuyasam
tvad-bhakti-rahito hare
tvayi bhaktas tu kito 'pi
bhuyasam janma-janmasu

"I do not aspire to take birth as a Brahma if that Brahma is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee,"

There are many similar verses in Srimad-Bhagavatam, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Siva who said: "I do not know the truth about Krsna, but a devotee of Lord Krsna knows all the truth. Out of all the devotees of Lord Krsna, Prahlada is the greatest."

Above Prahlada, the Pandavas are supposedly more advanced. Above the Pandavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhama, the gopis themselves.

In the Brhad-vamana Purana, Lord Brahma tells Bhrgu:

sasti-varsa-sahasrani
maya taptam tapah pura
nanda-gopa-vraja-strinam
pada-renupalabdhaye

"I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopis. Still, I could not understand it. To say nothing of me, even Lord Siva, Lord Sesa and the goddess of fortune Laksmi could not understand it."

In the Adi Purana the Supreme Personality of Godhead Himself says:

na tatha me priyatamo
brahma rudras ca parthiva
na ca laksmir na catma ca
yatha gopi-jano mama

"Lord Brahma, Lord Siva, the goddess of fortune and even My own self are not as dear to Me as the gopis." Of all the gopis, Srimati Radharani is the topmost. Rupa Gosvami and Sanatana Gosvami are the most exalted servitors of Srimati Radharani and Lord Sri Caitanya Mahaprabhu. Those who adhere to their service

are known as rupanuga devotees. Caitanya-candramrta (26) gives the following statement about Srila Rupa Gosvami:

astam vairagya-kotir bhavatu sama-dama-ksanti-maitry-adi-kotis
tattvanudhyana-kotir bhavatu bhavatu va vaisnavi bhakti-kotih
koty-amso 'py asya na syat tad api guna-gano yah svatah-siddha aste
srimac-caitanyacandra-priya-carana-nakha-jyotir amoda-bhajam

The qualities of one engaged in the service of Lord Sri Caitanya Mahaprabhu--such as reputation, austerities, penances and knowledge--are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Sri Caitanya Mahaprabhu.

TEXT 247

TEXT

'sampattira madhye jivera kon sampatti gani?'
'radha-krsne prema yanra, sei bada dhani'

SYNONYMS

sampattira--riches; madhye--among; jivera--of the living entities; kon--what; sampatti--the wealth; gani--we accept; radha-krsne--to Srimati Radharani and Krsna; prema--loving service; yanra--whose; sei--he; bada--very great; dhani--capitalist.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?" Ramananda Raya replied, "He who is richest in love for Radha and Krsna is the greatest capitalist."

PURPORT

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Radha and Krsna, the latter is found to be the greatest capitalist. According to Srimad-Bhagavatam (10.39.2):

kim alabhyam bhagavati
prasanne sri-niketane
tathapi tat-para rajan
na hi vanchanti kincana

"What is difficult for the devotees of Lord Krsna, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything."

TEXT 248

TEXT

'duhkha-madhye kona duhkha haya gurutara?'
'krsna-bhakta-viraha vina duhkha nahi dekhi para'

SYNONYMS

duhkha-madhye--among the miserable conditions of life; kona--what; duhkha--misery; haya--is; gurutara--more painful; krsna-bhakta-viraha--separation from the devotee of Lord Krsna; vina--besides; duhkha--unhappiness; nahi--there is not; dekhi--I see; para--other.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Of all kinds of distress, what is the most painful?"

Sri Ramananda Raya replied, "Apart from separation from the devotee of Krsna, I know of no unbearable unhappiness."

PURPORT

Concerning this, the Lord states in the Vedic literature:

mam anaradhya duhkhartah
kutumbasakta-manasah
sat-sanga-rahito martyo
vrddha-seva-paricyutah

"A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaisnavas, or who does not render service to his superior, is also a most unhappy person."

There is also a statement given in the Brhad-bhagavatamrta (1.5.51):

sva-jivanadhikam prarthyam
sri-visnu-jana-sangatah
vicchedena ksanam catra
na sukhamsam labhamahe

"[King Yudhisthira said:] 'Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.' "

TEXT 249

TEXT

'mukta-madhye kon jiva mukta kari' mani?'
'krsna-prema yanra, sei mukta-siromani'

SYNONYMS

mukta-madhye--among the liberated; kon--what; jiva--living entity; mukta--liberated; kari'--considering as; mani--We accept; krsna-prema--one who loves Krsna; yanra--of whom; sei--such a person; mukta-siromani--the topmost of all liberated souls.

TRANSLATION

Sri Caitanya Mahaprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest?"

Ramananda Raya replied, "He who has love for Krsna has attained the topmost liberation."

PURPORT

In Srimad-Bhagavatam (6.14.5), it is said:

muktanam api siddhanam
narayana-parayanah
su-durlabhah prasantatma
kotisv api maha-mune

"O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Narayana is very, very rare. Indeed, he is the most perfect and peaceful person."

TEXT 250

TEXT

'gana-madhye kona gana----jivera nija dharma?'
'radha-krsnera prema-keli'----yei gitera marma'

SYNONYMS

gana-madhye--among songs; kona gana--which song; jivera--of the living entity; nija--his own; dharma--religion; radha-krsnera prema-keli--the loving affairs of Radha and Krsna; yei--which; gitera--of the song; marma--purport.

TRANSLATION

Sri Caitanya Mahaprabhu next asked Ramananda Raya, "Among many songs, which song is to be considered the actual religion of the living entity?"
Ramananda Raya replied, "That song describing the loving affairs of Sri Radha and Krsna is superior to all other songs."

PURPORT

As stated in Srimad-Bhagavatam (10.33.36):

anugrahaya bhakutanam
manusam deham asthitah
bhajate tadrsih krida
yah srutva tat-paro bhavet

"Lord Krsna descends apparently as a human being, and He exhibits His transcendental pastimes in Vrndavana so that the conditioned soul may be attracted to hearing His transcendental activities." Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Radha and Krsna. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Radha and Krsna that were written by Jayadeva Gosvami, Candidasa and other exalted devotees. Lord Siva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Krsna. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Siva and drinks poison, one will certainly meet with death.
Talks between Lord Sri Caitanya Mahaprabhu and Ramananda Raya were meant for advanced devotees only. Those who are on the mundane platform and who study

these talks in order to put forward some thesis for a Ph.D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

TEXT 251

TEXT

'sreyo-madhye kona sreyah jivera haya sara?'
'krsna-bhakta-sanga vina sreyah nahi ara'

SYNONYMS

sreyah-madhye--among beneficial activities; kona--which; sreyah--beneficial function; jivera--of the living entity; haya--is; sara--the essence; krsna-bhakta-sanga--for associating with the devotees of Lord Krsna; vina--except; sreyah--beneficial activity; nahi--there is not; ara--another.

TRANSLATION

"Out of all auspicious and beneficial activities, which is best for the living entity?"
Ramananda Raya replied, "The only auspicious activity is association with the devotees of Krsna."

PURPORT

According to Srimad-Bhagavatam (11.2.30):

ata atyantikam ksemam
prcchamo bhavato 'naghah
samsare 'smin ksanardho 'pi
sat-sangah sevadhir nrnam

"We are asking you to tell us what is the most perfect welfare activity. I think that in this material world, association with devotees--even if it be for a moment--is the greatest treasure house for mankind."

TEXT 252

TEXT

'kanhara smarana jiva karibe anuksana?'
'krsna-nama-guna-lila----pradhana smarana'

SYNONYMS

kanhara--of whom; smarana--remembering; jiva--the living entity; karibe--should do; anuksana--constantly; krsna-nama--the holy name of Lord Krsna; guna-lila--His qualities and pastimes; pradhana smarana--most important remembrance.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "What should all living entities constantly remember?"
Ramananda Raya replied, "The chief objects of remembrance are always the Lord' s holy name, qualities and pastimes."

PURPORT

Srimad-Bhagavatam (2.2.36) states:

tasmat sarvatmana rajan
harih sarvatra sarvada
srotavyah kirtitavyas ca
smartavyo bhagavan nrnam

"[Sukadeva Gosvami concludes:] 'The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.' "

TEXT 253

TEXT

'dhyeya-madhye jivera kartavya kon dhyana?'
'radha-krsna-padambuja-dhyana----pradhana'

SYNONYMS

dhyeya-madhye--out of all types of meditation; jivera--of the living entity; kartavya--the duty; kon--what; dhyana--meditation; radha-krsna-pada-ambuja--on the lotus feet of Radha and Krsna; dhyana--meditation; pradhana--is the chief.

TRANSLATION

Sri Caitanya Mahaprabhu further inquired, "Out of many types of meditation, which is required for all living entities?"
Srila Ramananda Raya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Radha and Krsna."

PURPORT

Srimad-Bhagavatam (1.2.14) states:

tasmad ekena manasa
bhagavan satvatam patih
srotavyah kirtitavyas ca
dhyeyah pujyas ca nityada

"[Suta Gosvami replied to the sages headed by Saunaka:] 'Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly.' "

TEXT 254

TEXT

'sarva tyaji' jivera kartavya kahan vasa?'
'vraja-bhumi vrndavana yahan lila-rasa'

SYNONYMS

sarva--everything; tyaji'--giving up; jivera--of the living entity; kartavya--to be done; kahan--where; vasa--residence; vraja-bhumi--the land known as Vrajabhumi; vrndavana--the holy place named Vrndavana; yahan--where; lila-rasa--Lord Krsna performed His rasa dance.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Where should the living entity live, abandoning all other places?"
Ramananda Raya replied, "The holy place known as Vrndavana or Vrajabhumi, where the Lord performed His rasa dance."

PURPORT

According to Srimad-Bhagavatam (10.47.61):

asam aho carana-renu-jusam aham syam
vrndavane kim api gulma-latausadhinam
ya dustyajam sva-janam arya-patham ca hitva
bhejur mukunda-padavim srutibhir vimrgyam

"[Uddhava said:] 'Let me become one of Vrndavana' s herbs and plants that are trampled by the gopis, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature.' "

TEXT 255

TEXT

'sravana-madhye jivera kon srestha sravana?'
'radha-krsna-prema-keli karna-rasayana'

SYNONYMS

sravana-madhye--out of all topics for hearing; jivera--of the living entity; kon--what; srestha--most important; sravana--topic of hearing; radha-krsna-prema-keli--the loving affairs between Radha and Krsna; karna-rasa-ayana--most pleasing to the ear.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Out of all topics people listen to, which is best for all living entities?"
Ramananda Raya replied, "Hearing about the loving affairs between Radha and Krsna is most pleasing to the ear."

PURPORT

According to Srimad-Bhagavatam (10.33.39):

vikriditam vraja-vadhubhir idam ca visnoh
sraddhanvito 'nusrnuyad atha varnayed yah
bhaktim param bhagavati pratilabhya kamam
hrd-rogam asv apahinoty acirena dhirah

"He who faithfully hears about the dealings between Lord Krsna and the gopis in the rasa dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."
A liberated person who hears about the loving affairs of Radha and Krsna is not inclined to have lusty desires. One mundane rogue once said that when the

Vaisnavas chant the name "Radha, Radha," he simply remembers a barber's wife named Radha. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Radha and Krsna. If one is not liberated and listens to a relation of the rasa dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Radha. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Krsna. Then and only then should one hear about radha-krsna-lila. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Ramananda Raya and Sri Caitanya Mahaprabhu are conducted on the platform of liberation.

TEXT 256

TEXT

'upasyera madhye kon upasya pradhana?'
'srestha upasya----yugala 'radha-krsna' nama'

SYNONYMS

upasyera--objects of worship; madhye--among; kon--which; upasya--worshipable object; pradhana--the chief; srestha--the chief; upasya--worshipable object; yugala--the couple; radha-krsna nama--the holy name of Radha-Krsna, or Hare Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Among all worshipable objects, which is the chief?"

Ramananda Raya replied, "The chief worshipable object is the holy name of Radha and Krsna, the Hare Krsna mantra."

PURPORT

According to Srimad-Bhagavatam (6.3.22):

etavan eva loke 'smin
pumsam dharmah parah smrtah
bhakti-yogo bhagavati
tan-nama-grahanadibhih

"In this material world the living entity's only business is to accept the path of bhakti-yoga and chant the holy name of the Lord."

TEXT 257

TEXT

'mukti, bhukti vanche yei, kahan dunhara gati?'
'sthavara-deha, deva-deha yaiche avasthiti'

SYNONYMS

mukti--liberation; bhukti--sense enjoyment; vanche--desires; yei--one who; kahan--where; dunhara--of both of them; gati--the destination; sthavara-deha--

the body of a tree; deva-deha--the body of a demigod; yaiche--just as; avasthiti--situated.

TRANSLATION

"And what is the destination of those who desire liberation and those who desire sense gratification?" Sri Caitanya Mahaprabhu asked.

Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in either there is no spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity. As far as the hard-working karmis are concerned, Srimad-Bhagavatam states (11.10.23):

istveha devata yajnaih
svar-lokam yati yajnikah
bhunjita deva-vat tatra
bhogan divyan nijarjitan

"After performing various sacrificial rituals for elevation to the heavenly planets, the karmis go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

In the Bhagavad-gita (9.20-21) Lord Krsna states:

trai-vidya mam soma-pah puta-papa
yajnair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
asnanti divyan divi deva-bhogan

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante

"Those who study the Vedas and drink soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights. When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those

who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."

Therefore after finishing the results of pious activities, the karmis again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

TEXT 258

TEXT

arasa-jna kaka cuse jnana-nimba-phale
rasa-jna kokila khaya premamra-mukule

SYNONYMS

arasa-jna--those who are without mellows; kaka--the crows; cuse--suck; jnana--of knowledge; nimba-phale--on the bitter nimba fruit; rasa-jna--those who enjoy transcendental mellows; kokila--the cuckoos; khaya--eat; prema-amra-mukule--the buds of the mango of love of Godhead.

TRANSLATION

Ramananda Raya continued, "Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the nimba tree. Tasting this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. But the cuckoolike devotees have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree of love of Godhead. Such devotees relish sweet mellows with the Lord.

TEXT 259

TEXT

abhagiya jnani asvadaye suska jnana
krsna-premamrta pana kare bhagyavan

SYNONYMS

abhagiya--unfortunate; jnani--the philosophical speculators; asvadaye--taste; suska--dry; jnana--empiric knowledge; krsna-prema-amrta--the nectar of love of Krsna; pana--drinking; kare--do; bhagyavan--the fortunate.

TRANSLATION

Ramananda Raya concluded, "The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Krsna. Therefore they are most fortunate of all."

TEXT 260

TEXT

ei-mata dui jana krsna-katha-rase
nrtya-gita-rodane haila ratri-sese

SYNONYMS

ei-mata--in this way; dui jana--both of them (Lord Caitanya and Ramananda Raya); krsna-katha-rase--in the mellows of discussing topics about Krsna; nrtya-gita--in dancing and chanting; rodane--in crying; haila--there was; ratri-sese--the end of the night.

TRANSLATION

In this way Caitanya Mahaprabhu and Ramananda Raya passed the full night relishing the mellow of krsna-katha, topics about Krsna. While they were chanting, dancing and crying, the night ended.

TEXT 261

TEXT

donhe nija-nija-karye calila vihane
sandhya-kale raya asi' milila ara dine

SYNONYMS

donhe--both of them; nija-nija-karye--in their respective duties; calila--departed; vihane--in the morning; sandhya-kale--in the evening; raya--Ramananda Raya; asi'--coming again; milila--met; ara--next; dine--on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Ramananda Raya returned to meet the Lord again.

TEXT 262

TEXT

ista-gosthi krsna-katha kahi' kata-ksana
prabhu-pada dhari' raya kare nivedana

SYNONYMS

ista-gosthi--spiritual discussion; krsna-katha--topics of Krsna; kahi'--talking; kata-ksana--for some time; prabhu-pada--the lotus feet of the Lord; dhari'--catching; raya--Ramananda Raya; kare--makes; nivedana--submission.

TRANSLATION

That next evening, after discussing the topic of Krsna for some time, Ramananda Raya caught hold of the lotus feet of the Lord and spoke as follows.

TEXT 263

TEXT

'krsna-tattva', 'radha-tattva', 'prema-tattva-sara'

'rasa-tattva' 'lila-tattva' vividha prakara

SYNONYMS

krsna-tattva--the truth about Krsna; radha-tattva--the truth about Radha; prema-tattva-sara--the essence of Their loving affairs; rasa-tattva--the truth about transcendental mellows; lila-tattva--the truth about the pastimes of the Lord; vividha prakara--of different varieties.

TRANSLATION

"There is transcendental variety in talks about Krsna and Radharani and Their transcendental loving affairs, humors and pastimes."

TEXT 264

TEXT

eta tattva mora citte kaile prakasana
brahmake veda yena padaila narayana

SYNONYMS

eta tattva--all these varieties of truth; mora citte--in my heart; kaile--you did; prakasana--manifesting; brahmake--unto Lord Brahma; veda--the Vedic knowledge; yena--as; padaila--taught; narayana--the Supreme Lord.

TRANSLATION

Ramananda Raya then admitted, "You have manifested many transcendental truths in my heart. This is exactly the way Narayana educated Lord Brahma."

PURPORT

The heart of Brahma was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the Svetasvatara Upanisad (6.18):

yo brahmanam vidadhati purvam
yo vai vedams ca prahinoti tasmai
tam ha devam atma-buddhi-prakasam
mumuksur vai saranam aham prapadye

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection one may also refer to Srimad-Bhagavatam 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

TEXT 265

TEXT

antaryami isvarera ei riti haye
bahire na kahe, vastu prakase hrdaye

SYNONYMS

antaryami--the Supersoul; isvarera--of the Personality of Godhead; ei--this; riti--the system; haye--is; bahire--externally; na kahe--does not speak; vastu--the facts; prakase--manifests; hrdaye--within the heart.

TRANSLATION

Ramananda Raya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

PURPORT

Here Sri Ramananda Raya admits that Sri Caitanya Mahaprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the Gayatri mantra which states, om bhur bhuvah svah tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat. Savitar is the original source of all intelligence. That savitar is Lord Caitanya Mahaprabhu. This is confirmed in Srimad-Bhagavatam (2.4.22):

pracodita yena pura sarasvati
vitanvatajasya satim smrtim hrdi
sva-laksana pradurabhut kilasyatah
sa me rsinam rsabhah prasidatam

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahma, be pleased with me." This was spoken by Sukadeva Gosvami when he invoked the blessing of the Supreme Personality of Godhead before delivering Srimad-Bhagavatam to Maharaja Pariksit.

TEXT 266

TEXT

janmady asya yato 'nvayad itaratas carthesv abhijnah sva-rat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta-kuhakam satyam param dhimahi

SYNONYMS

janma-adi--creation, maintenance and dissolution; asya--of this (the universe); yatah--from whom; anvayat--directly from the spiritual connection; itaratah--indirectly from the lack of material contact; ca--also; arthesu--in all affairs; abhijnah--perfectly cognizant; sva-rat--independent; tene--imparted; brahma--the Absolute Truth; hrda--through the heart; yah--who; adi-kavaye--unto Lord Brahma; muhyanti--are bewildered; yat--in whom; surayah--great personalities like Lord Brahma and other demigods or great brahmanas; tejah-vari-mrdam--of fire, water and earth; yatha--as; vinimayah--the exchange; yatra--in whom; tri-sargah--the material creation of three modes; amrsa--factual; dhamna--with the abode; svena--His own personal; sada--always; nirasta-kuhakam--devoid of all illusion; satyam--the truth; param--absolute; dhimahi--let us meditate upon.

TRANSLATION

" 'O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.' "

PURPORT

This is the opening verse of Srimad-Bhagavatam (1.1.1).

TEXT 267

TEXT

eka samsaya mora achaye hrdaye
krpa kari' kaha more tahara niscaye

SYNONYMS

eka samsaya--one doubt; mora--my; achaye--there is; hrdaye--in the heart; krpa kari'--being merciful; kaha--please say; more--unto me; tahara--of that; niscaye--the ascertainment.

TRANSLATION

Ramananda Raya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

TEXT 268

TEXT

pahile dekhilun tomara sannyasi-svarupa
ebe toma dekhi muni syama-gopa-rupa

SYNONYMS

pahile--in the beginning; dekhilun--I saw; tomara--Your; sannyasi-svarupa--form as a person in the renounced order; ebe--now; toma--You; dekhi--see; muni--I; syama-gopa-rupa--form as Syamasundara, the cowherd boy.

TRANSLATION

Ramananda Raya then told Lord Sri Caitanya Mahaprabhu, "At first I saw You appear like a sannyasi, but now I am seeing You as Syamasundara, the cowherd boy.

TEXT 269

TEXT

tomara sammukhe dekhi kancana-pancalika
tanra gaura-kantye tomara sarva anga dhaka

SYNONYMS

tomara--of You; sammukhe--in front; dekhi--I see; kancana-pancalika--a doll made of gold; tanra--of it; gaura-kantye--by a golden complexion; tomara--Your; sarva--all; anga--body; dhaka--covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

Syamasundara is blackish, but here Ramananda Raya says that he saw Sri Caitanya Mahaprabhu appear golden. The lustrous body of Sri Caitanya Mahaprabhu was covered by the bodily complexion of Srimati Radharani.

TEXT 270

TEXT

tahate prakata dekhon sa-vamsi vadana
nana bhave cancala tahe kamala-nayana

SYNONYMS

tahate--in that; prakata--manifested; dekhon--I see; sa-vamsi--with the flute; vadana--the face; nana bhave--in various modes; cancala--restless; tahe--in that; kamala-nayana--the lotus eyes.

TRANSLATION

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

TEXT 271

TEXT

ei-mata toma dekhi' haya camatkara
akapate kaha, prabhu, karana ihara

SYNONYMS

ei-mata--in this way; toma--You; dekhi'--seeing; haya--there is; camatkara--wonder; akapate--without duplicity; kaha--please tell; prabhu--my Lord; karana--the cause; ihara--of this.

TRANSLATION

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

TEXT 272

TEXT

prabhu kahe,----krsne tomara gadha-prema haya
premara svabhava ei janiha niscaya

SYNONYMS

prabhu kahe--the Lord replied; krsne--unto Krsna; tomara--your; gadha-prema--deep love; haya--there is; premara--of such transcendental love; svabhava--the nature; ei--this; janiha--please know; niscaya--certainly.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "You have a deep love for Krsna, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

TEXT 273

TEXT

maha-bhagavata dekhe sthavara-jangama
tahan tahan haya tanra sri-krsna-sphurana

SYNONYMS

maha-bhagavata--a first-class advanced devotee; dekhe--sees; sthavara-jangama--the movable and inert; tahan tahan--here and there; haya--is; tanra--his; sri-krsna-sphurana--manifestation of Lord Krsna.

TRANSLATION

"A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Krsna.

TEXT 274

TEXT

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

SYNONYMS

sthavara-jangama--movable and inert; dekhe--he sees; na--not; dekhe--sees; tara--its; murti--form; sarvatra--everywhere; haya--there is; nija--his own; ista-deva--worshipable Lord; sphurti--manifestation.

TRANSLATION

"The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

PURPORT

Due to his deep ecstatic love for Krsna, the maha-bhagavata sees Krsna everywhere and nothing else. This is confirmed in the Brahma-samhita (5.38): premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti.

As soon as a devotee sees something--be it movable or inert--he immediately remembers Krsna. An advanced devotee is advanced in knowledge. This knowledge is very natural to a devotee, for he has already read in the Bhagavad-gita how to awaken Krsna consciousness. According to Lord Krsna in the Bhagavad-gita (7.8):

raso 'ham apsu kaunteya
prabhasmi sasi-suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

"O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man."

Thus when a devotee drinks water or any other liquid, he immediately remembers Krsna. For a devotee there is no difficulty in awakening Krsna consciousness twenty-four hours a day. Caitanya Mahaprabhu therefore says here:

sthavara jangama dekhe na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

A saintly person, an advanced devotee, sees Krsna twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Krsna's energy. As Lord Krsna states in the Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight constitute My separated material energies."

Actually nothing is separate from Krsna. When a devotee sees a tree, he knows that the tree is a combination of two energies--material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Krsna. This is the superior energy of Krsna within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Sri Krsna. This is explained in this verse: sarvatra haya nija ista-deva-sphurti

A devotee who has purified his existence through devotional service sees only Krsna in every step of life. This is also explained in the next verse, which is a quotation from Srimad-Bhagavatam (11.2.45).

TEXT 275

TEXT

sarva-bhutesu yah pasyed
bhagavad-bhavam atmanah

bhutani bhagavaty atmany
esa bhagavatottamah

SYNONYMS

sarva-bhutesu--in all objects (in matter, spirit and combinations of matter and spirit); yah--anyone who; pasyet--sees; bhagavat-bhavam--the ability to be engaged in the service of the Lord; atmanah--of the supreme spirit soul or the Transcendence beyond the material conception of life; bhutani--all beings; bhagavati--in the Supreme Personality of Godhead; atmani--the basic principle of all existence; esah--this; bhagavata-uttamah--a person advanced in devotional service.

TRANSLATION

Sri Caitanya Mahaprabhu continued, " 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.'

TEXT 276

TEXT

vana-latas tarava atmani visnum
vyanjayantya iva puspa-phaladhyah
pranata-bhara-vitapa madhu-dharah
prema-hrsta-tanavo vavrsuh sma

SYNONYMS

vana-latah--the herbs and plants; taravah--the trees; atmani--in the Supreme Soul; visnum--the Supreme Personality of Godhead; vyanjayantyah--manifesting; iva--like; puspa-phala-adhyah--filled with luxuriant fruits and flowers; pranata-bhara--bowed down because of loads; vitapah--the trees; madhu-dharah--showers of honey; prema-hrsta--inspired by love of Godhead; tanavah--whose bodies; vavrsuh--constantly rained; sma--certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krsna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krsna that they were constantly pouring showers of honey. In this way the gopis saw all the forest of Vrndavana.' "

PURPORT

This verse (Bhag. 10.35.9) is one of the songs the gopis sang during Krsna's absence. In Krsna's absence the gopis were always absorbed in thought of Him. Similarly, the maha-bhagavata, the advanced devotee, sees everything as potentially serving the Lord. Srila Rupa Gosvami states:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

(Bhakti-rasamrta-sindhu 1.2.126)

The advanced devotee does not see anything that is not connected with Krsna. Unlike the Mayavadi philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Krsna. A devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the maha-bhagavata. The gopis saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Krsna. In this way they immediately remembered their worshipable Lord Sri Krsna. They did not simply see plants, creepers and trees the way a mundaner sees them.

TEXT 277

TEXT

radha-krsne tomara maha-prema haya
yahan tahan radha-krsna tomare sphuraya

SYNONYMS

radha-krsne--unto Radha and Krsna; tomara--your; maha-prema--great love; haya--there is; yahan tahan--anywhere and everywhere; radha-krsna--Lord Krsna and Srimati Radharani; tomare--unto you; sphuraya--appear.

TRANSLATION

Lord Caitanya Mahaprabhu continued, "My dear Raya, you are an advanced devotee and are always filled with ecstatic love for Radha and Krsna. Therefore whatever you see--anywhere and everywhere--simply awakens your Krsna consciousness."

TEXT 278

TEXT

raya kahe,----prabhu tumi chada bhari-bhuri
mora age nija-rupa na kariha curi

SYNONYMS

raya kahe--Ramananda Raya replied; prabhu--my Lord; tumi--You; chada--give up; bhari-bhuri--these grave talks; mora--of me; age--in front; nija-rupa--Your real form; na--not; kariha--do; curi--stealing.

TRANSLATION

Ramananda Raya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

TEXT 279

TEXT

radhikara bhava-kanti kari' angikara
nija-rasa asvadite kariyacha avatara

SYNONYMS

radhikara--of Srimati Radharani; bhava-kanti--ecstatic love and luster; kari'--making; angikara--acceptance; nija-rasa--Your own transcendental mellow; asvadite--to taste; kariyacha--You have made; avatara--incarnation.

TRANSLATION

Ramananda Raya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Srimati Radharani. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Sri Caitanya Mahaprabhu.

TEXT 280

TEXT

nija-gudha-karya tomara----prema asvadana
anusange prema-maya kaile tribhuvana

SYNONYMS

nija-gudha-karya--own confidential business; tomara--Your; prema--transcendental love; asvadana--tasting; anusange--simultaneously; prema-maya--transformed into love of God; kaile--You have made; tri-bhuvana--all the world.

TRANSLATION

"My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

TEXT 281

TEXT

apane aile more karite uddhara
ebe kapata kara,----tomara kona vyavahara

SYNONYMS

apane--personally; aile--You have come; more--unto me; karite--to make; uddhara--deliverance; ebe--now; kapata--duplicity; kara--You do; tomara--Your; kona--what; vyavahara--behavior.

TRANSLATION

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

TEXT 282

TEXT

tabe hasi' tanre prabhu dekhaila svarupa
'rasa-raja' 'mahabhava'----dui eka rupa

SYNONYMS

tabe--therefore; hasi'--smiling; tanre--unto him (Ramananda Raya); prabhu--the Lord; dekhaila--showed; svarupa--His personal form; rasa-raja--the king of all transcendental humors; maha-bhava--the condition of ecstatic love; dui--two; eka--one; rupa--form.

TRANSLATION

Lord Sri Krsna is the reservoir of all pleasure, and Srimati Radharani is the personification of ecstatic love of Godhead. These two forms has combined as one in Sri Caitanya Mahaprabhu. This being the case, Lord Sri Caitanya Mahaprabhu revealed His real form to Ramananda Raya.

PURPORT

This is described as radha-bhava-dyuti-suvalitam naumi krsna-svarupam. Lord Sri Krsna was absorbed in the features of Srimati Radharani. This was disclosed to Ramananda Raya when he saw Lord Sri Caitanya Mahaprabhu. An advanced devotee can understand sri-krsna-caitanya, radha-krsna nahe anya. Sri Caitanya Mahaprabhu, being a combination of Krsna and Radha, is nondifferent from Radha-Krsna combined. This is explained by Svarupa Damodara Gosvami:

radha krsna-pranaya-vikrtir hladini saktir asmad
ekatmanav api bhuvi pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi krsna-svarupam

(Cc. Adi 1.5)

Radha-Krsna is one. Radha-Krsna is Krsna and Krsna's pleasure potency combined. When Krsna exhibits His pleasure potency, He appears to be two--Radha and Krsna. Otherwise, Radha and Krsna are one. This oneness may be perceived by advanced devotees through the grace of Sri Caitanya Mahaprabhu. This was the case with Ramananda Raya. One may aspire to attain such a position, but one should not try to imitate the maha-bhagavata.

TEXT 283

TEXT

dekhi' ramananda haila anande murcchite
dharite na pare deha, padila bhumite

SYNONYMS

dekhi'--seeing this form; ramananda--Ramananda Raya; haila--there was; anande--in ecstasy; murcchite--fainting; dharite--to hold him; na--not; pare--able; deha--the body; padila--fell down; bhumite--on the ground.

TRANSLATION

Upon seeing this form, Ramananda Raya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

TEXT 284

TEXT

prabhu tanre hasta sparsi' karaila cetana

sannyasira vesa dekhi' vismita haila mana

SYNONYMS

prabhu--the Lord; tanre--unto Ramananda Raya; hasta--the hand; sparsi'--touching; karaila--made; cetana--conscious; sannyasira--of the sannyasi; vesa--the dress; dekhi'--seeing; vismita--struck with wonder; haila--became; mana--the mind.

TRANSLATION

When Ramananda Raya fell to the ground unconscious, Caitanya Mahaprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyasi, he was struck with wonder.

TEXT 285

TEXT

alingana kari' prabhu kaila asvasana
toma vina ei-rupa na dekhe anya-jana

SYNONYMS

alingana kari'--embracing him; prabhu--the Lord; kaila--did; asvasana--pacifying; toma vina--but for you; ei-rupa--this form; na--not; dekhe--sees; anya-jana--anyone else.

TRANSLATION

After embracing Ramananda Raya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

In the Bhagavad-gita (7.25) Lord Krsna states:

naham prakasah sarvasya
yoga-maya-samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency [yogamaya], and so they do not know Me, who am unborn and infallible."

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Krsna mantra and tasting maha-prasada. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

TEXT 286

TEXT

mora tattva-lila-rasa tomara gocare
ataeva ei-rupa dekhailun tomare

SYNONYMS

mora--My; tattva-lila--truth and pastimes; rasa--and mellows; tomara--of you; gocare--within the knowledge; ataeva--therefore; ei-rupa--this form; dekhailun--I have shown; tomare--unto you.

TRANSLATION

Sri Caitanya Mahaprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

TEXT 287

TEXT

gaura anga nahe mora----radhanga-sparsana
gopendra-suta vina tenho na sparse anya-jana

SYNONYMS

gaura--golden; anga--body; nahe--not; mora--My; radha-anga--of the body of Srimati Radharani; sparsana--the touching; gopendra-suta--the son of Nanda Maharaja; vina--except; tenho--Srimati Radharani; na--not; sparse--touches; anya-jana--anyone else.

TRANSLATION

"Actually My body does not have a golden complexion. It only appears so because it has touched the body of Srimati Radharani. However, She does not touch anyone but the son of Nanda Maharaja.

TEXT 288

TEXT

tanra bhave bhavita kari' atma-mana
tabe nija-madhurya kari asvadana

SYNONYMS

tanra--of Srimati Radharani; bhave--in the ecstasy; bhavita--enlightened; kari'--making; atma-mana--body and mind; tabe--thereupon; nija-madhurya--My own transcendental humor; kari--I do; asvadana--tasting.

TRANSLATION

"I have now converted My body and mind into the ecstasy of Srimati Radharani; thus I am tasting My own personal sweetness in that form."

PURPORT

Gaurasundara here informed Sri Ramananda Raya, "My dear Ramananda Raya, you were actually seeing a separate person with a golden-complexioned body. Actually I am not golden. Being Sri Krsna, the son of Nanda Maharaja, I am blackish, but when I come in touch with Srimati Radharani I become golden-complexioned eternally. Srimati Radharani does not touch the body of anyone but Krsna. I taste My own transcendental features by accepting the complexion of Srimati Radharani. Without Radharani, one cannot taste the transcendental pleasure of Krsna's conjugal love." In this regard, Srila Bhaktisiddhanta Sarasvati Thakura

comments on the prakrta-sahajiya-sampradaya, which considers Krsna and Lord Caitanya to possess different bodies. They misinterpret the words gaura anga nahe mora in Text 287. From that verse and the present verse we can understand that Lord Caitanya Mahaprabhu is nondifferent from Krsna. Both are the same Supreme Personality of Godhead. In the form of Krsna, the Lord enjoys spiritual bliss and remains the shelter of all devotees, visaya-vigraha. And in His Gauranga feature Krsna tastes separation from Krsna in the ecstasy of Srimati Radharani. This ecstatic form is Sri Krsna Caitanya. Sri Krsna is always the transcendental reservoir of all pleasure, and He is technically called dhira-lalita. Srimati Radharani is the embodiment of spiritual energy, personified as ecstatic love for Krsna; therefore only Krsna can touch Her. The dhira-lalita aspect is not seen in any other form of the Lord, including Visnu nor in Narayana. Srimati Radharani is therefore known as Govinda-nandini and Govinda-mohini, for She is the only source of transcendental pleasure for Sri Krsna and the only person who can enchant His mind.

TEXT 289

TEXT

tomara thani amara kichu gupta nahi karma
lukaile prema-bale jana sarva-marma

SYNONYMS

tomara thani--before you; amara--My; kichu--anything; gupta--hidden; nahi--is not; karma--action; lukaile--even if I conceal; prema-bale--by the force of your love; jana--you know; sarva-marma--everything in detail.

TRANSLATION

Lord Caitanya Mahaprabhu then admitted to His pure devotee, Ramananda Raya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

TEXT 290

TEXT

gupte rakhiha, kahan na kario prakasa
amara batula-cesta loke upahasa

SYNONYMS

gupte--in secret; rakhiha--keep; kahan--anywhere; na--not; kario--make; prakasa--exposure; amara--My; batula-cesta--activities like a madman; loke--among the general people; upahasa--laughter.

TRANSLATION

The Lord then requested Ramananda Raya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

TEXT 291

TEXT

ami----eka batula, tumi----dvitiya batula
ataeva tomaya amaya ha-i sama-tula

SYNONYMS

ami--I; eka--one; batula--madman; tumi--you; dvitiya--second; batula--madman; ataeva--therefore; tomaya--you; amaya--Me; ha-i--are; sama-tula--on an equal level.

TRANSLATION

Caitanya Mahaprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform."

PURPORT

All these conversations between Ramananda Raya and Sri Caitanya Mahaprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who are overly attached to mundane activities cannot understand the ecstatic conversations between Ramananda Raya and Caitanya Mahaprabhu. Consequently the Lord requested that Ramananda Raya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Krsna consciousness, he can understand these confidential talks; otherwise they appear crazy. Sri Caitanya Mahaprabhu therefore informed Ramananda Raya that they both appeared like madmen and were therefore on the same platform. It is confirmed in the Bhagavad-gita (2.69):

ya nisa sarva-bhutanam
tasyam jagarti samyami
yasyam jagrati bhutani
sa nisa pasyato muneh

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage."

Sometimes Krsna consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Krsna conscious men.

TEXT 292

TEXT

ei-rupa dasa-ratri ramananda-sange
sukhe gonaila prabhu krsna-katha-range

SYNONYMS

ei-rupa--in this way; dasa-ratri--ten nights; ramananda sange--with Sri Ramananda Raya; sukhe--in great happiness; gonaila--passed; prabhu--Lord Sri Caitanya Mahaprabhu; krsna-katha-range--in transcendental pleasure by discussing talks of Krsna.

TRANSLATION

For ten nights Lord Caitanya Mahaprabhu and Ramananda Raya spent a happy time discussing the pastimes of Krsna.

TEXT 293

TEXT

nigudha vrajera rasa-lilara vicara
aneka kahila, tara na paila para

SYNONYMS

nigudha--very confidential; vrajera--of Vrndavana, or Vrajabhumi; rasa-lilara--of the pastimes of conjugal love between Krsna and the gopis; vicara--consideration; aneka--various; kahila--spoke; tara--of that; na--not; paila--got; para--the limit.

TRANSLATION

The conversations between Ramananda Raya and Sri Caitanya Mahaprabhu contain the most confidential subject matters touching the conjugal love between Radha and Krsna in Vrndavana [Vrajabhumi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

TEXT 294

TEXT

tama, kansa, rupa, sona, ratna-cintamani
keha yadi kahan pota paya eka-khani

SYNONYMS

tama--copper; kansa--bell metal; rupa--silver; sona--gold; ratna-cintamani--touchstone the basis of all metals; keha--somebody; yadi--if; kahan--somewhere; pota--buried; paya--finds; eka-khani--in one place.

TRANSLATION

Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals--copper, bell metal, silver and gold--and also touchstone, the basis of all metals.

PURPORT

Srila Bhaktivinoda Thakura gives the following summary of the conversations between Ramananda Raya and Sri Caitanya Mahaprabhu. Ramananda Raya replied to five questions of Sri Caitanya Mahaprabhu, and these questions and their replies are recorded in verses 57-67. The first answer is compared to copper, the second to a better metal, bell metal, the third to a still better metal, silver, and the fourth to the best metal of all, gold. But the fifth answer is compared to the most valuable gem, touchstone, because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.

Srila Bhaktisiddhanta Sarasvati Thakura points out that in Vrajabhumi there is the Yamuna River with its sandy banks. There are kadamba trees, cows, Krsna's sticks with which He herds cows, and Krsna's flute. All of these belong to the santa-rasa, the mellow of neutrality in devotional service. There are also the

direct servants of Krsna, such as Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Sridama and Sudama who embody service in fraternity. Nanda Maharaja and mother Yasoda are the embodiments of paternal love. Above all of these are Srimati Radharani and Her assistants, the gopis Lalita, Visakha and others, who embody conjugal love. In this way all five mellows--santa, dasya, sakhya, vatsalya and madhurya--exist eternally in Vrajabhumi. They are compared respectively to copper, bell metal, silver, gold and touchstone, the basis of all metals. Srila Kaviraja Gosvami therefore refers to a mine eternally existing in Vrndavana, Vrajabhumi.

TEXT 295

TEXT

krame uthaite seha uttama vastu paya
aiche prasnottara kaila prabhu-ramaraya

SYNONYMS

krame--gradually; uthaite--to raise; seha--that person; uttama--best; vastu--metal; paya--gets; aiche--so also; prasna-uttara--the questions and answers; kaila--have done; prabhu--Sri Caitanya Mahaprabhu; rama-raya--and Ramananda Raya.

TRANSLATION

Sri Caitanya Mahaprabhu and Ramananda Raya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

TEXT 296

TEXT

ara dina raya-pase vidaya magila
vidayera kale tanre ei ajna dila

SYNONYMS

ara dina--the next day; raya-pase--before Ramananda Raya; vidaya magila--begged farewell; vidayera kale--at the time of departure; tanre--unto him; ei--this; ajna--order; dila--gave.

TRANSLATION

The next day Sri Caitanya Mahaprabhu begged Ramananda Raya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

TEXT 297

TEXT

visaya chadiya tumi yaha nilacale
ami tirtha kari' tanha asiba alpa-kale

SYNONYMS

visaya--material engagement; chadiya--giving up; tumi--you; yaha--go; nilacale--to Jagannatha Puri; ami--I; tirtha kari'--finishing My touring and pilgrimage; tanha--there; asiba--shall return; alpa-kale--very soon.

TRANSLATION

Sri Caitanya Mahaprabhu told him, "Give up all material engagements and come to Jagannatha Puri. I will return there very soon after finishing My tour and pilgrimage.

TEXT 298

TEXT

dui-jane nilacale rahiba eka-sange
sukhe gonaiba kala krsna-katha-range

SYNONYMS

dui-jane--both of us; nilacale--at Jagannatha Puri; rahiba--shall stay; eka-sange--together; sukhe--in happiness; gonaiba--shall pass; kala--time; krsna-katha-range--in the pleasure of discussing topics about Krsna.

TRANSLATION

"The two of us shall remain together at Jagannatha Puri and happily pass our time discussing Krsna."

TEXT 299

TEXT

eta bali' ramanande kari' alingana
tanre ghare pathaiya karila sayana

SYNONYMS

eta bali'--saying this; ramanande--to Sri Ramananda Raya; kari'--doing; alingana--embracing; tanre--him; ghare--to his home; pathaiya--sending; karila--did; sayana--lying down.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya, and after sending him back to his home, the Lord took rest.

TEXT 300

TEXT

pratah-kale uthi' prabhu dekhi' hanuman
tanre namaskari' prabhu daksine karila prayana

SYNONYMS

pratah-kale--in the morning; uthi'--rising; prabhu--Lord Sri Caitanya Mahaprabhu; dekhi'--visiting; hanuman--the village deity Hanuman; tanre--unto

him; namaskari'--offering obeisances; prabhu--Sri Caitanya Mahaprabhu; daksine--to the south; karila--made; prayana--departure.

TRANSLATION

After rising from bed the next morning, Sri Caitanya Mahaprabhu visited the local temple, where there was a deity of Hanuman. After offering him obeisances, the Lord departed for South India.

PURPORT

In almost all the cities and towns of India there are temples of Hanumanji, the eternal servant of Lord Ramacandra. There is even a temple of Hanuman near Govindaji temple in Vrndavana. Formerly this temple was in front of the Gopalaji temple, but that Deity Gopalaji went to Orissa to remain as Saksi-gopala. Being the eternal servant of Lord Ramacandra, Hanumanji has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Sri Caitanya Mahaprabhu set the example in showing how one should offer respects to Hanumanji.

TEXT 301

TEXT

'vidyapure' nana-mata loka vaise yata
prabhu-darsane 'vaisnava' haila chadi' nija-mata

SYNONYMS

vidyapure--in the town of Vidyanagara; nana-mata--various opinions; loka--people; vaise--reside; yata--all; prabhu-darsane--in seeing Sri Caitanya Mahaprabhu; vaisnava--devotees of Lord Visnu; haila--became; chadi'--giving up; nija-mata--own opinions.

TRANSLATION

All the residents of Vidyanagara were of different faiths, but after seeing Sri Caitanya Mahaprabhu, they abandoned their own faiths and became Vaisnavas.

TEXT 302

TEXT

ramananda haila prabhura virahe vihvala
prabhura dhyane rahe visaya chadiya sakala

SYNONYMS

ramananda--Srila Ramananda Raya; haila--became; prabhura--of Lord Sri Caitanya Mahaprabhu; virahe--in separation; vihvala--overwhelmed; prabhura dhyane--in meditation on Sri Caitanya Mahaprabhu; rahe--remains; visaya--worldly business; chadiya--giving up; sakala--all.

TRANSLATION

When Ramananda Raya began to feel separation from Sri Caitanya Mahaprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

TEXT 303

TEXT

sanksepe kahilun ramanandera milana
vistari' varnite nare sahasra-vadana

SYNONYMS

sanksepe--in brief; kahilun--I have described; ramanandera milana--meeting with Srila Ramananda Raya; vistari'--expanding; varnite--to describe; nare--not able; sahasra-vadana--Lord Sesa Naga, who has thousands of hoods.

TRANSLATION

I have briefly described the meeting between Sri Caitanya Mahaprabhu and Ramananda Raya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Sesa Naga, who has thousands of hoods.

TEXT 304

TEXT

sahaje caitanya-caritra----ghana-dugdha-pura
ramananda-caritra tahe khanda pracura

SYNONYMS

sahaje--generally; caitanya-caritra--the activities of Sri Caitanya Mahaprabhu; ghana-dugdha-pura--like condensed milk; ramananda-caritra--the story of Ramananda Raya; tahe--in that; khanda--sugar candy; pracura--a large quantity.

TRANSLATION

The activities of Sri Caitanya Mahaprabhu are like condensed milk, and the activities of Ramananda Raya are like large quantities of sugar candy.

TEXT 305

TEXT

radha-krsna-lila----tate karpura-milana
bhagyavan yei, sei kare asvadana

SYNONYMS

radha-krsna-lila--the pastimes of Sri Radha and Krsna; tate--in that composition; karpura--the camphor; milana--mixture; bhagyavan--fortunate; yei--one who; sei--that person; kare--does; asvadana--tasting.

TRANSLATION

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Radha and Krsna, camphor is added. One who tastes this combined preparation is most fortunate.

TEXT 306

TEXT

ye iha eka-bara piye karna-dvare
tara karna lobhe iha chadite na pare

SYNONYMS

ye--anyone; iha--this; eka-bara--once; piye--drinks; karna-dvare--through aural reception; tara--his; karna--ears; lobhe--in greed; iha--this; chadite--to give up; na--not; pare--are able.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

TEXT 307

TEXT

'rasa-tattva-jnana' haya ihara sravane
'prema-bhakti' haya radha-krsnera carane

SYNONYMS

rasa-tattva-jnana--transcendental knowledge of the humors of conjugal love between Radha and Krsna; haya--is; ihara--of this; sravane--by hearing; prema-bhakti--pure love of Godhead; haya--becomes possible; radha-krsnera carane--at the lotus feet of Radha and Krsna.

TRANSLATION

By hearing the talks between Ramananda Raya and Sri Caitanya Mahaprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Radha's and Krsna's pastimes. Thus one can develop unalloyed love for the lotus feet of Radha and Krsna.

TEXT 308

TEXT

caitanyera gudha-tattva jani iha haite
visvasa kari' suna, tarka na kariha citte

SYNONYMS

caitanyera--of Lord Sri Caitanya Mahaprabhu; gudha-tattva--the confidential truth; jani--we can learn; iha haite--from these talks; visvasa kari'--having firm faith; suna--hear; tarka--arguments; na--not; kariha--do; citte--within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Sri Caitanya Mahaprabhu.

TEXT 309

TEXT

alaukika lila ei parama nigudha
visvase paiye, tarke haya bahu-dura

SYNONYMS

alaukika--uncommon; lila--pastimes; ei--this; parama--most; nigudha--confidential; visvase--by faith; paiye--we can get; tarke--by argument; haya--is; bahu-dura--far away.

TRANSLATION

This part of Sri Caitanya Mahaprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

TEXT 310

TEXT

sri-caitanya-nityananda-advaita-carana
yanhara sarvasva, tanre mile ei dhana

SYNONYMS

sri-caitanya--of Lord Sri Caitanya Mahaprabhu; nityananda--of Lord Nityananda; advaita-carana--and the lotus feet of Sri Advaita Prabhu; yanhara sarva-sva--whose everything; tanre--him; mile--meets; ei--this; dhana--treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

Sri Bhaktisiddhanta Sarasvati Thakura says that Krsna is obtainable for the faithful, but for those who are accustomed to argue, Krsna is far, far away. Similarly, these talks between Ramananda Raya and Sri Caitanya Mahaprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the asauta-panthis, cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic mantras in the Katha Upanisad (1.2.9) state, naisa tarkena matir apaneya proktanyenaiva su-jnanaya prestha. According to the Mundaka Upanisad (3.2.3):

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

And according to the Brahma-sutra (2.1.11), tarkapratisthanat.

All Vedic scriptures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above

experimental knowledge. Only by Krsna's mercy can one who is interested in His transcendental loving affairs understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will be futile. Whether one is a prakrta-sahajiya or a mundane opportunist or scholar, one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Visnu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed in the Bhakti-rasamrta-sindhu (1.2.234):

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

One cannot understand the Lord's holy name, pastimes, form, qualities, or entourage with one's blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Radha and Krsna are revealed. As confirmed in the Mundaka Upanisad: yam evaisa vrnute tena labhyas. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Sri Caitanya Mahaprabhu.

TEXT 311

TEXT

ramananda raye mora koti namaskara
yanra mukhe kaila prabhu rasera vistara

SYNONYMS

ramananda raye--unto Sri Ramananda Raya; mora--my; koti--ten million; namaskara--obeisances; yanra mukhe--in whose mouth; kaila--did; prabhu--Sri Caitanya Mahaprabhu; rasera vistara--the expansion of transcendental mellows.

TRANSLATION

I offer ten million obeisances unto the lotus feet of Sri Ramananda Raya because from his mouth much spiritual information has been expanded by Sri Caitanya Mahaprabhu.

TEXT 312

TEXT

damodara-svarupera kadaca-anusare
ramananda-milana-lila karila pracare

SYNONYMS

damodara-svarupera--of Svarupa Damodara Gosvami; kadaca--with the notebooks; anusare--in accordance; ramananda-milana-lila--the pastimes of the meeting with Ramananda; karila--have done; pracare--distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Sri Caitanya Mahaprabhu's meeting with Ramananda Raya in accordance with the notebooks of Sri Svarupa Damodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarupa Damodara, Raghunatha dasa Gosvami and other authoritative persons. This is the way of writing transcendental books, which are never meant for so-called scholars and research workers. The process is maha-jano yena gatah sa panthah: one has to strictly follow great personalities and acaryas. Acarya-van puruso veda: one who has the favor of the acarya knows everything. This statement made by Kaviraja Gosvami is very valuable for all pure devotees. Sometimes the prakrta sahajiyas claim that they have heard the truth from their guru. But one cannot have transcendental knowledge simply by hearing from a guru who is not bona fide. The guru must be bona fide, and he must have heard from his bona fide guru. Only then will his message be accepted as bona fide. Lord Krsna confirms this in the Bhagavad-gita (4.1):

sri-bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

"The Supreme Lord said, 'I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku."

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Srila Kaviraja Gosvami therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvamis. Thus he is able to set forth this transcendental scripture, Caitanya-caritamrta.

TEXT 313

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Eighth Chapter, describing the talks between Sri Caitanya Mahaprabhu and Ramananda Raya.

Chapter 9
Lord Sri Caitanya Mahaprabhu's Travels to the Holy Places

A summary of the Ninth Chapter is given by Srila Bhaktivinoda Thakura. After leaving Vidyanagara, Sri Caitanya Mahaprabhu visited such places of pilgrimage as Gautami-ganga, Mallikarjuna, Ahovala-nrsimha, Siddhavata, Skanda-ksetra, Trimatha, Vrddhakasi, Bauddha-sthana, Tirupati, Tirumala, Pana-nrsimha, Siva-kanci, Visnu-kanci, Trikala-hasti, Vrddhakola, Siyali-bhairavi, Kaveri-tira and Kumbhakarna-kapala.

Finally the Lord went to Sri Ranga-ksetra, where He converted a brahmana named Venkata Bhatta, who, along with his family, became a devotee of Krsna. After leaving Sri Ranga, Caitanya Mahaprabhu reached Rsabha-parvata, where He met Paramananda Puri, who later arrived at Jagannatha Puri. Lord Sri Caitanya Mahaprabhu then proceeded farther, arriving at Setubandha Ramesvara. At Sri Saila-parvata, the Lord met Lord Siva and his wife Durga in the dress of a brahmana and brahmani. From there He went to Kamakosthi-puri and later arrived at southern Mathura. A brahmana devotee of Lord Ramacandra's talked with Him. Then the Lord took His bath in the river Krtamala. On the hill known as Mahendra-saila, the Lord saw Parasurama. Then the Lord went to Setubandha and took His bath at Dhanus-tirtha. He also visited Ramesvara, where He collected some papers connected with Sitadevi, whose illusory form was kidnapped by Ravana. The Lord next visited the places known as Pandya-desa, Tamraparni, Naya-tripadi, Ciyadatala, Tila-kanci, Gajendra-moksana, Panagadi, Camtapura, Sri Vaikuntha, Malaya-parvata and Kanya-kumari. The Lord then met the Bhattatharis at Mallara-desa and saved Kala Krsnadasa from their clutches. The Lord also collected the Brahma-samhita, Fifth Chapter, on the banks of the Payasvini River. He then visited Payasvini, Srngavera-puri-matha and Matsya-tirtha. At the village of Udupi He saw the Gopala Deity installed by Sri Madhvacarya. He then defeated the Tattvavadis in sastric conversation. The Lord next visited Phalgu-tirtha, Tritakupa, Pancapsara, Surparaka and Kolapura. At Sri Rangapuri the Lord received news of Sankararanya's disappearance. He then went to the banks of the Krsnavenva River, where He collected from among the Vaisnava brahmanas a book written by Bilvamangala, Krsna-karnamrta. The Lord then visited Tapti, Mahismati-pura, Narmada-tira and Rsyamuka-parvata. He entered Dandakaranya and liberated the seven palm trees. From there He visited a place known as Pampa-sarovara and visited Pancavati, Nasika, Brahmagiri and also the source of the Godavari River, Kusavarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannatha Puri by taking the same route, after visiting Vidyanagara again.

TEXT 1

TEXT

nana-mata-graha-grastan
daksinatya-jana-dvipan
krparina vimucyaitan
gauras cakre sa vaisnavan

SYNONYMS

nana-mata--by various philosophies; graha--like crocodiles; grastan--captured; daksinatya-jana--the inhabitants of South India; dvipan--like elephants; krpa-arina--by His disc of mercy; vimucya--liberating; etan--all these; gaurah--Sri Caitanya Mahaprabhu; cakre--converted; sah--He; vaisnavan--to the Vaisnava cult.

TRANSLATION

Lord Sri Caitanya Mahaprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Mayavada philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaisnavas, devotees of the Lord.

PURPORT

Sri Caitanya Mahaprabhu's converting the people of South India into Vaisnavas is compared herein to Lord Visnu's delivering Gajendra the elephant from the attack of a crocodile. When Sri Caitanya Mahaprabhu visited southern India, almost all the residents were within the jaws of the crocodiles of Buddhist, Jain and Mayavada philosophy. Here Kaviraja Gosvami states that although these people were as strong as elephants, they were almost in the clutches of death because they were being attacked by the crocodiles of various philosophies. However, as Sri Caitanya Mahaprabhu in the form of Visnu mercifully saved the elephant Gajendra from the clutches of a crocodile, so He saved all the people of South India from the clutches of various philosophies by converting them into Vaisnavas.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Caitanya Mahaprabhu; jaya--all glories; nityananda--unto Nityananda Prabhu; jaya advaita-candra--all glories to Advaita Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

daksina-gamana prabhura ati vilaksana
sahasra sahasra tirtha kaila darasana

SYNONYMS

daksina-gamana--touring in South India; prabhura--of the Lord; ati--very; vilaksana--extraordinary; sahasra sahasra--thousands and thousands; tirtha--holy places; kaila--did; darasana--visit.

TRANSLATION

Sri Caitanya Mahaprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

TEXT 4

TEXT

sei saba tirtha sparsi' maha-tirtha kaila
sei chale sei desera loka nistarila

SYNONYMS

sei saba--all those; tirtha--holy places; sparsi'--touching; maha-tirtha--into great places of pilgrimage; kaila--made them; sei chale--under that plea; sei desera--of those countries; loka--the people; nistarila--He delivered.

TRANSLATION

On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said: tirthi-kurvanti tirthani. A tirtha, or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Sri Caitanya Mahaprabhu's visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Sri Caitanya Mahaprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of disease. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Sri Caitanya Mahaprabhu visits such a place, all contaminations vanish.

TEXT 5

TEXT

sei saba tirthera krama kahite na pari
daksina-vame tirtha-gamana haya pherapheri

SYNONYMS

sei saba--all those; tirthera--of holy places; krama--the chronological order; kahite--to tell of; na pari--I am unable; daksina-vame--left and right; tirtha-gamana--visiting the holy places; haya--is; pherapheri--going and coming back

TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Sri Caitanya Mahaprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

TEXT 6

TEXT

ataeva nama-matra kariye ganana
kahite na pari tara yatha anukrama

SYNONYMS

ataeva--therefore; nama-matra--only as a token record; kariye ganana--I count; kahite--to tell; na pari--I am unable; tara--of that; yatha--as; anukrama--chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

TEXTS 7-8

TEXT

purvavat pathe yaite ye paya darasana
yei grame yaya, se gramera yata jana

sabei vaisnava haya, kahe 'krsna' 'hari'
anya grama nistaraye sei 'vaisnava' kari'

SYNONYMS

purva-vat--as done previously; pathe--on the way; yaite--while going; ye--anyone who; paya--gets; darasana--audience; yei--which; grame--in the village; yaya--Lord Sri Caitanya Mahaprabhu goes; se--that; gramera--of the village; yata--all; jana--people; sabei--all of them; vaisnava haya--become devotees; kahe--say; krsna hari--the holy names of Lord Krsna and Hari; anya grama--other villages; nistaraye--delivers; sei--He; vaisnava--devotees; kari'--making.

TRANSLATION

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaisnavas and began to chant "Hari" and "Krsna." In this way, in all the villages visited by the Lord, everyone became a Vaisnava, a devotee.

PURPORT

The holy names of Krsna and Hari, or the chanting of the Hare Krsna maha-mantra, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Krsna. Sri Caitanya Mahaprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Krsna maha-mantra, the effect is almost as potent as during the time of Lord Caitanya Mahaprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 9

TEXT

daksina desera loka aneka prakara
keha jnani, keha karmi, pasandi apara

SYNONYMS

daksina desera--of South India; loka--people; aneka--many; prakara--varieties; keha--someone; jnani--philosophical speculator; keha--someone; karmi--fruitive worker; pasandi--nondevotees; apara--innumerable.

TRANSLATION

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

TEXT 10

TEXT

sei saba loka prabhura darsana-prabhave
nija-nija-mata chadi' ha-ila vaisnave

SYNONYMS

sei saba loka--all those people; prabhura--of Lord Sri Caitanya Mahaprabhu; darsana-prabhave--by the influence of His visit; nija-nija--their own; mata--opinion; chadi'--giving up; ha-ila--became; vaisnave--devotees.

TRANSLATION

By the influence of Sri Caitanya Mahaprabhu, all these people abandoned their own opinions and became Vaisnavas, devotees of Krsna.

TEXT 11

TEXT

vaisnavera madhye rama-upasaka saba
keha 'tattvavadi', keha haya 'sri-vaisnava'

SYNONYMS

vaisnavera madhye--amongst Vaisnavas; rama-upasaka saba--all worshipers of Lord Sri Ramacandra; keha--someone; tattva-vadi--followers of Madhvacarya; keha--someone; haya--is; sri-vaisnava--devotees following the disciplic succession of Sri Ramanujacarya

TRANSLATION

At the time, all the South Indian Vaisnavas were worshipers of Lord Ramacandra. Some were Tattvavadis, and some were followers of Ramanujacarya.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura points out that the word "Tattvavadi" refers to the followers of Srila Madhvacarya. To distinguish his disciplic succession from the Mayavadi followers of Sankaracarya, Srila Madhvacarya named his party the Tattvavadis. Impersonal monists are always attacked by these Tattvavadis, who attempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvacarya is known as the Brahma Vaisnava sect; that is the sect coming down from Lord Brahma. Consequently the Tattvavadis, or followers of Madhvacarya, do not accept the incident of Lord Brahma's illusion, which is recorded in the Tenth Canto of Srimad-Bhagavatam. Srila Madhvacarya has purposefully avoided commenting on that portion of Srimad-Bhagavatam in which brahma-mohana, the illusion of Lord Brahma, is mentioned. Srila Madhavendra Puri was one of the acaryas in the Tattvavada disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaisnavas belonging to the Gaudiya-sampradaya, the disciplic succession following Sri Caitanya Mahaprabhu, are distinct from the Tattvavadis, although they belong to the same Tattvavada-sampradaya. The followers of Sri Caitanya Mahaprabhu are therefore known as the Madhva-Gaudiya-sampradaya.

The word pasandi refers to those who are opposed to pure devotional service. In particular, these are the Mayavadis, the impersonalists. A definition of pasandi is given in the Hari-bhakti-vilasa (1.73), wherein it is stated:

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

A pasandi is one who thinks that the Supreme Lord Narayana, the Personality of Godhead, is on the same level with the demigods, headed by Lord Brahma and Lord Siva. The devotee never considers Lord Narayana to be on the same platform with Lord Brahma and Lord Siva. The Madhvacarya-sampradaya and Ramanuja-sampradaya are mainly worshipers of Lord Ramacandra, although the Sri Vaisnavas are supposed to be worshipers of Lord Narayana and Laksmi and the Tattvavadis are supposed to be worshipers of Lord Krsna. At present, in most of the monasteries belonging to the Madhva-sampradaya, Lord Ramacandra is worshiped.

In the book known as Adhyatma-ramayana, there are statements in Chapters Twelve to Fifteen about the worship of the Deities Sri Ramacandra and Sita. There it is stated that during Lord Ramacandra's time there was a brahmana who took a vow to fast until he saw Lord Ramacandra. Sometimes, due to business, Lord Ramacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the brahmana could not take even a drop of water during that week. Later, after eight or nine days, when the brahmana could see Lord Ramacandra personally, he would break his fast. Upon observing the brahmana's rigid vow, Lord Sri Ramacandra ordered His younger brother Laksmana to deliver a pair of Sita-Rama Deities to the brahmana. The brahmana received the Deities from Sri Laksmanaji and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Sri Hanumanji, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumanji departed on the hill known as Gandha-madana, he delivered the Deities to Bhimasena, one of the Pandavas, and Bhimasena brought Them to his palace, where he kept Them very carefully. The last king of the Pandavas, Ksemakanta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the acaryas, known as Narahari Tirtha, who was in the disciplic succession of Madhvacarya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rama and Sita have been worshiped from the time of King Iksvaku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Ramacandra. Later, during Lord Ramacandra's presence, the Deities were worshiped by Laksmana. It is said that just three months before his disappearance, Sri Madhvacarya received these Deities and installed them in the Udupi temple. Since then the Deities have been worshiped by the Madhvacarya-sampradaya at that monastery. As far as the Sri Vaisnavas are concerned, beginning with Ramanujacarya, they also worshiped Deities of Sita-Rama. Sita-Rama Deities are also being worshiped in Tirupati and other places. From the Sri Ramanuja-sampradaya there is another branch known as Ramanandi or Ramat, and the followers of that branch also worship Deities of Sita-Rama very rigidly. The Ramanuja-sampradaya Vaisnavas prefer the worship of Lord Ramacandra to that of Radha-Krsna.

TEXT 12

TEXT

sei saba vaisnava mahaprabhura darsane
krsna-upasaka haila, laya krsna-name

SYNONYMS

sei saba--all those; vaisnava--devotees; mahaprabhura--of Sri Caitanya Mahaprabhu; darsane--by seeing; krsna-upasaka--devotees of Lord Krsna; haila--became; laya--took; krsna-name--the holy name of Lord Krsna.

TRANSLATION

After meeting Sri Caitanya Mahaprabhu, all those different Vaisnavas became devotees of Krsna and began chanting the Hare Krsna maha-mantra.

TEXT 13

TEXT

rama! raghava! rama! raghava! rama! raghava! pahi mam
krsna! kesava! krsna! kesava! krsna! kesava! raksa mam

SYNONYMS

rama--O Rama; raghava--O descendant of Raghu; pahi--please protect; mam--me; krsna--O Krsna; kesava--O killer of Kesi; raksa--protect; mam--me.

TRANSLATION

" 'O Lord Ramacandra, descendant of Maharaja Raghu, kindly protect me! O Lord Krsna, killer of the Kesi demon, kindly protect me!' "

TEXT 14

TEXT

ei sloka pathe padi' karila prayana
gautami-gangaya yai' kaila ganga-snana

SYNONYMS

ei sloka--this Sanskrit verse; pathe--on the way; padi'--reciting; karila--did; prayana--going; gautami-gangaya--to the bank of the Gautami-ganga; yai'--going; kaila--did; ganga-snana--bathing in the Ganges.

TRANSLATION

While walking on the road, Sri Caitanya Mahaprabhu used to chant this Rama Raghava mantra. Chanting in this way, He arrived at the banks of the Gautami-ganga and took His bath there.

PURPORT

The Gautami-ganga is another branch of the river Godavari. Formerly a great sage named Gautama Rsi used to live on the bank of this river opposite the city of Rajamahendri, and consequently this branch was called the Gautami-ganga.

Srila Bhaktivinoda Thakura says that Srila Kaviraja Gosvami has recorded the names of the holy places visited by Sri Caitanya Mahaprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govinda dasa's containing a chronological order and references to geographical positions. Srila Bhaktivinoda Thakura requests the readers to refer to that book. According to Govinda dasa, Sri Caitanya Mahaprabhu went to Trimanda from the Gautami-ganga. From there He went to Dhundirama-tirtha, another place of pilgrimage. According to this book, after visiting the Gautami-ganga, Sri Caitanya Mahaprabhu went to Mallikarjuna-tirtha.

TEXT 15

TEXT

mallikarjuna-tirthe yai' mahesa dekhila
tahan saba loke krsna-nama laoyaila

SYNONYMS

mallikarjuna-tirthe--to the holy place known as Mallikarjuna; yai'--going; mahesa--the deity of Lord Siva; dekhila--He saw; tahan--there; saba loke--all the people; krsna-nama--Lord Krsna's holy name; laoyaila--He induced to chant.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Mallikarjuna-tirtha and saw the deity of Lord Siva there. He also induced all the people to chant the Hare Krsna maha-mantra.

PURPORT

Mallikarjuna is also known as Sri Saila. It is situated about seventy miles south of Karnula on the right bank of the Krsna River. There are great walls all around the village, and within the walls resides the deity known as Mallikarjuna. It is a deity of Lord Siva and is one of the Jyotirlingas.

TEXT 16

TEXT

ramadasa mahadeve karila darasana
ahovala-nrsimhere karila gamana

SYNONYMS

rama-dasa--Ramadasa; maha-deve--of Mahadeva; karila--did; darasana--seeing; ahovala-nrsimhere--to Ahovala-nrsimha; karila--did; gamana--going.

TRANSLATION

There he saw Lord Mahadeva [Siva], the servant of Lord Rama. He then went to Ahovala-nrsimha.

TEXT 17

TEXT

nrsimha dekhiya tanre kaila nati-stuti
siddhavata gela yahan murti sitapati

SYNONYMS

nrsimha dekhiya--after seeing the Lord Nrsimha Deity; tanre--unto Him; kaila--did; nati-stuti--offering of various prayers; siddhavata--to Siddhavata; gela--He went; yahan--where; murti--the Deity; sita-pati--Lord Ramacandra.

TRANSLATION

After seeing the Ahovala-nrsimha Deity, Caitanya Mahaprabhu offered many prayers unto the Lord. He then went to Siddhavata, where He saw the Deity of Ramacandra, the Lord of Sitadevi.

PURPORT

Siddhavata, also known as Sidhauta, is ten miles east of the village Kudapa. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavata. Vata means banyan tree.

TEXT 18

TEXT

raghunatha dekhi' kaila pranati stavana
tahan eka vipra prabhura kaila nimantrana

SYNONYMS

raghu-natha dekhi'--after seeing Lord Ramacandra, the descendant of Maharaja Raghu; kaila--offered; pranati--obeisances; stavana--prayers; tahan--there; eka--one; vipra--brahmana; prabhura--to Lord Sri Caitanya Mahaprabhu; kaila--did; nimantrana--invitation.

TRANSLATION

After seeing the Deity of Lord Ramacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brahmana invited the Lord to take lunch.

TEXT 19

TEXT

sei vipra rama-nama nirantara laya
'rama"rama' vina anya vani na kahaya

SYNONYMS

sei vipra--that brahmana; rama-nama--the holy name of Lord Ramacandra; nirantara--constantly; laya--chants; rama rama--the holy names Rama Rama; vina--without; anya--other; vani--vibration; na--does not; kahaya--speak.

TRANSLATION

That brahmana constantly chanted the holy name of Ramacandra. Indeed, but for chanting Lord Ramacandra's holy name, that brahmana did not speak a word.

TEXT 20

TEXT

sei dina tanra ghare rahi' bhiksa kari'
tanre krpa kari' age calila gaurahari

SYNONYMS

sei dina--on that day; tanra ghare--the house of that brahmana; rahi'--staying; bhiksa kari'--accepting prasada; tanre--unto him; krpa kari'--showing mercy; age--ahead; calila--departed; gaura-hari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasada at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

TEXT 21

TEXT

skanda-ksetra-tirthe kaila skanda darasana
trimatha aila, tahan dekhi' trivikrama

SYNONYMS

skanda-ksetra-tirthe--in the holy place known as Skanda-ksetra; kaila--did; skanda darasana--visiting Lord Skanda (Karttikeya, son of Lord Siva); trimatha--at Trimatha; aila--arrived; tahan--there; dekhi'--seeing; trivikrama--a form of Lord Visnu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-ksetra, Lord Sri Caitanya Mahaprabhu visited the temple of Skanda. From there He went to Trimatha, where He saw the Visnu Deity Trivikrama.

TEXT 22

TEXT

punah siddhavata aila sei vipra-ghare
sei vipra krsna-nama laya nirantare

SYNONYMS

punah--again; siddha-vata--to the place known as Siddhavata; aila--returned; sei--that; vipra-ghare--in the house of the brahmana; sei vipra--that brahmana; krsna-nama--the holy name of Lord Krsna; laya--chants; nirantare--constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavata, where He again visited the house of the brahmana, who was now constantly chanting the Hare Krsna maha-mantra.

TEXT 23

TEXT

bhiksa kari' mahaprabhu tanre prasna kaila
"kaha vipra, ei tomara kon dasa haila

SYNONYMS

bhiksa kari'--after accepting lunch; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto him; prasna kaila--asked a question; kaha vipra--My dear brahmana friend, please say; ei--this; tomara--your; kon--what; dasa--situation; haila--became.

TRANSLATION

After finishing His lunch there, Sri Caitanya Mahaprabhu asked the brahmana, "My dear friend, kindly tell Me what your position is now.

TEXT 24

TEXT

purve tumi nirantara laite rama-nama
ebe kene nirantara lao krsna-nama"

SYNONYMS

purve--formerly; tumi--you; nirantara--constantly; laite--used to chant; rama-nama--the holy name of Lord Ramacandra; ebe--now; kene--why; nirantara--constantly; lao--you chant; krsna-nama--the holy name of Krsna.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rama. Why are you now constantly chanting the holy name of Krsna?"

TEXT 25

TEXT

vipra bale,----ei tomara darsana-prabhave
toma dekhi' gela mora ajanma svabhave

SYNONYMS

vipra bale--the brahmana replied; ei--this; tomara darsana-prabhave--by the influence of Your visit; toma dekhi'--after seeing You; gela--went; mora--my; a-janma--from childhood; svabhave--nature.

TRANSLATION

The brahmana replied, "This is all due to Your influence, sir. After seeing You, I have lost my lifelong practice.

TEXT 26

TEXT

balyavadhi rama-nama-grahana amara
toma dekhi' krsna-nama aila eka-bara

SYNONYMS

balya-avadhi--since the days of my childhood; rama-nama-grahana--chanting the holy name of Lord Ramacandra; amara--my; toma dekhi'--upon seeing You; krsna-nama--the holy name of Lord Krsna; aila--came; eka-bara--once only.

TRANSLATION

"From my childhood I have been chanting the holy name of Lord Ramacandra, but upon seeing You I chanted the holy name of Lord Krsna just once.

TEXT 27

TEXT

sei haite krsna-nama jihvate vasila
krsna-nama sphure, rama-nama dure gela

SYNONYMS

sei haite--since that time; krsna-nama--the holy name of Lord Krsna; jihvate--on the tongue; vasila--was seated tightly; krsna-nama--the holy name of Lord Krsna; sphure--automatically comes; rama-nama--the holy name of Lord Ramacandra; dure--far away; gela--went.

TRANSLATION

"Since then, the holy name of Krsna has been tightly fixed upon my tongue. Indeed, since I have been chanting the holy name of Krsna, the holy name of Lord Ramacandra has gone far away.

TEXT 28

TEXT

balya-kala haite mora svabhava eka haya
namera mahima-sastra kariye sancaya

SYNONYMS

balya-kala haite--from my childhood; mora--my; svabhava--practice; eka--one; haya--there is; namera--of the holy name; mahima--concerning the glories; sastra--the revealed scriptures; kariye sancaya--I collect.

TRANSLATION

"From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

TEXT 29

TEXT

ramante yogino 'nante
satyanande cid-atmani
iti rama-padenasau
param brahmabhidhiyate

SYNONYMS

ramante--take pleasure; yoginah--transcendentalists; anante--in the unlimited; satya-anande--real pleasure; cit-atmani--in spiritual existence; iti--thus; rama--Rama; padena--by the word; asau--He; param--supreme; brahma--truth; abhidhiyate--is called.

TRANSLATION

" 'The Supreme Absolute Truth is called Rama because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'

PURPORT

This is the eighth verse of the Sata-nama-stotra of Lord Ramacandra, which is found in the Padma Purana.

TEXT 30

TEXT

krsir bhu-vacakah sabdo
nas ca nirvrti-vacakah
tayor aikyam param brahma
krsna ity abhidhiyate

SYNONYMS

krsih--the verbal root krs; bhu--attractive existence; vacakah--signifying; sabdah--word; nah--the syllable na; ca--and; nirvrti--spiritual pleasure; vacakah--indicating; tayoh--of both; aikyam--amalgamation; param--supreme; brahma--Absolute Truth; krsnah--Lord Krsna; iti--thus; abhidhiyate--is called.

TRANSLATION

" 'The word "krs" is the attractive feature of the Lord's existence, and "na" means spiritual pleasure. When the verb "krs" is added to the affix "na," it becomes "Krsna," which indicates the Absolute Truth.'

PURPORT

This is a verse from the Mahabharata (Udyoga-parva 71.4).

TEXT 31

TEXT

param brahma dui-nama samana ha-ila
punah ara sastre kichu visesa paila

SYNONYMS

param brahma--the Absolute Truth; dui-nama--two names (Rama and Krsna); samana--on an equal level; ha-ila--were; punah--again; ara--further; sastre--in revealed scriptures; kichu--some; visesa--specification; paila--is found.

TRANSLATION

"As far as the holy names of Rama and Krsna are concerned, they are on an equal level, but for further advancement we receive some specific information from revealed scriptures.

TEXT 32

TEXT

rama rameti rameti
rame rame manorame
sahasra-namabhis tulyam
rama-nama varanane

SYNONYMS

rama--Rama; rama--Rama; iti--thus; rama--Rama; iti--thus; rame--I enjoy; rame--in the holy name of Rama; manah-rame--most beautiful; sahasra-namabhih--with the one thousand names; tulyam--equal; rama-nama--the holy name of Rama; vara-anane--O lovely-faced woman.

TRANSLATION

" 'Lord Siva addressed his wife Durga as Varanana and explained, "I chant the holy name of Rama, Rama, Rama and thus enjoy this beautiful sound. This holy name of Ramacandra is equal to one thousand holy names of Lord Visnu."'

PURPORT

This is a verse from the Brhad-visnu-sahasranama-stotra in the Uttara-khanda of the Padma Purana (72.335).

TEXT 33

TEXT

sahasra-namnam punyanam
trir-avrttya tu yat phalam
ekavrttya tu krsnasya
namaikam tat prayacchati

SYNONYMS

sahasra-namnam--of one thousand names; punyanam--holy; trih-avrttya--by thrice chanting; tu--but; yat--which; phalam--result; eka-avrttya--by one repetition; tu--but; krsnasya--of Lord Krsna; nama--holy name; ekam--only one; tat--that result; prayacchati--gives.

TRANSLATION

" 'The pious results derived from chanting the thousand holy names of Visnu three times can be attained by only one utterance of the holy name of Krsna.'

PURPORT

This verse from the Brahmanda Purana is found in the Laghu-bhagavatamrta (1.5.354), by Rupa Gosvami. Simply by chanting the name of Krsna once, one can attain the same results achieved by chanting the holy name of Rama three times.

TEXT 34

TEXT

ei vakye krsna-namera mahima apara
tathapi la-ite nari, suna hetu tara

SYNONYMS

ei vakye--in this statement; krsna-namera--of the holy name of Krsna; mahima--glories; apara--unlimited; tathapi--still; la-ite--to chant; nari--I am unable; suna--just hear; hetu--the reason; tara--of that.

TRANSLATION

"According to this statement of the sastras, the glories of the holy name of Krsna are unlimited. Still I could not chant His holy name. Please hear the reason for this.

TEXT 35

TEXT

ista-deva rama, tanra name sukha pai
sukha pana rama-nama ratri-dina gai

SYNONYMS

ista-deva--my worshipable Lord; rama--Lord Sri Ramacandra; tanra name--in His holy name; sukha pai--I get happiness; sukha pana--getting such transcendental happiness; rama-nama--the holy name of Lord Rama; ratri-dina--day and night; gai--I chant.

TRANSLATION

"My worshipable Lord has been Lord Ramacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rama day and night.

TEXT 36

TEXT

tomara darsane yabe krsna-nama aila
tahara mahima tabe hrdaye lagila

SYNONYMS

tomara darsane--by meeting You; yabe--when; krsna-nama--the holy name of Krsna; aila--appeared; tahara--His; mahima--glories; tabe--at that time; hrdaye--in the heart; lagila--became fixed.

TRANSLATION

"By Your appearance, Lord Krsna's holy name also appeared, and at that time the glories of Krsna's name awoke in my heart."

TEXT 37

TEXT

sei krsna tumi saksat----iha nirdharila
eta kahi' vipra prabhura carane padila

SYNONYMS

sei--that; krsna--the Personality of Godhead, Krsna; tumi--You; saksat--directly; iha--this; nirdharila--concluded; eta kahi'--saying this; vipra--the brahmana; prabhura--of Lord Caitanya Mahaprabhu; carane--at the lotus feet; padila--fell down.

TRANSLATION

The brahmana concluded, "Sir, You are that Lord Krsna Himself. This is my conclusion." Saying this, the brahmana fell down at the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 38

TEXT

tanre krpa kari' prabhu calila ara dine
vrddhakasi asi' kaila siva-darasane

SYNONYMS

tanre--unto him; krpa kari'--showing mercy; prabhu--Lord Sri Caitanya Mahaprabhu; calila--traveled; ara dine--the next day; vrddhakasi--to Vrddhakasi; asi'--coming; kaila--did; siva-darasane--visiting Lord Siva's temple.

TRANSLATION

After showing mercy to the brahmana, Lord Sri Caitanya Mahaprabhu left the next day and arrived at Vrddhakasi, where He visited the temple of Lord Siva.

PURPORT

Vrddhakasi's present name is Vrddhacalam. It is situated in the southern Arcot district on the bank of the river Manimukha. This place is also known as Kalahastipura. Lord Siva's temple there was worshiped for many years by Govinda, the cousin of Ramanujacarya.

TEXT 39

TEXT

tahan haite cali' age gela eka grame
brahmana-samaja tahan, karila visrame

SYNONYMS

tahan haite--from there; cali'--going; age--forward; gela--went; eka--one; grame--to a village; brahmana-samaja--assembly of brahmanas; tahan--there; karila visrame--He rested.

TRANSLATION

Sri Caitanya Mahaprabhu then left Vrddhakasi and proceeded further. In one village He saw that most of the residents were brahmanas, and He took His rest there.

TEXT 40

TEXT

prabhura prabhave loka aila darasane
laksarbuda loka aise na yaya ganane

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; prabhave--by the influence; loka--people; aila--came; darasane--to see Him; laksa-arbuda--many millions; loka--persons; aise--came; na--not; yaya ganane--can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahaprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited, its members could not be counted.

TEXT 41

TEXT

gosanira saundarya dekhi' tate premavesa
sabe 'krsna' kahe, 'vaisnava' haila sarva-desa

SYNONYMS

gosanira--of the Lord; saundarya--the beauty; dekhi'--seeing; tate--in that; prema-avesa--ecstatic love; sabe--everyone; krsna kahe--uttered the holy name of Krsna; vaisnava--Vaisnava devotees; haila--became; sarva-desa--everyone.

TRANSLATION

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Krsna, and thus everyone became a Vaisnava devotee.

TEXT 42

TEXT

tarkika-mimamsaka, yata mayavadi-gana
sankhya, patanjala, smrti, purana, agama

SYNONYMS

tarkika--logicians; mimamsaka--followers of Mimamsa philosophy; yata--all; mayavadi-gana--followers of Sankaracarya; sankhya--followers of Kapila; patanjala--followers of mystic yoga; smrti--supplementary Vedic literature; purana--Puranas; agama--the tantra-sastras.

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kanada. Some follow the Mimamsa philosophy of Jaimini. Some follow the Mayavada philosophy of Sankaracarya, and others follow Kapila's Sankhya philosophy or the mystic yoga system of Patanjali. Some follow the smrti-sastra composed of twenty religious scriptures, and others follow the Puranas and the tantra-sastra. In this way there are many different types of philosophers.

TEXT 43

TEXT

nija-nija-sastrodgrahe sabai pracanda
sarva mata dusi' prabhu kare khanda khanda

SYNONYMS

nija-nija--their own; sastra--of the scripture; udgrahe--to establish the conclusion; sabai--all of them; pracanda--very powerful; sarva--all; mata--opinions; dusi'--condemning; prabhu--Sri Caitanya Mahaprabhu; kare--does; khanda khanda--breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Sri Caitanya Mahaprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedanta, the Brahma-sutra and the philosophy of acintya-bhedabheda-tattva.

TEXT 44

TEXT

sarvatra sthapaya prabhu vaisnava-siddhante
prabhura siddhanta keha na pare khandite

SYNONYMS

sarvatra--everywhere; sthapaya--establishes; prabhu--Sri Caitanya Mahaprabhu; vaisnava-siddhante--the conclusion of the Vaisnavas; prabhura--of Lord Sri Caitanya Mahaprabhu; siddhanta--conclusion; keha--anyone; na pare--is not able; khandite--to defy.

TRANSLATION

Sri Caitanya Mahaprabhu established the devotional cult everywhere. No one could defeat Him.

TEXT 45

TEXT

hari' hari' prabhu-mate karena pravesa
ei-mate 'vaisnava' prabhu kaila daksina desa

SYNONYMS

hari' hari'--being defeated; prabhu-mate--into the cult of Sri Caitanya Mahaprabhu; karena pravesa--enter; ei-mate--in this way; vaisnava--Vaisnava devotees; prabhu--Lord Sri Caitanya Mahaprabhu; kaila--made; daksina--South India; desa--country.

TRANSLATION

Being thus defeated by Lord Sri Caitanya Mahaprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaisnavas.

TEXT 46

TEXT

pasandi aila yata panditya suniya
garva kari' aila sange sisya-gana lana

SYNONYMS

pasandi--nonbelievers; aila--came there; yata--all; panditya--erudition; suniya--hearing; garva kari'--with great pride; aila--came there; sange--with; sisya-gana--disciples; lana--taking.

TRANSLATION

When the nonbelievers heard of the erudition of Sri Caitanya Mahaprabhu, they came to Him with great pride, bringing their disciples with them.

TEXT 47

TEXT

bauddhacarya maha-pandita nija nava-mate
prabhura age udgraha kari' lagila balite

SYNONYMS

bauddha-acarya--the leader in Buddhist philosophy; maha-pandita--greatly learned scholar; nija--own; nava--nine; mate--philosophical conclusions; prabhura age--before Lord Sri Caitanya Mahaprabhu; udgraha--argument; kari'--making; lagila--began; balite--to speak.

TRANSLATION

One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

TEXT 48

TEXT

yadyapi asambhasya bauddha ayukta dekhite
tathapi balila prabhu garva khandaite

SYNONYMS

yadyapi--although; asambhasya--not fit for discussion; bauddha--followers of Buddha's philosophy; ayukta--not fit; dekhite--to see; tathapi--still; balila--spoke; prabhu--Lord Sri Caitanya Mahaprabhu; garva--pride; khandaite--to diminish.

TRANSLATION

Although the Buddhists are unfit for discussion and should not be seen by Vaisnavas, Caitanya Mahaprabhu spoke to them just to decrease their false pride.

TEXT 49

TEXT

tarka-pradhana bauddha-sastra 'nava mate'
tarkei khandila prabhu, na pare sthapite

SYNONYMS

tarka-pradhana--argumentative; bauddha-sastra--scriptures of the Buddhist cult; nava mate--in nine basic principles; tarkei--by argument; khandila--refuted; prabhu--Sri Caitanya Mahaprabhu; na--not; pare--can; sthapite--establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Sri Caitanya Mahaprabhu defeated them in their argument, they could not establish their cult.

Srila Bhaktivinoda Thakura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called Hinayana, and the other is called Mahayanaa. Along the Buddhist path there are nine principles: (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) "I am" is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of nirvana, or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The Vedas are

compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of Vedic principles understand this. However, it is seen here that Sri Caitanya Mahaprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these people do not believe in the authority of the Vedas. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Krsna consciousness should be prepared to defeat others by argument, just as Sri Caitanya Mahaprabhu did. In this verse it is clearly said, tarkei khandila prabhu. Lord Sri Caitanya Mahaprabhu put forward such a strong argument that they could not counter Him to establish their cult.

Their first principle is that the creation is always existing. But if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out in the Bhagavad-gita (13.14):

sarvatah pani-padam tat
sarvato-'ksi-siro-mukham
sarvatah sruti-mal loke
 sarvam avrtya tisthati

"Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Param Brahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in the Bhagavad-gita that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures were false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

The Buddhists maintain that the principle "I am" is the Ultimate Truth, but this excludes the individuality of "I" and "you." If there is no "I" and "you," or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on "I am." There must be a "you," or another person also. The philosophy of duality--the existence of the individual soul and the Supersoul--must be there. This is confirmed in the Second Chapter of the Bhagavad-gita (2.12), wherein the Lord says:

na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

We existed in the past in different bodies, and after the annihilation of this body we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child's body, a youth's body, a man's body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhist's fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion--as is presently fashionable--the scriptures will be interpreted in many different ways, and everyone will claim that his own philosophy is supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. Yata mata tata patha. Now everybody and anybody is trying to establish his own theory as the ultimate truth. The Buddhists theorize that annihilation, or nirvana, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained by Lord Krsna in the Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This is the highest perfection--to give up one's material body and not accept another but to return home, back to Godhead. It is not that perfection means one's existence becomes void or zero. Existence continues, but if we positively

want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedanta philosophy. No one can point out any defects in Vedanta philosophy, and therefore we can conclude that Vedanta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the Vedas are compiled by ordinary human beings. If this were the case, they would not be authoritative. From the Vedic literature we understand that shortly after the creation Lord Brahma was instructed in the Vedas. It is not that the Vedas were created by Brahma, although Brahma is the original person in the universe. If Brahma did not create the Vedas but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahma? Obviously the Vedas did not come from an ordinary person born in this material world. According to Srimad-Bhagavatam, tene brahma hrda ya adi-kavaye: after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahma. There was no person in the beginning of the creation other than Brahma, yet he did not compile the Vedas; therefore the conclusion is that the Vedas were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Sankaracarya, although he is not a Vaisnava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Krsna consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

TEXT 50

TEXT

bauddhacarya 'nava prasna' saba uthaila
drdha yukti-tarke prabhu khanda khanda kaila

SYNONYMS

bauddha-acarya--the teacher of the Buddhist cult; nava prasna--nine different types of questions; saba--all; uthaila--raised; drdha--strong; yukti--argument; tarke--with logic; prabhu--Lord Sri Caitanya Mahaprabhu; khanda khanda kaila--broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth the nine principles, but Sri Caitanya Mahaprabhu broke them to pieces with His strong logic.

TEXT 51

TEXT

darsanika pandita sabai paila parajaya
loke hasya kare, bauddha paila lajja-bhaya

SYNONYMS

darsanika--philosophical speculators; pandita--scholars; sabai--all of them; paila parajaya--were defeated; loke--people in general; hasya kare--laugh; bauddha--the Buddhists; paila--got; lajja--shame; bhaya--fear.

TRANSLATION

All mental speculators and learned scholars were defeated by Sri Caitanya Mahaprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaisnava firmly situated in his conviction and God consciousness. Following in the footsteps of Sri Caitanya Mahaprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

TEXT 52

TEXT

prabhuke vaisnava jani' bauddha ghare gela
sakala bauddha mili' tabe kumantrana kaila

SYNONYMS

prabhuke--Lord Sri Caitanya Mahaprabhu; vaisnava jani'--knowing to be a Vaisnava; bauddha--the Buddhists; ghare gela--returned home; sakala bauddha--all the Buddhists; mili'--coming together; tabe--thereafter; ku-mantrana--plot; kaila--made.

TRANSLATION

The Buddhists could understand that Lord Sri Caitanya Mahaprabhu was a Vaisnava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

TEXT 53

TEXT

apavitra anna eka thalite bhariya
prabhu-age nila 'maha-prasada' baliya

SYNONYMS

apavitra--polluted; anna--food; eka--one; thalite--plate; bhariya--filling; prabhu-age--in front of Lord Sri Caitanya Mahaprabhu; nila--brought; maha-prasada baliya--calling it maha-prasada.

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Sri Caitanya Mahaprabhu and called it maha-prasada.

PURPORT

The word apavitra anna refers to food that is unacceptable for a Vaisnava. In other words, a Vaisnava cannot accept any food offered by an avaisnava in the name of maha-prasada. This should be a principle for all Vaisnavas. When asked, "What is the behavior of a Vaisnava?" Sri Caitanya Mahaprabhu replied, "A Vaisnava must avoid the company of an avaisnava [asat]." The word asat refers to an avaisnava, that is, one who is not a Vaisnava. Asat-sanga-tyaga,--ei vaisnava-acara (Cc. Madhya 22.87). A Vaisnava must be very strict in this respect and should not at all cooperate with an avaisnava. If an avaisnava offers food in the name of maha-prasada, it should not be accepted. Such food cannot be prasada because an avaisnava cannot offer anything to the Lord. Sometimes preachers in the Krsna consciousness movement have to accept food in a home where the householder is an avaisnava; however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an avaisnava should not be accepted by a Vaisnava. Even if an avaisnava cooks food without fault, he cannot offer it to Lord Visnu, and it cannot be accepted as maha-prasada. According to Lord Krsna in the Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it."

Krsna can accept anything offered by His devotee with devotion. An avaisnava may be a vegetarian and a very clean cook, but because he cannot offer the food he cooks to Visnu, it cannot be accepted as maha-prasada. It is better that a Vaisnava abandon such food as untouchable.

TEXT 54

TEXT

hena-kale maha-kaya eka paksi aila
thonte kari' anna-saha thali lana gela

SYNONYMS

hena-kale--at this time; maha-kaya--having a large body; eka--one; paksi--bird; aila--appeared there; thonte kari'--by the beak; anna-saha--with food; thali--the plate; lana--taking; gela--went away.

TRANSLATION

When the contaminated food was offered to Sri Caitanya Mahaprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

TEXT 55

TEXT

bauddha-ganera upare anna pade amedhya haiya
bauddhacaryera mathaya thali padila bajiya

SYNONYMS

bauddha-ganera--all the Buddhists; upare--upon; anna--the food; pade--began to fall down; amedhya--untouchable; haiya--being; bauddha-acaryera--of the teacher of the Buddhists; mathaya--on the head; thali--the plate; padila--fell down; bajiya--making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

TEXT 56

TEXT

terache padila thali,----matha kati' gela
murcchita hana acarya bhumite padila

SYNONYMS

terache--at an angle; padila--fell down; thali--the plate; matha--the head; kati'--cutting; gela--went; murcchita--unconscious; hana--becoming; acarya--the teacher; bhumite--on the ground; padila--fell down.

TRANSLATION

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

TEXT 57

TEXT

hahakara kari' kande saba sisya-gana
sabe asi' prabhu-pade la-ila sarana

SYNONYMS

haha-kara--a roaring sound; kari'--making; kande--cry; saba--all; sisya-gana--disciples; sabe--all of them; asi'--coming; prabhu-pade--to the lotus feet of Lord Caitanya Mahaprabhu; la-ila--took; sarana--shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Sri Caitanya Mahaprabhu for shelter.

TEXT 58

TEXT

tumi ta' isvara saksat, ksama aparadha
jiyao amara guru, karaha prasada

SYNONYMS

tumi--You; ta'--indeed; isvara--the Supreme Personality of Godhead; saksat--directly; ksama--please excuse; aparadha--offense; jiyao--bring back to consciousness; amara--our; guru--spiritual master; karaha--do; prasada--this mercy.

TRANSLATION

They all prayed to Lord Sri Caitanya Mahaprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

TEXT 59

TEXT

prabhu kahe,----sabe kaha 'krsna' 'krsna' 'hari'
guru-karne kaha krsna-nama ucca kari'

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; sabe--all of you; kaha--chant; krsna krsna hari--the holy names of Lord Krsna and Hari; guru-karne--near the ear of your spiritual master; kaha--chant; krsna-nama--the holy name of Lord Krsna; ucca kari'--very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples, "You should all chant the names of Krsna and Hari very loudly near the ear of your spiritual master.

TEXT 60

TEXT

toma-sabara 'guru' tabe paibe cetana
saba bauddha mili' kare krsna-sankirtana

SYNONYMS

toma-sabara--all of you; guru--the spiritual master; tabe--then; paibe--will get; cetana--consciousness; saba bauddha--all the Buddhist disciples; mili'--coming together; kare--do; krsna-sankirtana--chanting of the Hare Krsna mantra.

TRANSLATION

"By this method your spiritual master will regain his consciousness." Following Sri Caitanya Mahaprabhu's advice, all the Buddhist disciples began to chant the holy name of Krsna congregationally.

TEXT 61

TEXT

guru-karne kahe sabe 'krsna' 'rama' 'hari'
cetana pana acarya bale 'hari' 'hari'

SYNONYMS

guru-karne--into the ear of the spiritual master; kahe--they said; sabe--all together; krsna rama hari--the holy names of the Lord, namely Krsna, Rama and Hari; cetana--consciousness; pana--getting; acarya--the teacher; bale--chanted; hari hari--the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Krsna, Rama and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Sri Bhaktisiddhanta Sarasvati Thakura comments that all the Buddhist disciples were actually initiated by Sri Caitanya Mahaprabhu into the chanting of the holy name of Krsna, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaisnavas. Consequently they immediately accepted Sri Caitanya Mahaprabhu's order. Their original Krsna consciousness was revived, and they were immediately able to chant Hare Krsna and begin worshiping the Supreme Lord Visnu.

It is the spiritual master who delivers the disciple from the clutches of maya by initiating him into the chanting of the Hare Krsna maha-mantra. In this way a sleeping human being can revive his consciousness by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Visnu. This is the purpose of diksa, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Sri Krsna Caitanya Mahaprabhu, and they in turn were able to initiate their so-called spiritual master. This is the parampara system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Sri Caitanya Mahaprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist acarya received the mercy of Lord Sri Caitanya Mahaprabhu. Unless one is favored by Sri Caitanya Mahaprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Sri Caitanya Mahaprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

TEXT 62

TEXT

krsna bali' acarya prabhure karena vinaya
dekhiya sakala loka ha-ila vismaya

SYNONYMS

krsna bali'--chanting the holy name of Krsna; acarya--the so-called spiritual master of the Buddhists; prabhure--unto Lord Sri Caitanya Mahaprabhu; karena--does; vinaya--submission; dekhiya--seeing this; sakala loka--all the people; ha-ila--became; vismaya--astonished.

TRANSLATION

When the spiritual master of the Buddhists began to chant the holy name of Krsna and submitted to Lord Sri Caitanya Mahaprabhu, all the people who were gathered there were astonished.

TEXT 63

TEXT

ei-rupe kautuka kari' sacira nandana
antardhana kaila, keha na paya darsana

SYNONYMS

ei-rupe--in this way; kautuka kari'--making fun; sacira nandana--the son of mother Saci; antardhana kaila--disappeared; keha--anyone; na--does not; paya--get; darsana--audience.

TRANSLATION

Sri Caitanya Mahaprabhu, the son of Sacidevi, then suddenly and humorously disappeared from everyone's sight, and it was impossible for anyone to find Him.

TEXT 64

TEXT

mahaprabhu cali' aila tripati-trimalle
catur-bhuja murti dekhi' vyenkatadrye cale

SYNONYMS

mahaprabhu--Lord Sri Caitanya Mahaprabhu; cali' aila--arrived by walking; tripati-trimalle--at the holy places named Tirupati and Tirumala; catur-bhuja--fourhanded; murti--Deity; dekhi'--seeing; vyenkata-adrye--to the holy place Venkata Hill; cale--began to proceed.

TRANSLATION

Sri Caitanya Mahaprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He next proceeded toward Venkata Hill.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura has actually described the chronological order of Lord Caitanya Mahaprabhu's visit. The Tirupati temple is sometimes called Tirupatura. It is situated on the northern side of Arcot in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Venkatesvara, the four-handed Lord Visnu, the Deity of Balaji, with His potencies named Sri and Bhu, is located on Venkata Hill, about eight miles from Tirupati. This Venkatesvara Deity is in the form of Lord Visnu, and the place where He is situated is known as Venkata-ksetra. There are many temples in southern India, but this Balaji temple is especially opulent. A great fair is held there in the months of September and October. There is a railway station called Tirupati on the southern railway. Nimna-tirupati is located in the valley of the Venkata Hill. There are several temples there also, among which are those of Govindaraja and Lord Ramacandra.

TEXT 65

TEXT

tripati asiya kaila sri-rama darasana
raghunatha-age kaila pranama stavana

SYNONYMS

tripati asiya--coming to Tirupati; kaila sri-rama darasana--visited the temple of Ramacandra; raghunatha-age--before Lord Ramacandra; kaila--did; pranama--obeisances; stavana--offering prayers.

TRANSLATION

After arriving at Tirupati, Lord Sri Caitanya Mahaprabhu visited the temple of Lord Ramacandra. He offered His prayers and obeisances before Ramacandra, the descendant of King Raghu.

TEXT 66

TEXT

sva-prabhave loka-sabara karana vismaya
pana-nrsimhe aila prabhu daya-maya

SYNONYMS

sva-prabhave--by His own influence; loka-sabara--of all the people; karana--inducing; vismaya--astonishment; pana-nrsimhe--to the Lord named Pana-nrsimha; aila--came; prabhu--Lord Sri Caitanya Mahaprabhu; daya-maya--the most merciful.

TRANSLATION

Everywhere Sri Caitanya Mahaprabhu went, His influence astonished everyone. He next arrived at the temple of Pana-nrsimha. The Lord is so merciful.

PURPORT

Pana-nrsimha, or Panakal-narasimha, is located in the district of Krishna in the hills known as Mangalagiri, about seven miles from a city known as Vijayawada. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tanjor, and it is said that this shell was used by Lord Krsna Himself. During the month of March, a great fair takes place in this temple.

TEXT 67

TEXT

nrsimhe pranati-stuti premavese kaila
prabhura prabhave loka camatkara haila

SYNONYMS

nrsimhe--unto Lord Nrsimha; pranati-stuti--obeisances and prayers; prema-avese--in ecstatic love; kaila--offered; prabhura--of the Lord; prabhave--by the influence; loka--the people; camatkara haila--were astonished.

TRANSLATION

In great ecstatic love, Sri Caitanya Mahaprabhu offered obeisances and prayers unto Lord Nrsimha. The people were astonished to see Lord Caitanya's influence.

TEXT 68

TEXT

siva-kanci asiya kaila siva darasana
prabhave 'vaisnava' kaila saba saiva-gana

SYNONYMS

siva-kanci--to the holy place named Siva-kanci; asiya--coming; kaila--did; siva darasana--visiting the temple of Lord Siva; prabhave--by His influence; vaisnava kaila--turned into Vaisnavas; saba--all; saiva-gana--the devotees of Lord Siva.

TRANSLATION

Arriving at Siva-kanci, Caitanya Mahaprabhu visited the deity of Lord Siva. By His influence, He converted all the devotees of Lord Siva into Vaisnavas.

PURPORT

Siva-kanci is also known as Kanjivarama, or the Benares of southern India. In Siva-kanci there are hundreds of temples containing symbolic representations of Lord Siva, and one of these temples is said to be very, very old.

TEXT 69

TEXT

visnu-kanci asi' dekhila laksmi-narayana
pranama kariya kaila bahuta stavana

SYNONYMS

visnu-kanci--to the holy place named Visnu-kanci; asi'--coming; dekhila--the Lord saw; laksmi-narayana--the Deity of Lord Narayana with mother Laksmi, the goddess of fortune; pranama kariya--after offering obeisances; kaila--made; bahuta stavana--many prayers.

TRANSLATION

The Lord then visited a holy place known as Visnu-kanci. There He saw Laksmi-Narayana Deities, and He offered His respects and many prayers to please Them.

PURPORT

Visnu-kanci is situated about five miles away from Kanjivarama. It is here that Lord Varadaraja, another form of Lord Visnu, resides. There is also a big lake known as Ananta-sarovara.

TEXT 70

TEXT

premavese nrtya-gita bahuta karila
dina-dui rahi' loke 'krsna-bhakta' kaila

SYNONYMS

prema-avese--in ecstatic love; nrtya-gita--dancing and chanting; bahuta--much; karila--performed; dina-dui--for two days; rahi'--staying; loke--the people in general; krsna-bhakta--devotees of Lord Krsna; kaila--made.

TRANSLATION

When Sri Caitanya Mahaprabhu stayed at Visnu-kanci for two days, He danced and performed kirtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Krsna.

TEXT 71

TEXT

trimalaya dekhi' gela trikala-hasti-sthane
mahadeva dekhi' tanre karila praname

SYNONYMS

trimalaya dekhi'--after seeing Trimalaya; gela--went; trikala-hasti-sthane--to the place named Trikala-hasti; mahadeva--Lord Siva; dekhi'--seeing; tanre--unto him; karila praname--offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahaprabhu went to see Trikala-hasti. There He saw Lord Siva and offered him all respects and obeisances.

PURPORT

Trikala-hasti is situated about twenty-two miles northeast of Tirupati. On its northern side is a river known as Suvarna-mukhi. The temple of Trikala-hasti is located on the southern side of the river. The place is generally known as Sri Kalahasti or Kalahasti and is famous for its temple of Lord Siva. There he is called Vayu-linga Siva.

TEXT 72

TEXT

paksi-tirtha dekhi' kaila siva darasana
vrddhakola-tirthe tabe karila gamana

SYNONYMS

paksi-tirtha dekhi'--after visiting the place known as Paksi-tirtha; kaila--did; siva darasana--visiting the temple of Lord Siva; vrddhakola-tirthe--to the holy place known as Vrddhakola; tabe--then; karila gamana--went.

TRANSLATION

At Paksi-tirtha, Lord Sri Caitanya Mahaprabhu visited the temple of Lord Siva. Then He went to the Vrddhakola place of pilgrimage.

PURPORT

Paksi-tirtha, also called Tirukadi-kundam, is located nine miles southeast of Cimlipat. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedacalam. There is a temple of Lord Siva there, and the deity is known as Vedagirisvara. Two birds come there daily to receive food from the temple priest, and it is claimed that they have been coming since time immemorial.

TEXT 73

TEXT

sveta-varaha dekhi, tanre namaskari'
pitambara-siva-sthane gela gaurahari

SYNONYMS

sveta-varaha--the white boar incarnation; dekhi--seeing; tanre--unto Him; namaskari'--offering respect; pita-ambara--dressed with yellow garments; siva-sthane--to the temple of Lord Siva; gela--went; gaurahari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

At Vrddhakola, Lord Sri Caitanya Mahaprabhu visited the temple of Sveta-varaha, the white boar incarnation. After offering Him respects, the Lord visited the temple of Lord Siva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vrddhakola. The temple is made of stone and is located about one mile south of an oasis known as Balipitham. There is a Deity of the white boar incarnation, above whose head Sesa Naga serves as an umbrella. The deity of Lord Siva is known as Pitambara and also as Cidambaram. This temple is located twenty-six miles south of Cuddaloreda, and the deity there is also known as Akasa-linga. The deity is in the form of Lord Siva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

TEXT 74

TEXT

siyali bhairavi devi kari' darasana
kaverira tire aila sacira nandana

SYNONYMS

siyali bhairavi--Siyali-bhairavi; devi--goddess; kari' darasana--visiting; kaverira tire--on the bank of the river Kaveri; aila--came; sacira nandana--the son of mother Saci.

TRANSLATION

After visiting the temple of Siyali-bhairavi [another form of the goddess Durga], Sri Caitanya Mahaprabhu, the son of mother Saci, went to the bank of the river Kaveri.

PURPORT

Siyali-bhairavi is located in the Tanjorean district, about forty-eight miles northeast of Tanjorean City. There is a very much celebrated temple of Lord Siva there and also a very large lake. It is said that once a small boy who was a devotee of Lord Siva came to that temple and the goddess Durga, known as Bhairavi, gave him her breast to suck. After visiting this temple, Sri Caitanya Mahaprabhu went to the bank of the river Kaveri via the district of Tiruchchirapalli. The Kaveri is mentioned in Srimad-Bhagavatam (11.5.40) as a very pious river.

TEXT 75

TEXT

go-samaje siva dekhi' aila vedavana
mahadeva dekhi' tanre karila vandana

SYNONYMS

go-samaje--at the place named Go-samaja; siva dekhi'--seeing the deity of Lord Siva; aila vedavana--He arrived at Vedavana; mahadeva dekhi'--seeing Lord Siva; tanre--unto him; karila vandana--offered prayers.

TRANSLATION

The Lord then visited a place known as Go-samaja, where He saw Lord Siva's temple. He then arrived at Vedavana, where He saw another deity of Lord Siva and offered him prayers.

PURPORT

Go-samaja is a place of pilgrimage for the devotees of Lord Siva. It is very important and is located next to Vedavana.

TEXT 76

TEXT

amrtalinga-siva dekhi' vandana karila
saba sivalaye saiva 'vaisnava' ha-ila

SYNONYMS

amrta-linga-siva--the Lord Siva deity named Amrta-linga; dekhi'--seeing; vandana karila--offered obeisances; saba siva-alaye--in all the temples of Lord

Siva; saiva--devotees of Lord Siva; vaisnava ha-ila--became devotees of Lord Krsna.

TRANSLATION

Seeing the Siva deity named Amrta-linga, Lord Caitanya Mahaprabhu offered His obeisances. Thus He visited all the temples of Lord Siva and converted the devotees of Lord Siva into Vaisnavas.

TEXT 77

TEXT

deva-sthane asi' kaila visnu darasana
sri-vaisnavera sange tahan gosthi anuksana

SYNONYMS

deva-sthane--to the place known as Devasthana; asi'--coming; kaila--did; visnu darasana--visiting the temple of Lord Visnu; sri-vaisnavera sange--with the Vaisnavas in the disciplic succession of Ramanuja; tahan--there; gosthi--discussion; anuksana--always.

TRANSLATION

At Devasthana, Caitanya Mahaprabhu visited the temple of Lord Visnu, and there He talked with the Vaisnavas in the disciplic succession of Ramanujacarya. These Vaisnavas are known as Sri Vaisnavas.

TEXT 78

TEXT

kumbhakarna-kapale dekhi' sarovara
siva-ksetre siva dekhe gauranga-sundara

SYNONYMS

kumbhakarna-kapale--at Kumbhakarna-kapala; dekhi'--after seeing; sarovara--the lake; siva-ksetre--at Siva-ksetra; siva--Lord Siva; dekhe--sees; gauranga-sundara--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

At Kumbhakarna-kapala, Sri Caitanya Mahaprabhu saw a great lake and then the holy place named Siva-ksetra, where a temple of Lord Siva is located.

PURPORT

Kumbhakarna is the name of the brother of Ravana. At the present moment the city of Kumbhakarna-kapala is known as Kumbhakonnam; it is situated twenty miles northeast of the city of Tanjorean. There are twelve temples of Lord Siva located at Kumbhakonnam, as well as four Visnu temples and one temple to Lord Brahma. Siva-ksetra, within the city of Tanjorean, is situated near a big lake known as Siva-ganga. At this place is a large temple of Lord Siva known as Brhatisvara-siva-mandira.

TEXT 79

TEXT

papa-nasane visnu kaila darasana
sri-ranga-ksetre tabe karila gamana

SYNONYMS

papa-nasane--at the place named Papanasana; visnu--Lord Visnu; kaila--did; darasana--visiting; sri-ranga-ksetre--to the holy place named Sri Ranga-ksetra; tabe--then; karila--did; gamana--departure.

TRANSLATION

After visiting the holy place named Siva-ksetra, Caitanya Mahaprabhu arrived at Papanasana and there saw the temple of Lord Visnu. Then He finally reached Sri Ranga-ksetra.

PURPORT

According to some, the place known as Papanasana was located eight miles southwest of Kumbhakonnam. Others say that in the district of Tinebheli there is a city known as Palamakota and that Twenty miles west of there is the holy place known as Papanasana, near the river Tamraparni. Sri Ranga-ksetra is a very famous place. Near Tiruchchirapalli is a river named Kaveri, or Kolirana. A city known as Sri Rangam is located on this river in the district of Tanjorean, about ten miles west of Kumbhakonnam. The Sri Ranga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Sri Ranga. The ancient names of these roads are the road of Dharma, the road of Rajamahendra, the road of Kulasekhara, the road of Alinadana, the road of Tiruvikrama, the Tirubidi road of Madamadi-gaisa, and the road of Ada-iyavala-indana. The temple was founded before the reign of Dharmavarma, who reigned before Rajamahendra. Many celebrated kings like Kulasekhara, and others such as Alabandaru, resided in the temple of Sri Rangam. Yamunacarya, Sri Ramanuja, Sudarsanacarya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godadevi, who was one of the twelve liberated persons known as divya-suris, was married to the Deity, Lord Sri Ranganatha. Later she entered into the body of the Lord. An incarnation of Karmuka, Tirumanga (one of the Alwars), acquired some money by stealing and built the fourth boundary wall of Sri Rangam. It is said that in the year 289 of the Age of Kali, the Alwar of the name Tondaradippadi was born. While engaged in devotional service, he fell victim to a prostitute, and Sri Ranganatha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Ranganatha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of the Ranganatha temple and cultivated a tulasi garden there.

There was also a celebrated disciple of Ramanujacarya's known as Kuresa. Sri Ramapilla was the son of Kuresa, and his son was Vagvijaya Bhatta, whose son was Vedavyasa Bhatta, or Sri Sudarsanacarya. When Sudarsanacarya was an old man, the Mohammedans attacked the temple of Ranganatha and killed about twelve hundred Sri Vaisnavas. At that time the Deity of Ranganatha was transferred to the temple of Tirupati in the kingdom of Vijaya-nagara. The governor of Gingeen, Goppanarya, brought Sri Ranganatha from the temple of Tirupati to a place known as Simha-brahma, where the Lord was situated for three years. In the year 1293 Saka (A.D. 1372) the Deity was reinstalled in the Ranganatha temple. On the

eastern wall of the Ranganatha temple is an inscription written by Vedanta-desika relating how Ranganatha was returned to the temple.

TEXT 80

TEXT

kaverite snana kari' dekhi' ranganatha
stuti-pranati kari' manila krtartha

SYNONYMS

kaverite--in the river known as Kaveri; snana kari'--after bathing; dekhi'--visiting; ranga-natha--the Ranganatha temple; stuti--prayers; pranati--obeisances; kari'--offering; manila--thought Himself; krta-artha--very successful.

TRANSLATION

After bathing in the river Kaveri, Sri Caitanya Mahaprabhu saw the temple of Ranganatha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

TEXT 81

TEXT

premavese kaila bahuta gana nartana
dekhi' camatkara haila saba lokera mana

SYNONYMS

prema-avese--in the ecstasy of love; kaila--did; bahuta--various; gana--songs; nartana--dancing; dekhi'--seeing which; camatkara--astonished; haila--were; saba--all; lokera--of persons; mana--minds.

TRANSLATION

In the temple of Ranganatha, Sri Caitanya Mahaprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

TEXT 82

TEXT

sri-vaisnava eka,----'vyenkata bhatta' nama
prabhure nimantrana kaila kariya sammana

SYNONYMS

sri-vaisnava eka--a devotee belonging to the Ramanuja-sampradaya; vyenkata bhatta--Venkata Bhatta; nama--named; prabhure--unto Lord Caitanya Mahaprabhu; nimantrana--invitation; kaila--did; kariya--offering; sammana--great respect.

TRANSLATION

One Vaisnava known as Venkata Bhatta then invited Sri Caitanya Mahaprabhu to his home with great respect.

PURPORT

Sri Venkata Bhatta was a Vaisnava brahmana and an inhabitant of Sri Ranga-ksetra. He belonged to the disciplic succession of Sri Ramanujacarya. Sri Ranga is one of the places of pilgrimage in the province of Tamil Nadus. The inhabitants of that province do not retain the name Venkata. It is therefore supposed that Venkata Bhatta did not belong to that province, although he may have been residing there for a very long time. Venkata Bhatta was in a branch of the Ramanuja-sampradaya known as Badagala-i. He had a brother in the Ramanuja-sampradaya known as Sripada Prabodhananda Sarasvati. The son of Venkata Bhatta was later known in the Gaudiya-sampradaya as Gopala Bhatta Gosvami, and he established the Radharamana temple in Vrndavana. More information about him may be found in a book known as Bhakti-ratnakara, by Narahari Cakravarti.

TEXT 83

TEXT

nija-ghare lana kaila pada-praksalana
sei jala lana kaila sa-vamse bhaksana

SYNONYMS

nija-ghare--to his own home; lana--bringing; kaila--did; pada-praksalana--washing of the feet; sei jala--that water; lana--taking; kaila--did; sa-vamse--with all the family members; bhaksana--drinking.

TRANSLATION

Sri Venkata Bhatta took Sri Caitanya Mahaprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

TEXT 84

TEXT

bhiksa karana kichu kaila nivedana
caturmasya asi' prabhu, haila upasanna

SYNONYMS

bhiksa karana--after offering lunch; kichu--some; kaila--did; nivedana--submission; caturmasya--the period of Caturmasya; asi'--coming; prabhu--my Lord; haila upasanna--has already arrived.

TRANSLATION

After offering lunch to the Lord, Venkata Bhatta submitted that the period of Caturmasya had already arrived.

TEXT 85

TEXT

caturmasye krpa kari' raha mora ghare

krsna-katha kahi' krpaya uddhara' amare

SYNONYMS

caturmasye--during this period of Caturmasya; krpa kari'--being merciful; raha--please stay; mora ghare--at my place; krsna-katha--topics of Lord Krsna; kahi'--speaking; krpaya--by Your mercy; uddhara' amare--kindly deliver me.

TRANSLATION

Venkata Bhatta said, "Please be merciful to me and stay at my house during Caturmasya. Speak about Lord Krsna's pastimes and kindly deliver me by Your mercy."

TEXT 86

TEXT

tanra ghare rahila prabhu krsna-katha-rase
bhatta-sange gonaila sukhe cari mase

SYNONYMS

tanra ghare--in his home; rahila--stayed; prabhu--Lord Sri Caitanya Mahaprabhu; krsna-katha-rase--enjoying the transcendental mellow of discussing Lord Krsna's pastimes; bhatta-sange--with Venkata Bhatta; gonaila--passed; sukhe--in happiness; cari mase--four months.

TRANSLATION

Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Krsna's pastimes.

TEXT 87

TEXT

kaverite snana kari' sri-ranga darsana
pratidina premavese karena nartana

SYNONYMS

kaverite--in the river known as Kaveri; snana kari'--taking a bath; sri-ranga darsana--visiting the temple of Sri Ranga; prati-dina--every day; prema-avese--in great happiness; karena--does perform; nartana--dancing.

TRANSLATION

While there, Sri Caitanya Mahaprabhu took His bath in the river Kaveri and visited the temple of Sri Ranga. Every day the Lord also danced in ecstasy.

TEXT 88

TEXT

saundaryadi premavesa dekhi, sarva-loka
dekhibare aise, dekhe, khande duhkha-soka

SYNONYMS

saundarya-adi--the beauty of the body, etc.; prema-avesa--His ecstatic love; dekhi--seeing; sarva-loka--all men; dekhibare--to see; aise--come there; dekhe--and see; khande duhkha-soka--are relieved from all unhappiness and distress.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

TEXT 89

TEXT

laksa laksa loka aila nana-desa haite
sabe krsna-nama kahe prabhuke dekhite

SYNONYMS

laksa laksa--many hundreds of thousands; loka--of people; aila--came there; nana-desa--different countries; haite--from; sabe--all of them; krsna-nama kahe--chant the Hare Krsna maha-mantra; prabhuke--the Lord; dekhite--seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Krsna maha-mantra.

TEXT 90

TEXT

krsna-nama vina keha nahi kahe ara
sabe krsna-bhakta haila,----loke camatkara

SYNONYMS

krsna-nama vina--without chanting the Hare Krsna maha-mantra; keha--anyone; nahi--does not; kahe--speak; ara--anything else; sabe--all of them; krsna-bhakta--Lord Krsna's devotees; haila--became; loke--the people; camatkara--astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Krsna maha-mantra, and all of them became Lord Krsna's devotees. Thus the general populace was astonished.

TEXT 91

TEXT

sri-ranga-ksetre vaise yata vaisnava-brahmana
eka eka dina sabe kaila nimantrana

SYNONYMS

sri-ranga-ksetre--in Sri Ranga-ksetra; vaise--residing; yata--all; vaisnava-brahmana--Vaisnava brahmanas; eka eka dina--every day; sabe--all of them; kaila nimantrana--invited the Lord.

TRANSLATION

All the Vaisnava brahmanas residing in Sri Ranga-ksetra invited the Lord to their homes. Indeed, He had an invitation every day.

TEXT 92

TEXT

eka eka dine caturmasya purna haila
kataka brahmana bhiksa dite na paila

SYNONYMS

eka eka dine--day by day; caturmasya--the period of Caturmasya; purna haila--became filled; kataka brahmana--some of the brahmanas; bhiksa dite--to offer Him lunch; na--did not; paila--get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brahmana, but some of the brahmanas did not get the opportunity to offer Him lunch because the period of Caturmasya came to an end.

TEXT 93

TEXT

sei ksetre rahe eka vaisnava-brahmana
devalaye asi' kare gita avartana

SYNONYMS

sei ksetre--in that holy place; rahe--there was; eka--one; vaisnava-brahmana--a brahmana following the Vaisnava cult; deva-alaye--in the temple; asi'--coming; kare--does; gita--of the Bhagavad-gita; avartana--recitation.

TRANSLATION

In the holy place of Sri Ranga-ksetra, a brahmana Vaisnava used to visit the temple daily and recite the entire text of the Bhagavad-gita.

TEXT 94

TEXT

astadasadhyaya pade ananda-avese
asuddha padena, loka kare upahase

SYNONYMS

astadasa-adhyaya--eighteen chapters; pade--reads; ananda-avese--in great ecstasy; asuddha padena--could not pronounce the text correctly; loka--people in general; kare--do; upahase--joking.

TRANSLATION

The brahmana regularly read the eighteen chapters of the Bhagavad-gita in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

TEXT 95

TEXT

keha hase, keha ninde, taha nahi mane
avista hana gita pade anandita-mane

SYNONYMS

keha hase--someone laughs; keha ninde--someone criticizes; taha--that; nahi mane--he does not care for; avista hana--being in great ecstasy; gita pade--reads the Bhagavad-gita; anandita--in great happiness; mane--his mind.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gita and was personally very happy.

TEXT 96

TEXT

pulakasru, kampa, sveda,----yavat pathana
dekhi' anandita haila mahaprabhura mana

SYNONYMS

pulaka--standing of the hairs of the body; asru--tears; kampa--trembling; sveda--perspiration; yavat--during; pathana--the reading of the book; dekhi'--seeing this; anandita--very happy; haila--became; mahaprabhura--of Sri Caitanya Mahaprabhu; mana--the mind.

TRANSLATION

While reading the book, the brahmana experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Sri Caitanya Mahaprabhu became very happy.

PURPORT

Although the brahmana could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading the Bhagavad-gita. Sri Caitanya Mahaprabhu was very much pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Sri Caitanya Mahaprabhu, Lord Krsna Himself, did not think this very

serious. Rather, the Lord was pleased by the bhava (devotion). In Srimad-Bhagavatam (1.5.11) this is confirmed:

tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso-'nkitani yat
srnvanti gayanti grnanti sadhavah

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literature, even though imperfectly composed, is heard, sung and accepted by purified men who are thoroughly honest."

The purport to this verse may be considered for further information on this subject.

TEXT 97

TEXT

mahaprabhu puchila tanre, suna, mahasaya
kon artha jani' tomara eta sukha haya

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; puchila--inquired; tanre--from him; suna--please hear; maha-asaya--My dear sir; kon--what; artha--meaning; jani'--knowing; tomara--your; eta--so great; sukha--happiness; haya--is.

TRANSLATION

Sri Caitanya Mahaprabhu asked the brahmana, "My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gita gives you such transcendental pleasure?"

TEXT 98

TEXT

vipra kahe,----murkha ami, sabdartha na jani
suddhasuddha gita padi, guru-ajna mani'

SYNONYMS

vipra kahe--the brahmana replied; murkha ami--I am illiterate; sabda-artha--the meaning of the words; na jani--I do not know; suddha-asuddha--sometimes correct and sometimes not correct; gita--the Bhagavad-gita; padi--I read; guru-ajna--the order of my spiritual master; mani'--accepting.

TRANSLATION

The brahmana replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gita correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master."

PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Sri Caitanya Mahaprabhu even while reading the Bhagavad-gita incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."(Svetasvatara Upanisad 6.23)

Actually the meaning of the words of the Bhagavad-gita or Srimad-Bhagavatam are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Krsna and the spiritual master is the secret of success in spiritual life.

TEXT 99

TEXT

arjunera rathe krsna haya rajju-dhara
vasiyache hate totra syamala sundara

SYNONYMS

arjunera--of Arjuna; rathe--in the chariot; krsna--Lord Krsna; haya--is; rajju-dhara--holding the reins; vasiyache--He was sitting there; hate--in the hand; totra--a bridle; syamala--blackish; sundara--very beautiful.

TRANSLATION

The brahmana continued, "Actually I only see Lord Krsna sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

TEXT 100

TEXT

arjunere kahitechena hita-upadesa
tanre dekhi' haya mora ananda-avesa

SYNONYMS

arjunere--unto Arjuna; kahitechena--He is speaking; hita-upadesa--good instruction; tanre--Him; dekhi'--seeing; haya--there is; mora--my; ananda--transcendental happiness; avesa--ecstasy.

TRANSLATION

"While seeing Lord Krsna sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

TEXT 101

TEXT

yavat padon, tavat pana tanra darasana
ei lagi' gita-patha na chade mora mana

SYNONYMS

yavat--as long as; padon--I read; tavat--so long; pana--I get; tanra--His; darasana--audience; ei lagi'--for this reason; gita-patha--reading the Bhagavad-gita; na chade--does not quit; mora mana--my mind.

TRANSLATION

"As long as I read the Bhagavad-gita, I simply see the Lord's beautiful features. It is for this reason that I am reading the Bhagavad-gita, and my mind cannot be distracted from this."

TEXT 102

TEXT

prabhu kahe,----gita-pathe tomara-i adhikara
tumi se janaha ei gitara artha-sara

SYNONYMS

prabhu kahe--the Lord replied; gita-pathe--in reading the Bhagavad-gita; tomarai adhikara--you have the proper authority; tumi--you; se--that; janaha--know; ei--this; gitara--of the Bhagavad-gita; artha-sara--the real purport.

TRANSLATION

Sri Caitanya Mahaprabhu told the brahmana, "Indeed, you are an authority in the reading of the Bhagavad-gita. Whatever you know constitutes the real purport of the Bhagavad-gita."

PURPORT

According to the sastras: bhaktya bhagavatam grahyam na buddhya na ca tikaya. One should understand the Bhagavad-gita and Srimad-Bhagavatam by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

gitadhita ca yenapi
bhakti-bhavena cetasa
veda-sastra-puranani
tenadhitani sarvasah

To one who reads the Bhagavad-gita with faith and devotion, the essence of Vedic knowledge is revealed. And according to the Svetasvatara Upanisad (6.23):

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

All Vedic scriptures are to be understood with faith and devotion, not by mundane scholarship. We therefore present the Bhagavad-gita As It Is. There are many so-called scholars and philosophers who read the Bhagavad-gita in a scholarly way. They simply waste their time and mislead those who read their commentaries.

TEXT 103

TEXT

eta bali' sei vipre kaila alingana
prabhu-pada dhari' vipra karena rodana

SYNONYMS

eta bali'--saying this; sei vipre--that brahmana; kaila alingana--He embraced; prabhu-pada--the lotus feet of Lord Sri Caitanya Mahaprabhu; dhari'--catching; vipra--the brahmana; karena--does; rodana--crying.

TRANSLATION

After saying this, Lord Caitanya Mahaprabhu embraced the brahmana, and the brahmana, catching the lotus feet of the Lord, began to cry.

TEXT 104

TEXT

toma dekhi' taha haite dvi-guna sukha haya
sei krsna tumi,----hena mora mane laya

SYNONYMS

toma dekhi'--by seeing You; taha haite--than the vision of Lord Krsna; dvi-guna--twice as much; sukha--happiness; haya--there is; sei krsna--that Lord Krsna; tumi--You are; hena--such; mora--my; mane--in the mind; laya--takes.

TRANSLATION

The brahmana said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Krsna."

TEXT 105

TEXT

krsna-sphurtye tanra mana hanache nirmala
ataeva prabhura tattva janila sakala

SYNONYMS

krsna-sphurtye--by revelation of Lord Krsna; tanra--his; mana--mind; hanache--did become; nirmala--purified; ataeva--therefore; prabhura--of Lord Sri Caitanya Mahaprabhu; tattva--truth; janila--could understand; sakala--all.

TRANSLATION

The mind of the brahmana was purified by the revelation of Lord Krsna, and therefore he could understand the truth of Sri Caitanya Mahaprabhu in all details.

TEXT 106

TEXT

tabe mahaprabhu tanre karaila siksana
ei bat kahan na kariha prakasana

SYNONYMS

tabe--then; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto the brahmana; karaila--made; siksana--instruction; ei bat--this version; kahan--anywhere; na--do not; kariha--do; prakasana--revelation.

TRANSLATION

Sri Caitanya Mahaprabhu then taught the brahmana very thoroughly and requested him not to disclose the fact that He was Lord Krsna Himself.

TEXT 107

TEXT

sei vipra mahaprabhura bada bhakta haila
cari masa prabhu-sanga kabhu na chadila

SYNONYMS

sei vipra--that brahmana; mahaprabhura--of Sri Caitanya Mahaprabhu; bada--big; bhakta--devotee; haila--became; cari masa--for four months; prabhu-sanga--association of the Lord; kabhu--at any time; na--did not; chadila--give up.

TRANSLATION

That brahmana became a great devotee of Sri Caitanya Mahaprabhu, and for four continuous months he did not give up the Lord's company.

TEXT 108

TEXT

ei-mata bhatta-grhe rahe gauracandra
nirantara bhatta-sange krsna-kathananda

SYNONYMS

ei-mata--in this way; bhatta-grhe--in the house of Venkata Bhatta; rahe--remained; gauracandra--Sri Caitanya Mahaprabhu; nirantara--constantly; bhatta-sange--with Venkata Bhatta; krsna-katha-ananda--the transcendental bliss of talking about Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta and constantly talked with him about Lord Krsna. In this way He was very happy.

TEXT 109

TEXT

sri-vaisnava' bhatta seve laksmi-narayana
tanra bhakti dekhi' prabhura tusta haila mana

SYNONYMS

sri-vaisnava--a devotee of the Ramanuja-sampradaya; bhatta--Venkata Bhatta; seve--used to worship; laksmi-narayana--the Deities of Lord Narayana and the goddess of fortune, Laksmi; tanra--his; bhakti--devotion; dekhi'--seeing; prabhura--of Lord Sri Caitanya Mahaprabhu; tusta--happy; haila--became; mana--the mind.

TRANSLATION

Being a Vaisnava in the Ramanuja-sampradaya, Venkata Bhatta worshiped the Deities of Laksmi and Narayana. Seeing his pure devotion, Sri Caitanya Mahaprabhu was very much satisfied.

TEXT 110

TEXT

nirantara tanra sange haila sakhya-bhava
hasya-parihase dunhe sakhyera svabhava

SYNONYMS

nirantara--constantly; tanra sange--being associated with him; haila--there was; sakhya-bhava--a friendly relationship; hasya--laughing; parihase--joking; dunhe--both of them; sakhyera--of fraternity; svabhava--nature.

TRANSLATION

Constantly associating with each other, Sri Caitanya Mahaprabhu and Venkata Bhatta gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

TEXT 111

TEXT

prabhu kahe,----bhatta, tomara laksmi-thakurani
kanta-vaksah-sthita, pativrata-siromani

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; bhatta--My dear Bhattacarya; tomara--your; laksmi-thakurani--goddess of fortune; kanta--of her husband, Narayana; vaksah-sthita--situated on the chest; pati-vrata--chaste woman; siromani--the topmost.

TRANSLATION

Sri Caitanya Mahaprabhu told the Bhattacarya, "Your worshipable goddess of fortune, Laksmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation.

TEXT 112

TEXT

amara thakura krsna----gopa, go-caraka
sadhvi hana kene cahe tanhara sangama

SYNONYMS

amara thakura--My worshipable Deity; krsna--Lord Krsna; gopa--cowherd; go-caraka--a tender of cows; sadhvi hana--being so chaste; kene--why; cahe--wants; tanhara--His; sangama--association.

TRANSLATION

"However, my Lord is Lord Sri Krsna, a cowherd boy who is engaged in tending cows. Why is it that Laksmi, being such a chaste wife, wants to associate with My Lord?

TEXT 113

TEXT

ei lagi' sukha-bhoga chadi' cira-kala
vrata-niyama kari' tapa karila apara

SYNONYMS

ei lagi'--for this reason; sukha-bhoga--the enjoyment of Vaikuntha; chadi'--giving up; cira-kala--for a long time; vrata-niyama--vows and regulative principles; kari'--accepting; tapa--austerity; karila apara--performed unlimitedly.

TRANSLATION

"Just to associate with Krsna, Laksmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities."

TEXT 114

TEXT

kasyanubhavo 'sya na deva vidmahe
tavanghri-renu-sparasadhikarah
yad-vanchaya srir lalanacarat tapo
vihaya kaman su-ciram dhrta-vrata

SYNONYMS

kasya--of what; anubhavah--a result; asya--of the serpent (Kaliya); na--not; deva--O Lord; vidmahe--we know; tava anghri--of Your lotus feet; renu--of the dust; sparasa--for touching; adhikarah--qualification; yat--which; vanchaya--by desiring; srih--the goddess of fortune; lalana--the topmost woman; acarat--

performed; tapah--austerity; vihaya--giving up; kaman--all desires; su-ciram--for a long time; dhrta--a law upheld; vrata--as a vow.

TRANSLATION

Caitanya Mahaprabhu then said, " 'O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kaliya got such an opportunity."'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.16.36); it was spoken by the wives of the Kaliya serpent.

TEXT 115

TEXT

bhatta kahe, krsna-narayana----eka-i svarupa
krsnete adhika lila-vaidagdhyadi-rupa

SYNONYMS

bhatta kahe--Venkata Bhatta said; krsna-narayana--Krsna and Narayana; eka-i svarupa--one and the same; krsnete--in Lord Krsna; adhika--more; lila--pastimes; vaidagdhya-adi-rupa--sportive nature.

TRANSLATION

Venkata Bhatta then said, "Lord Krsna and Lord Narayana are one and the same, but the pastimes of Krsna are more relishable due to their sportive nature.

TEXT 116

TEXT

tara sparse nahi yaya pativrata-dharma
kautuke laksmi cahena krsnera sangama

SYNONYMS

tara sparse--by the touching of Krsna by Laksmi; nahi--does not; yaya--disappear; pati-vrata-dharma--the vow of chastity; kautuke--in great fun; laksmi--the goddess of fortune; cahena--wants; krsnera--of Lord Krsna; sangama--association.

TRANSLATION

"Since Krsna and Narayana are the same personality, Laksmi's association with Krsna does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Krsna."

PURPORT

This is an answer to Lord Sri Caitanya Mahaprabhu's question, and from this we can understand that Venkata Bhatta knew the truth. He told Sri Caitanya

Mahaprabhu that Narayana is a form of Krsna associated with transcendental opulence. Although Krsna is two-armed and Narayana four-armed, there is no difference in the person. They are one and the same. Narayana is as beautiful as Krsna, but Krsna's pastimes are more sportive. It is not that the sportive pastimes of Krsna make Him different from Narayana. Laksmi's desiring to associate with Krsna was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Laksmi for wanting to associate with Krsna.

TEXT 117

TEXT

siddhantatas tv abhede 'pi
srisa-krsna-svarupayoh
rasenotkrsyate krsna-
rupam esa rasa-sthitih

SYNONYMS

siddhantatah--in reality; tu--but; abhede--no difference; api--although; sri-isa--of the husband of Laksmi, Narayana; krsna--of Lord Krsna; svarupayoh--between the forms; rasena--by transcendental mellows; utkrsyate--is superior; krsna-rupam--the form of Lord Krsna; esa--this; rasa-sthitih--reservoir of pleasure.

TRANSLATION

Venkata Bhatta continued, " 'According to transcendental realization, there is no difference between the forms of Narayana and Krsna. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows.'

PURPORT

This verse quoted by Venkata Bhatta is also found in Bhakti-rasamrta-sindhu (1.2.59).

TEXT 118

TEXT

krsna-sange pativrata-dharma nahe nasa
adhika labha paiye, ara rasa-vilasa

SYNONYMS

krsna-sange--in the association of Lord Krsna; pati-vrata--of chastity; dharma--vow; nahe--is not; nasa--lost; adhika--more; labha--profit; paiye--I get; ara--also; rasa-vilasa--the enjoyment in the rasa dance.

TRANSLATION

"The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Krsna. Rather, by associating with Krsna she could enjoy the benefit of the rasa dance."

TEXT 119

TEXT

vinodini laksmira haya krsne abhilasa
ihate ki dosa, kene kara parihasa

SYNONYMS

vinodini--the enjoyer; laksmira--of the goddess of fortune; haya--there is; krsne--for Lord Krsna; abhilasa--desire; ihate--in this; ki--what; dosa--fault; kene--why; kara--You do; parihasa--joking.

TRANSLATION

Venkata Bhatta further explained, "Mother Laksmi, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Krsna, what fault is there? Why are You joking so about this?"

TEXT 120

TEXT

prabhu kahe,----dosa nahi, iha ami jani
rasa na paila laksmi, sastre iha suni

SYNONYMS

prabhu kahe--the Lord replied; dosa nahi--there is no fault; iha ami jani--this I know; rasa na paila laksmi--Laksmi, the goddess of fortune, could not join the rasa dance; sastre iha suni--we get this information from revealed scriptures.

TRANSLATION

Lord Caitanya Mahaprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rasa dance. We hear this from revealed scriptures.

TEXT 121

TEXT

nayam sriyo 'nga u nitanta-rateh prasadah
svar-yositam nalina-gandha-rucam kuto 'nyah
rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasisam ya udagad vraja-sundarinam

SYNONYMS

na--not; ayam--this; sriyah--of the goddess of fortune; ange--on the chest; u--alas; nitanta-rateh--one who is very intimately related; prasadah--the favor; svah--of the heavenly planets; yositam--of women; nalina--of the lotus flower; gandha--having the aroma; rucam--and bodily luster; kutah--much less; anyah--others; rasa-utsave--in the festival of the rasa dance; asya--of Lord Sri Krsna; bhuja-danda--by the arms; grhita--embraced; kantha--their necks; labdha-asisam--who achieved such a blessing; yah--which; udagat--became manifest; vraja-sundarinam--of the beautiful gopis, the transcendental girls of Vrajabhumi.

TRANSLATION

" 'When Lord Sri Krsna was dancing with the gopis in the rasa-lila, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma exactly resemble the lotus flower. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

PURPORT

This is a verse from Srimad-Bhagavatam (10.47.60).

TEXT 122

TEXT

laksmi kene na paila, ihara ki karana
tapa kari' kaiche krsna paila sruti-gana

SYNONYMS

laksmi--the goddess of fortune; kene--why; na--did not; paila--get; ihara--of this; ki--what; karana--cause; tapa kari'--undergoing severe austerities; aiche--how; krsna--Lord Krsna; paila--attained; sruti-gana--Vedic authorities.

TRANSLATION

"But can you tell Me why the goddess of fortune, Laksmi, could not enter the rasa dance? The authorities of Vedic knowledge could enter the dance and associate with Krsna.

TEXT 123

TEXT

nibhrta-marun-mano-'ksa-drdha-yoga-yujo hrdi yan-
munaya upasate tad arayo 'pi yayuh smaranat
striya uragendra-bhoga-bhuja-danda-visakta-dhiyo
vayam api te samah samadrso 'nghri-saroja-sudhah

SYNONYMS

nibhrta--controlled; marut--the life air; manah--the mind; aksa--the senses; drdha--strong; yoga--in the mystic yoga process; yujah--who are engaged; hrdi--within the heart; yat--who; munayah--the great sages; upasate--worship; tat--that; arayah--the enemies; api--also; yayuh--obtain; smaranat--from remembering; striyah--the gopis; uraga-indra--of serpents; bhoga--like the bodies; bhuja--the arms; danda--like rods; visakta--fastened to; dhiyah--whose minds; vayam api--we also; te--Your; samah--equal to them; sama-drsah--having the same ecstatic emotions; anghri-saroja--of the lotus feet; sudhah--the nectar.

TRANSLATION

" 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the

Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopis, being attracted by the beauty of Krsna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopis ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanisads can also taste the nectar of His lotus feet by following in the footsteps of the gopis.' "

PURPORT

This verse is from Srimad-Bhagavatam (10.87.23).

TEXT 124

TEXT

sruti paya, laksmi na paya, ithe ki karana
bhatta kahe,----iha pravesite nare mora mana

SYNONYMS

sruti paya--the Vedic authorities got admission; laksmi na paya--and the goddess of fortune could not get admission; ithe ki karana--what must be the reason for this; bhatta kahe--Venkata Bhatta replied; iha--this; pravesite--to enter; nare--is not able; mora--my; mana--mind.

TRANSLATION

Having been asked by Caitanya Mahaprabhu why the goddess of fortune could not enter into the rasa dance whereas the authorities on Vedic knowledge could, Venkata Bhatta replied, "I cannot enter into the mysteries of this behavior."

TEXT 125

TEXT

ami jiva,----ksudra-buddhi, sahaje asthira
isvarera lila----koti-samudra-gambhira

SYNONYMS

ami jiva--I am an ordinary living being; ksudra-buddhi--possessing limited intelligence; sahaje asthira--very easily agitated; isvarera lila--the pastimes of the Lord; koti-samudra--as millions of oceans; gambhira--as deep.

TRANSLATION

Venkata Bhatta then admitted, "I am an ordinary human being. Since my intelligence is very much limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

TEXT 126

TEXT

tumi saksat sei krsna, jana nija-karma
yare janaha, sei jane tomara lila-marma

SYNONYMS

tumi--You; saksat--directly; sei--that; krsna--the Supreme Personality of Godhead; jana--You know; nija-karma--Your activities; yare janaha--and unto whom You make it known; sei--that person; jane--knows; tomara--Your; lila-marma--the purport of the pastimes.

TRANSLATION

"You are the Supreme Personality of Godhead Krsna Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

The Supreme Personality of Godhead Krsna and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the Katha Upanisad (2.23) and in the Mundaka Upanisad (3.2.3): yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam. "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

TEXT 127

TEXT

prabhu kahe,----krsnera eka svabhava vilaksana
sva-madhurye sarva citta kare akarsana

SYNONYMS

prabhu kahe--the Lord replied; krsnera--of Lord Krsna; eka--one; svabhava--characteristic; vilaksana--special; sva-madhurye--His conjugal love; sarva--all; citta--hearts; kare--does; akarsana--attraction.

TRANSLATION

The Lord replied, "Lord Krsna has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love.

TEXT 128

TEXT

vraja-lokera bhave paiye tanhara carana
tanre isvara kari' nahi jane vraja-jana

SYNONYMS

vraja-lokera--of the inhabitants of Goloka Vrndavana; bhave--in the ecstasy; paiye--one gets; tanhara--Lord Krsna's; carana--lotus feet; tanre--unto Him; isvara--the Supreme Person; kari'--accepting; nahi--do not; jane--know; vraja-jana--the inhabitants of Vrajabhumi.

TRANSLATION

"By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vrndavana one can attain the shelter of the lotus feet of Sri Krsna. However, in that planet the inhabitants do not know that Lord Krsna is the Supreme Personality of Godhead.

TEXT 129

TEXT

keha tanre putra-jnane udukhale bandhe
keha sakha-jnane jini' cade tanra kandhe

SYNONYMS

keha--someone; tanre--Him; putra-jnane--by accepting as a son; udukhale--to a big mortar; bandhe--ties; keha--someone; sakha-jnane--by accepting as a friend; jini'--conquering; cade--gets up; tanra--His; kandhe--on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

TEXT 130

TEXT

'vrajendra-nandana' bali' tanre jane vraja-jana
aisvarya-jnane nahi kona sambandha-manana

SYNONYMS

vrajendra-nandana--the son of Nanda Maharaja, the King of Vrajabhumi; bali'--as; tanre--Him; jane--know; vraja-jana--the inhabitants of Vrajabhumi; aisvarya-jnane--in opulence; nahi--there is not; kona--any; sambandha--relationship; manana--regarding.

TRANSLATION

"The inhabitants of Vrajabhumi know Krsna as the son of Maharaja Nanda, the King of Vrajabhumi, and they consider that they can have no relationship with the Lord in the rasa of opulence.

TEXT 131

TEXT

vraja-lokera bhave yei karaye bhajana
sei jana paya vraje vrajendra-nandana

SYNONYMS

vraja-lokera--of the inhabitants of Vrajabhumi; bhave--in the ecstasy; yei--anyone who; karaye--does; bhajana--worship; sei jana--that person; paya--attains; vraje--in Vraja; vrajendra-nandana--Lord Krsna, the son of Maharaja Nanda.

TRANSLATION

"One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains Him in the transcendental planet of Vraja, where He is known as the son of Maharaja Nanda."

PURPORT

The inhabitants of Vrajabhumi, or Goloka Vrndavana, know Krsna as the son of Maharaja Nanda. They do not accept Him as the Supreme Personality of Godhead, as people in general do. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhumi Krsna is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Krsna. The inhabitants of Vrajabhumi are related to the Lord in servitude, friendship, parental love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. When such a person reaches the perfectional stage, he returns home, back to Krsna, in his pure spiritual identity.

TEXT 132

TEXT

nayam sukhapo bhagavan
dehinam gopika-sutah
jnaninam catma-bhutanam
yatha bhakti-matam iha

SYNONYMS

na--not; ayam--this Lord Sri Krsna; sukha-apah--easily available; bhagavan--the Supreme Personality of Godhead; dehinam--for materialistic persons who have accepted the body as the self; gopika-sutah--the son of mother Yasoda; jnaninam--for persons addicted to mental speculation; ca--and; atma-bhutanam--for persons performing severe austerities and penances; yatha--as; bhakti-matam--for persons engaged in spontaneous devotional service; iha--in this world.

TRANSLATION

Caitanya Mahaprabhu then quoted, " 'The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse, also given in Madhya-lila 8.227, is quoted from Srimad-Bhagavatam (10.9.21).

TEXT 133

TEXT

sruti-gana gopi-ganera anugata hana
vrajesvari-suta bhaje gopi-bhava lana

SYNONYMS

sruti-gana--the authorities of Vedic hymns; gopi-ganera--of the gopis; anugata hana--following in the footsteps; vrajesvari-suta--the son of mother Yasoda; bhaje--worship; gopi-bhava--the ecstasy of the gopis; lana--accepting.

TRANSLATION

"The authorities in the Vedic literature who are known as the sruti-gana worshiped Lord Krsna in the ecstasy of the gopis and followed in their footsteps.

PURPORT

The authorities in the Vedic literature known as the sruti-gana desired to enter into Lord Sri Krsna's rasa dance; therefore they began to worship the Lord in the ecstasy of the gopis. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Krsna in the ecstasy of the gopis, they actually accepted bodies like those of the gopis. They even took birth in Vrajabhumi just like the gopis and consequently became engrossed in the ecstasy of the gopis' love. In this way they were allowed to enter into the rasa-lila dance of the Lord.

TEXT 134

TEXT

bahyantare gopi-deha vraje yabe paila
sei dehe krsna-sange rasa-krida kaila

SYNONYMS

bahya-antare--externally and internally; gopi-deha--the body of a gopi; vraje--in Vrajabhumi; yabe--when; paila--they got; sei dehe--in that body; krsna-sange--with Krsna; rasa-krida--pastimes of the rasa dance; kaila--performed.

TRANSLATION

"The personified authorities on the Vedic hymns acquired bodies like those of the gopis and took birth in Vrajabhumi. In those bodies they were allowed to enter into the Lord's rasa-lila dance.

TEXT 135

TEXT

gopa-jati krsna, gopi----preyasi tanhara
devi va anya stri krsna na kare angikara

SYNONYMS

gopa-jati--belonging to the cowherd community; krsna--Lord Krsna; gopi--the damsels of Vrajabhumi, the gopis; preyasi--dearmost; tanhara--His; devi--the wives of the demigods; va--or; anya--other; stri--women; krsna--Lord Krsna; na--does not; kare--do; angikara--acceptance.

TRANSLATION

"Lord Krsna belongs to the cowherd community, and the gopis are the dearmost lovers of Krsna. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Krsna's association.

TEXT 136

TEXT

laksmi cahe sei dehe krsnera sangama
gopika-anuga hana na kaila bhajana

SYNONYMS

laksmi--the goddess of fortune; cahe--wants; sei--that; dehe--in the body; krsnera sangama--the association of Krsna; gopika--of the gopis; anuga--follower; hana--becoming; na--did not; kaila--perform; bhajana--worship.

TRANSLATION

"The goddess of fortune, Laksmi, wanted to enjoy Krsna and at the same time retain her spiritual body in the form of Laksmi. However, she did not follow in the footsteps of the gopis in her worship of Krsna.

TEXT 137

TEXT

anya dehe na paiye rasa-vilasa
ataeva 'nayam' sloka kahe veda-vyasa

SYNONYMS

anya dehe--in a body other than those of the gopis; na--not; paiye--one gets; rasa-vilasa--the pastimes of the rasa dance; ataeva--therefore; nayam--beginning with the word nayam; sloka--the Sanskrit verse; kahe--says; veda-vyasa--Dvaipayana Vedavyasa.

TRANSLATION

"Vyasadeva, the supreme authority on Vedic literature, composed the verse beginning 'nayam sukhapo bhagavan' because no one can enter into the rasa-lila dance in any body other than that of a gopi."

PURPORT

This verse confirms a verse of the Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"[Lord Krsna said:] 'Those who worship the demigods will take birth among the demigods; those who worship the ancestors go the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.' "

In the material world, every conditioned soul changes his material body again and again, but when the spirit soul is purified of all material coverings, there is no longer a chance of his accepting a material body. Such a soul then remains in his original, spiritual identity, a state that is possible to achieve only by understanding Krsna in truth through the practice of Krsna consciousness. As Krsna says in the Bhagavad-gita (4.9),

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Only when one regains his original spiritual body can he enter into the spiritual kingdom. As far as the rasa-lila pastimes of the Lord are concerned, it is futile for one who is within the material world to attempt to imitate the Lord's dances.. One has to attain a spiritual body like that of a gopi to enter into the pastimes of the rasa-lila. In the nayam sukhapo verse, the devotees are referred to as bhaktimat, that is, fully engaged in devotional service and devoid of material contamination. One cannot enter into Krsna's rasa-lila dance simply by artificially imitating it or artificially thinking oneself a sakhi and dressing up like one. Krsna's rasa-lila dance is completely spiritual. It has nothing to do with material contamination; therefore no one can enter into this pastime by artificial, material means. That is the instruction of the nayam sukhapo verse, and it must be strictly understood.

TEXT 138

TEXT

purve bhattera mane eka chila abhimana
'sri-narayana' hayena svayam-bhagavan

SYNONYMS

purve--before this; bhattera--of Venkata Bhatta; mane--in the mind; eka--one; chila--there was; abhimana--an impression; sri-narayana--the form of the Lord as Narayana; hayena--is; svayam--personally; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Sri Caitanya Mahaprabhu, Venkata Bhatta thought that Sri Narayana was the Supreme Personality of Godhead.

TEXT 139

TEXT

tanhara bhajana sarvopari-kaksa haya
sri-vaisnave'ra bhajana ei sarvopari haya

SYNONYMS

tanhara bhajana--worship of Narayana; sarva-upari--topmost; kaksa--department; haya--is; sri-vaisnavera--of the followers of Ramanujacarya; bhajana--worship; ei--this; sarva-upari haya--is the topmost.

TRANSLATION

Thinking in this way, Venkata Bhatta believed that worship of Narayana was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Sri Vaisnava disciples of Ramanujacarya.

TEXT 140

TEXT

ei tanra garva prabhu karite khandana
parihasa-dvare uthaya eteka vacana

SYNONYMS

ei--this; tanra--his (Venkata Bhatta's); garva--pride; prabhu--Lord Caitanya Mahaprabhu; karite khandana--to curb; parihasa-dvare--by joking; uthaya--raises; eteka--so many; vacana--words.

TRANSLATION

Sri Caitanya Mahaprabhu had understood this misconception of Venkata Bhatta's, and to correct it the Lord talked so much in a joking way.

TEXT 141

TEXT

prabhu kahe,----bhatta, tumi na kariha samsaya
'svayam-bhagavan' krsna ei ta' niscaya

SYNONYMS

prabhu kahe--the Lord said; bhatta--My dear Venkata Bhatta; tumi--you; na kariha--do not do; samsaya--doubt; svayam-bhagavan--the Supreme Personality of Godhead; krsna--is Lord Krsna; ei ta' niscaya--this is the conclusion.

TRANSLATION

The Lord then continued, "My dear Venkata Bhatta, please do not continue doubting. Lord Krsna is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literature.

TEXT 142

TEXT

krsnera vilasa-murti----sri-narayana
ataeva laksmi-adyera hare tenha mana

SYNONYMS

krsnera--of Lord Krsna; vilasa-murti--form for enjoyment; sri-narayana--Lord Narayana; ataeva--therefore; laksmi-adyera--of the goddess of fortune and her followers; hare--attracts; tenha--He (Lord Narayana); mana--the mind.

TRANSLATION

"Lord Narayana, the opulent form of Krsna, attracts the minds of the goddess of fortune and her followers.

TEXT 143

TEXT

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdayanti yuge yuge

SYNONYMS

ete--these; ca--and; amsa--plenary portions; kalah--parts of plenary portions; pumsah--of the purusa-avataras; krsnah--Lord Krsna; tu--but; bhagavan--the Supreme Personality of Godhead; svayam--Himself; indra-ari--the enemies of Lord Indra; vyakulam--full of; lokam--the world; mrdayanti--make happy; yuge yuge--at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avataras. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a verse from Srimad-Bhagavatam (1.3.28).

TEXT 144

TEXT

narayana haite krsnera asadharana guna
ataeva laksmira krsne trsna anuksana

SYNONYMS

narayana haite--over and above Narayana; krsnera--of Lord Krsna; asadharana guna--uncommon qualities; ataeva--therefore; laksmira--of the goddess of fortune; krsne--unto Krsna; trsna--desire; anuksana--always.

TRANSLATION

"Because Krsna has four extraordinary qualities not possessed by Lord Narayana, the goddess of fortune, Laksmi, always desires His company.

PURPORT

Lord Narayana has sixty transcendental qualities. Over and above these, Krsna has four extraordinary transcendental qualities absent in Lord Narayana. These four qualities are: (1) His wonderful pastimes, which are compared to an ocean; (2) His association in the circle of the supreme devotees in conjugal love (the gopis); (3) His playing on the flute, whose vibration attracts the three worlds; and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Krsna's beauty is unequaled and unsurpassed.

TEXT 145

TEXT

tumi ye padila sloka, se haya pramana
sei sloke aise 'krsna----svayam bhagavan'

SYNONYMS

tumi--you; ye--which; padila--have recited; sloka--verse; se--that; haya--is; pramana--evidence; sei sloke--in that verse; aise krsna--Krsna is; svayam bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"You have recited the sloka beginning with 'siddhantatas tv abhede 'pi.' That very verse is evidence that Krsna is the Supreme Personality of Godhead.

TEXT 146

TEXT

siddhantatas tv abhede 'pi
srisa-krsna-svarupayoh
rasenotkrsyate krsna-
rupam esa rasa-sthitih

SYNONYMS

siddhantatah--in reality; tu--but; abhede--no difference; api--although; sri-isa--of the husband of Laksmi, Narayana; krsna--of Lord Krsna; svarupayoh--between the forms; rasena--by transcendental mellows; utkrsyate--is superior; krsna-rupam--the form of Lord Krsna; esa--this; rasa-sthitih--the reservoir of pleasure.

TRANSLATION

" 'According to transcendental realization, there is no difference between the forms of Krsna and Narayana. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows.'

PURPORT

This is a verse from the Bhakti-rasamrta-sindhu (1.2.59). Here Srila Krsnadasa Kaviraja says that Lord Caitanya spoke the verse to Venkata Bhatta, and earlier he said that Venkata Bhatta spoke it to the Lord. But since their conversation took place long, long before the Bhakti-rasamrta-sindhu was composed, the question my be raised as to how either of them quoted the verse. Srila Bhaktivinoda Thakura explains that this verse and many others like it were

current among devotees long before the Bhakti-rasamrta-sindhu was composed. Thus devotees would always quote them and explain their purport in ecstasy.

TEXT 147

TEXT

svayam bhagavan 'krsna' hare laksmira mana
gopikara mana harite nare 'narayana'

SYNONYMS

svayam bhagavan--the Supreme Personality of Godhead; krsna--is Lord Krsna; hare--attracts; laksmira--of the goddess of fortune; mana--the mind; gopikara--of the gopis; mana--the minds; harite--to attract; nare--is not able; narayana--Lord Narayana.

TRANSLATION

"The Supreme Personality of Godhead, Krsna, attracts the mind of the goddess of fortune, but Lord Narayana cannot attract the minds of the gopis. This proves the superexcellence of Krsna.

TEXT 148

TEXT

narayanera ka katha, sri-krsna apane
gopikare hasya karaite haya 'narayane'

SYNONYMS

narayanera--of Lord Narayana; ka katha--what to speak; sri-krsna--Lord Sri Krsna; apane--Himself; gopikare--the gopis; hasya karaite--to make them jubilant; haya--becomes; narayane--in the form of Narayana.

TRANSLATION

"To say nothing of Lord Narayana personally, Lord Krsna Himself appeared as Narayana just to play a joke on the gopis.

TEXT 149

TEXT

'catur-bhuja-murti' dekhaya gopi-ganera age
sei 'krsne' gopikara nahe anurage

SYNONYMS

catur-bhuja-murti--four-handed form; dekhaya--exhibits; gopi-ganera--of the gopis; age--in front; sei krsne--unto that Krsna; gopikara--of the gopis; nahe--not; anurage--attraction.

TRANSLATION

"Although Krsna assumed the four-armed form of Narayana, He could not attract the serious attention of the gopis in ecstatic love.

TEXT 150

TEXT

gopinam pasupendra-nandana-juso bhavasya kas tam krti
vijnatum ksamate duruha-padavi-sancarinah prakriyam
aviskurvati vaisnavim api tanum tasmin bhujair jisnubhir
yasam hanta caturbhir adbhuta-rucim ragodayah kuncati

SYNONYMS

gopinam--of the gopis; pasupa-indra-nandana-jusah--of the service of the son of Vraja's King, Maharaja Nanda; bhavasya--ecstatic; kah--what; tam--that; krti--learned man; vijnatum--to understand; ksamate--is able; duruha--very difficult to understand; padavi--the position; sancarinah--which provokes; prakriyam--activity; aviskurvati--He manifests; vaisnavim--of Visnu; api--certainly; tanum--the body; tasmin--in that; bhujaih--with arms; jisnubhih--very beautiful; yasam--of whom (the gopis); hanta--alas; caturbhih--four; adbhuta--wonderfully; rucim--beautiful; raga-udayah--the evoking of ecstatic feelings; kuncati--cripples.

TRANSLATION

" 'Once Lord Sri Krsna playfully manifested Himself as Narayana, with four victorious hands and a very beautiful form. When the gopis saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopis' ecstatic feelings, which are firmly fixed upon the original form of Lord Krsna as the son of Nanda Maharaja. The wonderful feelings of the gopis in ecstatic parama-rasa with Krsna constitute the greatest mystery in spiritual life.' "

PURPORT

This is a verse spoken by Narada Muni in the Lalita-madhava-nataka (6.14), a drama written by Srila Rupa Gosvami.

TEXT 151

TEXT

eta kahi' prabhu tanra garva curna kariya
tanre sukha dite kahe siddhanta phiraiya

SYNONYMS

eta kahi'--saying this; prabhu--Lord Sri Caitanya Mahaprabhu; tanra--his (of Venkata Bhatta); garva--pride; curna kariya--smashing into pieces; tanre--unto him; sukha dite--to give happiness; kahe--says; siddhanta phiraiya--turning the whole conversation.

TRANSLATION

In this way Lord Sri Caitanya Mahaprabhu deflated the pride of Venkata Bhatta, but just to make him happy again, He spoke as follows.

TEXT 152

TEXT

duhkha na bhaviha, bhatta, kailun parihasa
sastra-siddhanta suna, yate vaisnava-visvasa

SYNONYMS

duhkha--unhappiness; na--do not; bhaviha--bear; bhatta--My dear Venkata Bhatta; kailun parihasa--I was simply making a joke; sastra-siddhanta--the conclusion of the revealed scriptures; suna--hear; yate--in which; vaisnava-visvasa--the faith of the Vaisnavas.

TRANSLATION

The Lord pacified Venkata Bhatta by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the sastras, in which every Vaisnava devotee has firm faith.

TEXT 153

TEXT

krsna-narayana, yaiche eka-i svarupa
gopi-laksmi-bheda nahi haya eka-rupa

SYNONYMS

krsna-narayana--Lord Krsna and Lord Narayana; yaiche--as; eka-i--one; svarupa--form; gopi--the gopis; laksmi--the goddess of fortune; bheda--difference; nahi--there is not; haya--there is; eka-rupa--one form.

TRANSLATION

"There is no difference between Lord Krsna and Lord Narayana, for They are of the same form. Similarly, there is no difference between the gopis and the goddess of fortune, for they also are of the same form.

TEXT 154

TEXT

gopi-dvare laksmi kare krsna-sangasvada
isvaratve bheda manile haya aparadha

SYNONYMS

gopi-dvare--through the gopis; laksmi--the goddess of fortune; kare--does; krsna-sanga-asvada--tasting the sweetness of the association of Lord Krsna; isvaratve--in the Supreme Personality of Godhead; bheda--difference; manile--if one considers; haya--there is; aparadha--offense.

TRANSLATION

"The goddess of fortune enjoys the association of Krsna through the gopis. One should not see a difference between the forms of the Lord, for such a conception is offensive.

TEXT 155

TEXT

eka isvara----bhaktera dhyana-anurupa
eka-i vigrahe kare nanakara rupa

SYNONYMS

eka isvara--the Lord is one; bhaktera--of the devotees; dhyana--meditation; anurupa--according to; eka-i--one; vigrahe--in form; kare--exhibits; nana-akara--different; rupa--forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

In the Brahma-samhita (5.33) it is stated:

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca

The Lord is advaita, without differentiation. There is no difference between the forms of Krsna, Rama, Narayana and Visnu. All of them are one. Sometimes foolish people ask whether when we chant "Rama" in the Hare Krsna mantra we refer to Lord Ramacandra or Lord Balarama. If a devotee says that the name Rama in the Hare Krsna maha-mantra refers to Balarama, a foolish person may become angry because to him the name Rama refers to Lord Ramacandra. Actually there is no difference between Balarama and Lord Rama. It does not matter if one chants Hare Rama referring to Balarama or Lord Ramacandra, for there is no difference between Them. However, it is offensive to think that Balarama is superior to Lord Ramacandra or vice versa. Neophyte devotees do not understand this sastric conclusion, and consequently they unnecessarily create an offensive situation. In text 154 Sri Caitanya Mahaprabhu clarified this in a very lucid way: isvaratve bheda manile haya aparadha. "It is offensive for one to differentiate between the forms of the Lord." On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive, as confirmed by the Vaisnava-tantra:

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

"A pasandi is one who considers the great demigods such as Lord Brahma and Lord Siva equal to the Supreme Personality of Godhead, Narayana." (Hari-bhakti-vilasa 7.117)

The conclusion is that we should neither differentiate between the forms of the Lord nor equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish sannyasis, thinking the body of the Lord to be material, equate daridra-narayana with Narayana, and this is certainly offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. The Brahma-samhita confirms, vedesu durlabham adurlabham atma-bhaktau. One cannot understand the differences between

the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

TEXT 156

TEXT

manir yatha vibhagena
nila-pitadibhir yutah
rupa-bhedam avapnoti
dhyana-bhedat tathacyutah

SYNONYMS

manih--jewel, specifically the jewel known as vaidurya; yatha--as; vibhagena--separately; nila--blue; pita--yellow; adibhih--and with other colors; yutah--joined; rupa-bhedam--difference of form; avapnoti--gets; dhyana-bhedat--by different types of meditation; tatha--similarly; acyutah--the infallible Supreme Personality of Godhead.

TRANSLATION

" 'When the jewel known as vaidurya touches various other materials, it appears to be separated into different colors, and consequently its forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one.' "

PURPORT

This is a verse quoted from Sri Narada-pancaratra.

TEXT 157

TEXT

bhatta kahe,----kahan ami jiva pamara
kahan tumi sei krsna,----saksat isvara

SYNONYMS

bhatta kahe--Venkata Bhatta said; kahan--whereas; ami--I; jiva--an ordinary living being; pamara--fallen; kahan--whereas; tumi--You; sei krsna--the same Supreme Personality of Godhead, Krsna; saksat isvara--directly the Lord.

TRANSLATION

Venkata Bhatta then said, "I am an ordinary fallen living entity, but You are Krsna, the Supreme Personality of Godhead Himself.

TEXT 158

TEXT

agadha isvara-lila kichui na jani

tumi yei kaha, sei satya kari' mani

SYNONYMS

agadha--unfathomable; isvara-lila--pastimes of the Lord; kichui--anything; na jani--I do not know; tumi--You; yei--whatever; kaha--say; sei satya--that is right; kari' mani--I accept.

TRANSLATION

"The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing the Bhagavad-gita, Arjuna said very much the same thing:

sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah

"O Krsna, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality." (Bg. 10.14)

It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Krsna spoke the Bhagavad-gita. We have to accept the Bhagavad-gita or any other Vedic literature in good faith. These Vedic scriptures are the only source of knowledge about the Lord. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

TEXT 159

TEXT

more purna krpa kaila laksmi-narayana
tanra krpaya painu tomara carana-darasana

SYNONYMS

more--unto me; purna--complete; krpa--mercy; kaila--did; laksmi-narayana--the Deity of mother goddess of fortune and Narayana; tanra krpaya--by Their mercy; painu--I have gotten; tomara--Your; carana-darasana--vision of the lotus feet.

TRANSLATION

"I have been engaged in the service of Laksmi-Narayana, and it is due to Their mercy that I have been able to see Your lotus feet.

TEXT 160

TEXT

krpa kari' kahile more krsnera mahima
yanra rupa-gunaisvaryera keha na paya sima

SYNONYMS

krpa kari'--showing causeless mercy; kahile--You have spoken; more--unto me; krsnera--of Lord Krsna; mahima--the glories; yanra--whose; rupa-guna-aisvaryera--of forms, qualities and opulence; keha--anyone; na--not; paya--gets; sima--the limit.

TRANSLATION

"Out of Your causeless mercy You have told me of the glories of Lord Krsna. No one can reach the end of the opulence, qualities and forms of the Lord.

TEXT 161

TEXT

ebe se janinu krsna-bhakti sarvopari
krtartha karile, more kahile krpa kari'

SYNONYMS

ebe--now; se--that; janinu--I understand; krsna-bhakti--devotional service to Lord Krsna; sarva-upari--above all; krta-artha--successful; karile--You have made; more--unto me; kahile--You have spoken; krpa kari'--by Your causeless mercy.

TRANSLATION

"I can now understand that devotional service unto Lord Krsna is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

TEXT 162

TEXT

eta bali' bhatta padila prabhura carane
krpa kari' prabhu tanre kaila alingane

SYNONYMS

eta bali'--saying this; bhatta--Venkata Bhatta; padila--fell down; prabhura carane--at the lotus feet of the Lord; krpa kari'--showing him mercy; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--unto him; kaila--did; alingane--embracing.

TRANSLATION

After saying this, Venkata Bhatta fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

TEXT 163

TEXT

caturmasya purna haila, bhatta-ajna lana
daksina calila prabhu sri-ranga dekhiya

SYNONYMS

caturmasya--the period of Caturmasya; purna haila--became completed; bhatta-ajna lana--taking permission from Venkata Bhatta; daksina--south; calila--proceeded; prabhu--Sri Caitanya Mahaprabhu; sri-ranga dekhiya--visiting Sri Ranga.

TRANSLATION

When the period of Caturmasya was completed, Sri Caitanya Mahaprabhu took permission to leave Venkata Bhatta, and after visiting Sri Ranga He proceeded further toward southern India.

TEXT 164

TEXT

sangete calila bhatta, na yaya bhavane
tanre vidaya dila prabhu aneka yatane

SYNONYMS

sangete--along with Him; calila--began to go; bhatta--Venkata Bhatta; na yaya bhavane--does not return to his home; tanre--unto him; vidaya dila--gave farewell; prabhu--Sri Caitanya Mahaprabhu; aneka yatane--with great endeavor.

TRANSLATION

Venkata Bhatta did not want to return home but also wanted to go with the Lord. It was with great endeavor that Sri Caitanya Mahaprabhu bade him farewell.

TEXT 165

TEXT

prabhura viyoge bhatta haila acetana
ei ranga-lila kare sacira nandana

SYNONYMS

prabhura viyoge--on account of separation from Sri Caitanya Mahaprabhu; bhatta--Venkata Bhatta; haila--became; acetana--unconscious; ei--this; ranga-lila--pastime at Sri Ranga-ksetra; kare--does; sacira nandana--the son of mother Saci.

TRANSLATION

When He did so, Venkata Bhatta fell down unconscious. Such are the pastimes of Lord Sri Caitanya Mahaprabhu, the son of mother Saci, at Sri Ranga-ksetra.

TEXT 166

TEXT

rsabha-parvate cali' aila gaurahari
narayana dekhila tanha nati-stuti kari'

SYNONYMS

rsabha-parvate--to the Rsabha Hill; cali'--walking; aila--arrived; gaurahari--Lord Sri Caitanya Mahaprabhu; narayana--the Deity of Lord Narayana; dekhila--saw; tanha--there; nati-stuti kari'--offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Rsabha Hill, He saw the temple of Lord Narayana and offered obeisances and various prayers.

PURPORT

Rsabha Hill is in southern Karnata, in the district of Madurai. Twelve miles north of Madurai City is a place called Anagada-malaya-parvata, which is situated within the forest of Kutakacala. Within this forest Lord Rsabhadeva burned Himself to ashes. Now this place is known as Palni Hill.

TEXT 167

TEXT

paramananda-puri tahan rahe catur-masa
suni' mahaprabhu gela puri-gosanira pasa

SYNONYMS

paramananda-puri--Paramananda Puri; tahan--there; rahe--remained; catur-masa--four months; suni'--hearing; mahaprabhu--Sri Caitanya Mahaprabhu; gela--went; puri--Paramananda Puri; gosanira--the spiritual master; pasa--near.

TRANSLATION

Paramananda Puri was staying at Rsabha Hill during the four months of the rainy season, and when Sri Caitanya Mahaprabhu heard this, He immediately went to see him.

TEXT 168

TEXT

puri-gosanira prabhu kaila carana vandana
preme puri gosani tanre kaila alingana

SYNONYMS

puri-gosanira--of Paramananda Puri; prabhu--Sri Caitanya Mahaprabhu; kaila--did; carana vandana--worship of the lotus feet; preme--in ecstasy; puri gosani--Paramananda Puri; tanre--unto Him; kaila--did; alingana--embracing.

TRANSLATION

Upon meeting Paramananda Puri, Sri Caitanya Mahaprabhu offered him all respects, touching his lotus feet, and Paramananda Puri embraced the Lord in ecstasy.

TEXT 169

TEXT

tina-dina preme donhe krsna-katha-range
sei vipra-ghare donhe rahe eka-sange

SYNONYMS

tina-dina--three days; preme--in ecstasy; donhe--both; krsna-katha--discussing topics of Krsna; range--in jubilation; sei vipra-ghare--in the home of a brahmana; donhe--both of them; rahe--stayed; eka-sange--together.

TRANSLATION

Sri Caitanya Mahaprabhu stayed with Paramananda Puri in the brahmana's house where he was residing. The two of them passed three days there discussing topics of Krsna.

TEXT 170

TEXT

puri-gosani bale,----ami yaba purusottame
purusottama dekhi' gaude yaba ganga-snane

SYNONYMS

puri-gosani--Paramananda Puri; bale--said; ami--I; yaba--shall go; purusottame--to Jagannatha Puri; purusottama dekhi'--after visiting Jagannatha Puri; gaude yaba--I shall go to Bengal; ganga-snane--for bathing in the Ganges.

TRANSLATION

Paramananda Puri informed Sri Caitanya Mahaprabhu that he was going to see Purusottama at Jagannatha Puri. After seeing Lord Jagannatha there, he would go to Bengal to bathe in the Ganges.

TEXT 171

TEXT

prabhu kahe,----tumi punah aisa nilacale
ami setubandha haite asiba alpa-kale

SYNONYMS

prabhu kahe--the Lord said; tumi--you; punah--again; aisa--come; nilacale--to Jagannatha Puri; ami--I; setubandha haite--from Ramesvara; asiba--shall return; alpa-kale--very soon.

TRANSLATION

Sri Caitanya Mahaprabhu then told him, "Please return to Jagannatha Puri, for I will return there very soon from Ramesvara [Setubandha].

TEXT 172

TEXT

tomara nikate rahi,----hena vancha haya
nilacale asibe more hana sadaya

SYNONYMS

tomara nikate--with you; rahi--I may stay; hena--such; vancha haya--is My desire; nilacale--to Jagannatha Puri; asibe--please come; more--unto Me; hana--being; sa-daya--merciful.

TRANSLATION

"It is My desire to stay with you, and therefore if you would return to Jagannatha Puri, you would show great mercy to Me."

TEXT 173

TEXT

eta bali' tanra thani ei ajna lana
daksine calila prabhu harasita hana

SYNONYMS

eta bali'--saying this; tanra thani--from him; ei ajna lana--taking permission; daksine calila--departed for southern India; prabhu--Lord Sri Caitanya Mahaprabhu; harasita hana--being very much pleased.

TRANSLATION

After talking in this way with Paramananda Puri, the Lord took his permission to leave and, very much pleased, departed for southern India.

TEXT 174

TEXT

paramananda puri tabe calila nilacale
mahaprabhu cali cali aila sri-saile

SYNONYMS

paramananda puri--Paramananda Puri; tabe--then; calila nilacale--departed for Jagannatha Puri; mahaprabhu--Sri Caitanya Mahaprabhu; cali cali--walking; aila--came; sri-saile--to Sri Saila.

TRANSLATION

Thus Paramananda Puri started for Jagannatha Puri, and Sri Caitanya Mahaprabhu began walking toward Sri Saila.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks, "Which Sri Saila is being indicated by Krsnadasa Kaviraja Gosvami is not clearly understood. There is no temple of Mallikarjuna in this area because the Sri Saila located in the district of Dharwad cannot possibly be there. That Sri Saila is on the southern side of Belgauma, and the Siva temple of Mallikarjuna is located there. (Refer to text fifteen of this chapter.) It is said that on that hill Lord Siva lived with Devi. Also, Lord Brahma lived there with all the demigods."

TEXT 175

TEXT

siva-durga rahe tahan brahmanera vese
mahaprabhu dekhi' donhara ha-ila ullase

SYNONYMS

siva-durga--Lord Siva and his wife, Durga; rahe tahan--stayed there; brahmanera vese--in the dress of brahmanas; mahaprabhu dekhi'--seeing Sri Caitanya Mahaprabhu; donhara--of both of them; ha-ila--there was; ullase--great pleasure.

TRANSLATION

It was in Sri Saila that Lord Siva and his wife Durga lived in the dress of brahmanas, and when they saw Sri Caitanya Mahaprabhu, they became very much pleased.

TEXT 176

TEXT

tina dina bhiksa dila kari' nimantrana
nibhrte vasi' gupta-varta kahe dui jana

SYNONYMS

tina dina--for three days; bhiksa dila--offered alms; kari' nimantrana--inviting Him; nibhrte--in a solitary place; vasi'--sitting together; gupta-varta--confidential talks; kahe--speak; dui jana--both of them.

TRANSLATION

Lord Siva, dressed like a brahmana, gave alms to Sri Caitanya Mahaprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

TEXT 177

TEXT

tanra sange mahaprabhu kari istagosthi
tanra ajna lana aila puri kamakosthi

SYNONYMS

tanra sange--with him; mahaprabhu--Sri Caitanya Mahaprabhu; kari ista-gosthi--discussing spiritual subject matter; tanra--his; ajna--order; lana--taking; aila--came; puri kamakosthi--to Kamakosthi-puri.

TRANSLATION

After talking with Lord Siva, Sri Caitanya Mahaprabhu took his permission to leave and went to Kamakosthi-puri.

TEXT 178

TEXT

daksina-mathura aila kamakosthi haite
tahan dekha haila eka brahmana-sahite

SYNONYMS

daksina-mathura--at southern Mathura; aila--arrived; kamakosthi haite--from Kamakosthi; tahan--there; dekha haila--He met; eka--one; brahmana-sahite--with a brahmana.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at southern Mathura from Kamakosthi, He met a brahmana.

PURPORT

Southern Madurai, presently known as Madura, is situated on the banks of the Bhagai River. This place of pilgrimage is specifically meant for the devotees of Lord Siva; therefore it is called Saiva-ksetra, that is, the place where Lord Siva is worshiped. In this area there are mountains and forests. There are also two Siva temples, one known as Ramesvara and the other known as Sundaresvara. There is also a temple to Devi called the Minaksi-devi temple, which displays very great architectural craftsmanship. It was built under the supervision of the kings of the Pandya Dynasty, and when the Muslims attacked this temple, as well as the temple of Sundaresvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Madura. Long ago, Emperor Kulasekhara ruled this area, and during his reign he established a colony of brahmanas. A well-known king named Anantaguna Pandya is an eleventh-generation descendant of Emperor Kulasekhara.

TEXT 179

TEXT

sei vipra mahaprabhuke kaila nimantrana
rama-bhakta sei vipra----virakta mahajana

SYNONYMS

sei vipra--that brahmana; mahaprabhuke--unto Lord Sri Caitanya Mahaprabhu; kaila--did; nimantrana--invitation; rama-bhakta--devotee of Lord Ramacandra; sei--that; vipra--brahmana; virakta--very much detached; mahajana--a great devotee and authority.

TRANSLATION

The brahmana who met Sri Caitanya Mahaprabhu invited the Lord to his home. This brahmana was a great devotee and an authority on Lord Sri Ramacandra. He was always detached from material activities.

TEXT 180

TEXT

krtamalaya snana kari' aila tanra ghare

bhiksa ki dibena vipra,----paka nahi kare

SYNONYMS

krtamalaya--in the Krtamala River; snana kari'--bathing; aila--came; tanra--of the brahmana; ghare--to the home; bhiksa--offering of alms; ki dibena--what shall give; vipra--the brahmana; paka--cooking; nahi kare--did not do.

TRANSLATION

After bathing in the river Krtamala, Sri Caitanya Mahaprabhu went to the brahmana's house to take lunch, but He saw that the food was unprepared because the brahmana had not cooked it.

TEXT 181

TEXT

mahaprabhu kahe tanre,----suna mahasaya
madhyahna haila, kene paka nahi haya

SYNONYMS

mahaprabhu kahe--Sri Caitanya Mahaprabhu said; tanre--unto him; suna mahasaya--please hear, My dear sir; madhya-ahna haila--it is already noon; kene--why; paka nahi haya--you did not cook.

TRANSLATION

Seeing this, Sri Caitanya Mahaprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

TEXT 182

TEXT

vipra kahe,----prabhu, mora aranye vasati
pakera samagri vane na mile samprati

SYNONYMS

vipra kahe--the brahmana replied; prabhu--O Lord; mora--my; aranye--in the forest; vasati--residence; pakera samagri--the ingredients for cooking; vane--in the forest; na mile--are not available; samprati--at this time.

TRANSLATION

The brahmana replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

TEXT 183

TEXT

vanya saka-phala-mula anibe laksmana
tabe sita karibena paka-prayojana

SYNONYMS

vanya--of the forest; saka--vegetables; phala-mula--fruits and roots; anibe--will bring; laksmana--Laksmana; tabe--that time; sita--mother Sita; karibena--will do; paka-prayojana--the necessary cooking.

TRANSLATION

"When Laksmana brings all the vegetables, fruits and roots from the forest, Sita will do the necessary cooking."

TEXT 184

TEXT

tanra upasana suni' prabhu tusta haila
aste-vyaste sei vipra randhana karila

SYNONYMS

tanra--his; upasana--method of worship; suni'--hearing; prabhu--Lord Sri Caitanya Mahaprabhu; tusta haila--was very much pleased; aste-vyaste--with great haste; sei--that; vipra--brahmana; randhana karila--began to cook.

TRANSLATION

Sri Caitanya Mahaprabhu was very much satisfied to hear about the brahmana's method of worship. Finally the brahmana hastily made arrangements for cooking.

TEXT 185

TEXT

prabhu bhiksa kaila dinera trtiya-prahare
nirvinna sei vipra upavasa kare

SYNONYMS

prabhu--Lord Caitanya Mahaprabhu; bhiksa kaila--took His luncheon; dinera--of the day; trtiya-prahare--at about three o'clock; nirvinna--sorrowful; sei--that; vipra--brahmana; upavasa kare--fasted.

TRANSLATION

Sri Caitanya Mahaprabhu took His lunch at about three o'clock, but the brahmana, being very sorrowful, fasted.

TEXT 186

TEXT

prabhu kahe,----vipra kanhe kara upavasa
kene eta duhkha, kene karaha hutasa

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; vipra--My dear brahmana; kanhe--why; kara upavasa--you are fasting; kene--why; eta--so much; duhkha--unhappiness; kene--why; karaha hutasa--you express so much worry.

TRANSLATION

While the brahmana was fasting, Sri Caitanya Mahaprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

TEXT 187

TEXT

vipra kahe,----jivane mora nahi prayojana
agni-jale pravesiya chadiba jivana

SYNONYMS

vipra kahe--the brahmana said; jivane mora--for my life; nahi--there is not; prayojana--necessity; agni--in fire; jale--in water; pravesiya--entering; chadiba--I shall give up; jivana--life.

TRANSLATION

The brahmana replied, "I have no reason to live. I shall give up my life by entering either fire or water.

TEXT 188

TEXT

jagan-mata maha-laksmi sita-thakurani
raksase sparsila tanre,----iha kane suni

SYNONYMS

jagat-mata--the mother of the universe; maha-laksmi--the supreme goddess of fortune; sita-thakurani--mother Sita; raksase--the demon Ravana; sparsila--touched; tanre--her; iha--this; kane suni--I have heard.

TRANSLATION

"My dear Sir, mother Sita is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Ravana, and I am troubled upon hearing this news.

TEXT 189

TEXT

e sarira dharibare kabhu na yuyaya
ei duhkhe jvale deha, prana nahi yaya

SYNONYMS

e sarira--this body; dharibare--to keep; kabhu--ever; na--not; yuyaya--deserve; ei duhkhe--in this unhappiness; jvale deha--my body is burning; prana--my life; nahi yaya--does not go away.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

TEXT 190

TEXT

prabhu kahe,----e bhavana na kariha ara
pandita hana kene na karaha vicara

SYNONYMS

prabhu kahe--the Lord said; e bhavana--this kind of thinking; na--do not; kariha--do; ara--anymore; pandita hana--being a learned pandita; kena--why; na karaha--you do not make; vicara--consideration.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Please do not think this way any longer. You are a learned pandita. Why don't you consider the case?"

TEXT 191

TEXT

isvara-preyasi sita----cid-ananda-murti
prakrta-indriyera tanre dekhite nahi sakti

SYNONYMS

isvara-preyasi--the dearmost wife of the Lord; sita--mother Sita; cit-ananda-murti--spiritual blissful form; prakrta--material; indriyera--of the senses; tanre--her; dekhite--to see; nahi--there is not; sakti--power.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Sitadevi, the dearmost wife of the Supreme Lord Ramacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no materialist has such power.

TEXT 192

TEXT

sparsibara karya achuka, na paya darsana
sitara akrti-maya harila ravana

SYNONYMS

sparsibara--to touch; karya--business; achuka--let it be; na--does not; paya--get; darsana--sight; sitara--of mother Sita; akrti-maya--the form made of maya; harila--took away; ravana--the demon Ravana.

TRANSLATION

"To say nothing of touching mother Sita, a person with material senses cannot even see her. When Ravana kidnapped her, he kidnapped only her material, illusory form.

TEXT 193

TEXT

ravana asitei sita antardhana kaila
ravanera age maya-sita pathaila

SYNONYMS

ravana--the demon Ravana; asitei--as soon as he arrived; sita--mother Sita; antardhana kaila--disappeared; ravanera age--before the demon Ravana; maya-sita--illusory, material form of Sita; pathaila--sent.

TRANSLATION

"As soon as Ravana arrived before Sita, she disappeared. Then just to cheat Ravana she sent an illusory, material form.

TEXT 194

TEXT

aprakrta vastu nahe prakrta-gocara
veda-puranete ei kahe nirantara

SYNONYMS

aprakrta--spiritual; vastu--substance; nahe--not; prakrta--of matter; gocara--within the jurisdiction; veda-puranete--the Vedas and the Puranas; ei--this; kahe--say; nirantara--always.

TRANSLATION

"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Puranas."

PURPORT

As stated in the Katha Upanisad (2.3.9, 12):

na samdrse tisthati rupam asya
na caksusa pasyati kascanainam
hrda manisa manasabhiklpto
ya etad vidur amrtas te bhavanti

naiva vaca na manasa
praptum sakyo na caksusa

"Spirit is not within the jurisdiction of material eyes, words or mind."
Similarly, Srimad-Bhagavatam (10.84.13) states:

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janesv abhijnesu sa eva go-kharah

"A human being who identifies his body made of three elements with his self, who considers the by-products of his body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than to meet men of transcendental knowledge there, is to be considered like an ass or a cow."

These are some Vedic statements about spiritual substance. Spiritual substance cannot be seen by the unintelligent, because they do not have the eyes or the mentality to see the spirit soul. Consequently they think that there is no such thing as spirit. But the followers of the Vedic injunctions take their information from Vedic statements, such as the verses from the Katha Upanisad and Srimad-Bhagavatam quoted above.

TEXT 195

TEXT

visvasa karaha tumi amara vacane
punarapi ku-bhavana na kariha mane

SYNONYMS

visvasa karaha--believe; tumi--you; amara--My; vacane--in the words; punarapi--again; ku-bhavana--misconception; na kariha--do not do; mane--in the mind.

TRANSLATION

Sri Caitanya Mahaprabhu then assured the brahmana, "Have faith in My words and do not burden your mind any longer with this misconception."

PURPORT

This is the process of spiritual understanding. Acintya khalu ye bhava na tams tarkena yojayet: "We should not try to understand things beyond our material conception by argument and counterargument." Maha-jano yena gatah sa panthah: "We have to follow in the footsteps of great authorities coming down in the parampara system." If we approach a bona fide acarya and keep faith in his words, spiritual realization will be easy.

TEXT 196

TEXT

prabhura vacane viprera ha-ila visvasa
bhojana karila, haila jivanera asa

SYNONYMS

prabhura vacane--in the words of Lord Sri Caitanya Mahaprabhu; viprera--of the brahmana; ha-ila--was; visvasa--faith; bhojana karila--he took his lunch; haila--there was; jivanera--for living; asa--hope.

TRANSLATION

Although the brahmana was fasting, he had faith in the words of Sri Caitanya Mahaprabhu and accepted food. In this way his life was saved.

TEXT 197

TEXT

tanre asvasiya prabhu karila gamana
krtamalaya snana kari aila durvasana

SYNONYMS

tanre asvasiya--assuring him; prabhu--Sri Caitanya Mahaprabhu; karila gamana--departed; krtamalaya--in the river known as Krtamala; snana kari--bathing; aila--came; durvasana--to Durvasana.

TRANSLATION

After thus assuring the brahmana, Sri Caitanya Mahaprabhu proceeded further into southern India and finally arrived at Durvasana, where He bathed in the river Krtamala.

PURPORT

Presently the Krtamala River is known as the river Bhagai. This river has three tributaries, named Suruli, Varaha-nadi and Battilla-gundu. The river Krtamala is also mentioned in Srimad-Bhagavatam (11.5.39) by the sage Karabhajana.

TEXT 198

TEXT

durvasane raghunathe kaila darasana
mahendra-saile parasuramera kaila vandana

SYNONYMS

durvasane--at Durvasana; raghunathe--Lord Ramacandra; kaila darasana--Sri Caitanya Mahaprabhu visited; mahendra-saile--on Mahendra-saila; parasu-ramera--to Lord Parasurama; kaila vandana--offered prayers.

TRANSLATION

At Durvasana Sri Caitanya Mahaprabhu visited the temple of Lord Ramacandra, and on the hill known as Mahendra-saila He saw Lord Parasurama.

PURPORT

In Durvasana, or Darbhasayana, seven miles east of Ramnad, there is a temple of Lord Ramacandra overlooking the ocean. The hill known as Mahendra-saila is near Tirunelveli, and at the end of this hill is a city known as Tiruchendurd. West of Mahendra-saila is the territory of Tribankura. There is mention of Mahendra-saila in the Ramayana.

TEXT 199

TEXT

setubandhe asi' kaila dhanustirthe snana
ramesvara dekhi' tahan karila visrama

SYNONYMS

setubandhe asi'--coming to Setubandha; kaila--did; dhanuh-tirthe snana--bathing at the holy place known as Dhanustirtha; ramesvara dekhi'--visiting the holy place Ramesvara; tahan--there; karila visrama--took rest.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Setubandha [Ramesvara], where He took His bath at the place called Dhanustirtha. From there He visited the Ramesvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Mandndapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. On this island, four miles north of Pambam Harbor, is Setubandha, where the temple of Ramesvara is located. This is a temple of Lord Siva, and the name Ramesvara indicates that he is a great personality whose worshipable Deity is Lord Rama. Thus the Lord Siva found in the temple of Ramesvara is a great devotee of Lord Ramacandra. It is said, devi-pattanam arabhya gaccheyuh setu-bandhanam: "After visiting the temple of the goddess Durga, one should go to the temple of Ramesvara."

In this area there are twenty-four different holy places, one of which is Dhanustirtha, located about twelve miles southeast of Ramesvara. It is near the last station of the South Indian Railway, a station called Ramnada. It is said that here, on the request of Ravana's younger brother Vibhisana, Lord Ramacandra destroyed the bridge to Lanka with His bow while returning to His capital. It is also said that one who visits Dhanustirtha is liberated from the cycle of birth and death, and that one who bathes there gets all the fruitive results of performing the yajna known as agnistoma.

TEXT 200

TEXT

vipra-sabhaya sune tanha kurma-purana
tara madhye aila pativrata-upakhyana

SYNONYMS

vipra-sabhaya--among the assembly of brahmanas; sune--hears; tanha--there; kurma-purana--the Kurma Purana; tara madhye--within that book; aila--there was; pati-vrata--of the chaste woman; upakhyana--narration.

TRANSLATION

There, among the brahmanas, Sri Caitanya Mahaprabhu listened to the Kurma Purana, wherein was mentioned the chaste woman's narration.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that only two khandas of the Kurma Purana are now available, namely the Purva-khanda and Uttara-khanda. Sometimes it is said that the Kurma Purana contains six thousand verses, but originally the Kurma Purana contained seventeen thousand verses. According to

Srimad-Bhagavatam, there are seventeen thousand verses in the Kurma Purana, which is one of the eighteen Maha-puranas. The Kurma Purana is considered the fifteenth of these Maha-puranas.

TEXT 201

TEXT

pativrata-siromani janaka-nandini
jagatera mata sita----ramera grhini

SYNONYMS

pati-vrata--chaste woman; siromani--the topmost; janaka-nandini--is the daughter of King Janaka; jagatera--of all the three worlds; mata--the mother; sita--Sita; ramera--of Lord Ramacandra; grhini--wife.

TRANSLATION

Srimati Sitadevi is the mother of the three worlds and the wife of Lord Ramacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.

TEXT 202

TEXT

ravana dekhiya sita laila agnira sarana
ravana haite agni kaila sitake avarana

SYNONYMS

ravana dekhiya--after seeing Ravana; sita--mother Sita; laila--took; agnira--of fire; sarana--shelter; ravana--Ravana; haite--from; agni--fire; kaila--did; sitake--unto mother Sita; avarana--covering.

TRANSLATION

When Ravana came to kidnap mother Sita and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sita, and in this way she was protected from the hands of Ravana.

TEXT 203

TEXT

'maya-sita' ravana nila, sunila akhyane
suni' mahaprabhu haila anandita mane

SYNONYMS

maya-sita--false, illusory Sita; ravana--the demon Ravana; nila--took; sunila--heard; akhyane--in the narration of the Kurma Purana; suni'--hearing this; mahaprabhu--Lord Sri Caitanya Mahaprabhu; haila--became; anandita--very happy; mane--within the mind.

TRANSLATION

Upon hearing from the Kurma Purana how Ravana had kidnapped a false form of mother Sita, Sri Caitanya Mahaprabhu became very much satisfied.

TEXT 204

TEXT

sita lana rakhilena parvatira sthane
'maya-sita' diya agni vancila ravane

SYNONYMS

sita lana--taking away mother Sita; rakhilena--kept; parvatira sthane--with mother Parvati, or goddess Durga; maya-sita--the false, illusory form of Sita; diya--delivering; agni--fire-god; vancila--cheated; ravane--the demon Ravana.

TRANSLATION

The fire-god, Agni, took away the real Sita and brought her to the place of Parvati, goddess Durga. An illusory form of mother Sita was then delivered to Ravana, and in this way Ravana was cheated.

TEXT 205

TEXT

raghunatha asi' yabe ravane marila
agni-pariksa dite yabe sitare anila

SYNONYMS

raghunatha--Lord Ramacandra; asi'--coming; yabe--when; ravane--Ravana; marila--killed; agni-pariksa--test by fire; dite--to give; yabe--when; sitare--Sita; anila--brought.

TRANSLATION

After Ravana was killed by Lord Ramacandra, Sitadevi was brought before the fire and tested.

TEXT 206

TEXT

tabe maya-sita agni kari antardhana
satya-sita ani' dila rama-vidyamana

SYNONYMS

tabe--at that time; maya-sita--the illusory form of Sita; agni--the fire-god; kari--doing; antardhana--disappearing; satya-sita--real Sita; ani'--bringing; dila--delivered; rama--of Ramacandra; vidyamana--in the presence.

TRANSLATION

When the illusory Sita was brought before the fire by Lord Ramacandra, the fire-god made the illusory form disappear and delivered the real Sita to Lord Ramacandra.

TEXT 207

TEXT

sunina prabhura anandita haila mana
ramadasa-viprera katha ha-ila smarana

SYNONYMS

sunina--hearing; prabhura--of Sri Caitanya Mahaprabhu; anandita--very much pleased; haila--became; mana--the mind; ramadasa-viprera--of the brahmana known as Ramadasa; katha--words; ha-ila smarana--He remembered.

TRANSLATION

When Sri Caitanya Mahaprabhu heard this story, He was very much pleased, and He remembered the words of Ramadasa Vipra.

TEXT 208

TEXT

e-saba siddhanta suni' prabhura ananda haila
brahmanera sthane magi' sei patra nila

SYNONYMS

e-saba siddhanta--all these conclusive statements; suni'--hearing; prabhura--of Lord Sri Caitanya Mahaprabhu; ananda--happiness; haila--there was; brahmanera sthane--from the brahmanas; magi'--asking; sei--those; patra--leaves; nila--took.

TRANSLATION

Indeed, when Sri Caitanya Mahaprabhu heard these conclusive statements from the Kurma Purana, He felt great happiness. After asking the brahmanas' permission, He took possession of those manuscript leaves.

TEXT 209

TEXT

nutana patra lekhana pustake deoyaila
pratiti lagi' puratana patra magi' nila

SYNONYMS

nutana--new; patra--leaves; lekhana--getting written; pustake--the book; deoyaila--He gave; pratiti lagi'--for direct evidence; puratana--the old; patra--leaves; magi'--requesting; nila--He took.

TRANSLATION

Since the Kurma Purana was very old, the manuscript was also very old. Sri Caitanya Mahaprabhu took possession of the original leaves in order to have direct evidence. The text was copied onto new leaves in order that the Purana be replaced.

TEXT 210

TEXT

patra lana punah daksina-mathura aila
ramadasa vipre sei patra ani dila

SYNONYMS

patra lana--taking those leaves; punah--again; daksina-mathura--to southern Mathura; aila--came; ramadasa vipre--unto the brahmana known as Ramadasa; sei patra--those leaves; ani--bringing back; dila--delivered.

TRANSLATION

Sri Caitanya Mahaprabhu returned to southern Mathura [Madurai] and delivered the original manuscript of the Kurma Purana to Ramadasa Vipra.

TEXTS 211-212

TEXT

sitayaradhito vahnis
chaya-sitam ajijanat
tam jahara dasa-grivah
sita vahni-puram gata

pariksa-samaye vahnim
chaya-sita vivesa sa
vahnih sitam samaniya
tat-purastad aninayat

SYNONYMS

sitaya--by mother Sita; aradhitah--being called for; vahnih--the fire-god; chaya-sitam--the illusory form of mother Sita; ajijanat--created; tam--her; jahara--kidnapped; dasa-grivah--the ten-faced Ravana; sita--mother Sita; vahni-puram--to the abode of the fire-god; gata--departed; pariksa-samaye--at the time of testing; vahnim--the fire; chaya-sita--the illusory form of Sita; vivesa--entered; sa--she; vahnih--the fire-god; sitam--the original mother Sita; samaniya--bringing back; tat-purastat--in His presence; aninayat--brought back.

TRANSLATION

"When he was petitioned by mother Sita, the fire-god, Agni, brought forth an illusory form of Sita, and Ravana, who had ten heads, kidnapped the false Sita. The original Sita then went to the abode of the fire-god. When Lord Ramacandra tested the body of Sita, it was the false, illusory Sita that entered the fire. At that time the fire-god brought the original Sita from his abode and delivered her to Lord Ramacandra."

PURPORT

These two verses are taken from the Kurma Purana.

TEXT 213

TEXT

patra pana viprera haila anandita mana
prabhura carane dhari' karaye krandana

SYNONYMS

patra pana--getting the leaves; viprera--of the brahmana; haila--there was; anandita--pleased; mana--mind; prabhura carane--the lotus feet of Lord Sri Caitanya Mahaprabhu; dhari'--taking; karaye--does; krandana--crying.

TRANSLATION

Ramadasa Vipra was very much pleased to receive the original leaf manuscript of the Kurma Purana, and he immediately fell down before the lotus feet of Sri Caitanya Mahaprabhu and began to cry.

TEXT 214

TEXT

vipra kahe,----tumi saksat sri-raghunandana
sannyasira vese more dila darasana

SYNONYMS

vipra kahe--the brahmana said; tumi--You; saksat--directly; sri-raghunandana--Lord Sri Ramacandra; sannyasira vese--in the dress of a mendicant; more--unto me; dila--You gave; darasana--audience.

TRANSLATION

After receiving the manuscript, the brahmana, being very much pleased, said, "Sir, You are Lord Ramacandra Himself and have come in the dress of a sannyasi to give me audience.

TEXT 215

TEXT

maha-duhkha ha-ite more karila nistara
aji mora ghare bhiksa kara angikara

SYNONYMS

maha-duhkha--great unhappiness; ha-ite--from; more--me; karila nistara--You delivered; aji--today; mora--my; ghare--at home; bhiksa--lunch; kara--do; angikara--accept.

TRANSLATION

"My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

TEXT 216

TEXT

mano-duhkhe bhala bhiksa na dila sei dine
mora bhagye punarapi pailun darasane

SYNONYMS

mano-duhkhe--out of great mental distress; bhala bhiksa--good lunch; na dila--could not give You; sei dine--that day; mora bhagye--because of my good fortune; punarapi--again; pailun--I have gotten; darasane--visit.

TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

TEXT 217

TEXT

eta bali' sei vipra sukhe paka kaila
uttama prakare prabhuke bhiksa karaila

SYNONYMS

eta bali'--saying this; sei vipra--that brahmana; sukhe--in great happiness; paka kaila--cooked; uttama prakare--very nicely; prabhuke--unto Lord Sri Caitanya Mahaprabhu; bhiksa--lunch; karaila--gave.

TRANSLATION

Saying this, the brahmana very happily cooked food, and a first-class dinner was offered to Sri Caitanya Mahaprabhu.

TEXT 218

TEXT

sei ratri tahan rahi' tanre krpa kari'
pandya-dese tamraparni gela gaurahari

SYNONYMS

sei ratri--that night; tahan--there; rahi'--staying; tanre--unto the brahmana; krpa kari'--showing mercy; pandya-dese--in the country known as Pandyadesa; tamraparni--to the place named Tamraparni; gela--went; gaurahari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu passed that night in the house of the brahmana. Then, after showing him mercy, the Lord started toward Tamraparni in Pandya-desa.

PURPORT

Pandya-desa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pandya who ruled over Madurai and Ramesvara. In the Ramayana the name of Tamraparni is mentioned. Tamraparni is also known as Purunai and is situated on the bank of the Tinebheli

River. This river flows into the Bay of Bengal. Tamraparni is also mentioned in Srimad-Bhagavatam (11.5.39<footnote>).

TEXT 219

TEXT

tamraparni snana kari' tamraparni-tire
naya tripati dekhi' bule kutuhale

SYNONYMS

tamraparni--in the Tamraparni River; snana kari'--taking a bath; tamraparni-tire--on the bank of the Tamraparni River; naya tripati--the Deity named Naya-tripati; dekhi'--after seeing; bule--wandered on; kutuhale--in great curiosity.

TRANSLATION

There was also a temple of Lord Visnu at Naya-tripati on the bank of the river Tamraparni, and after bathing in the river, Lord Caitanya Mahaprabhu saw the Deity with great curiosity and wandered on.

PURPORT

This Naya-tripati is also called Alwar Tirunagarai. It is a town about seventeen miles southeast of Tirunelveli. There are nine temples there of Sripati, or Visnu. All the Deities of the temples assemble together during a yearly festival in the town.

TEXT 220

TEXT

ciyadatala tirthe dekhi' sri-rama-laksmana
tila-kanci asi' kaila siva darasana

SYNONYMS

ciyadatala--named Ciyadatala; tirthe--at the holy place; dekhi'--seeing; sri-rama-laksmana--the Deity of Lord Rama and Laksmana; tila-kanci--to Tila-kanci; asi'--coming; kaila--did; siva darasana--visiting the temple of Lord Siva.

TRANSLATION

After this, Sri Caitanya Mahaprabhu went to a holy place known as Ciyadatala, where He saw the Deities of the two brothers Lord Ramacandra and Laksmana. He then proceeded to Tila-kanci, where He saw the temple of Lord Siva.

PURPORT

Ciyadatala is sometimes known as Cheratala. It is near the city of Kaila, and there is a temple there dedicated to Lord Sri Ramacandra and His brother Laksmana. Tila-kanci is about thirty miles northeast of the city of Tirunelveli.

TEXT 221

TEXT

gajendra-moksana-tirthe dekhi visnu-murti
panagadi-tirthe asi' dekhila sitapati

SYNONYMS

gajendra-moksana-tirthe--at the holy place named Gajendra-moksana; dekhi--seeing; visnu-murti--the Deity of Lord Visnu; panagadi-tirthe--to the holy place Panagadi; asi'--coming; dekhila--saw; sita-pati--Lord Sri Ramacandra and Sitadevi.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then visited the holy place named Gajendra-moksana, where He went to a temple of Lord Visnu. He then came to Panagadi, a holy place where He saw the Deities of Lord Ramacandra and Sita.

PURPORT

The Gajendra-moksana temple is sometimes mistaken for a temple of Lord Siva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Siva but of Visnu. Panagadi is about thirty miles south of Tirunelveli. Formerly the temple there contained the Deity of Sri Ramacandra, but later the devotees of Lord Siva replaced Lord Ramacandra with a deity of Lord Siva named Ramesvara or Rama-linga Siva.

TEXT 222

TEXT

camtapure asi' dekhi' sri-rama-laksmana
sri-vaikunthe asi' kaila visnu darasana

SYNONYMS

camtapure--to Camtapura; asi'--coming; dekhi'--seeing; sri-rama-laksmana--Lord Ramacandra and Laksmana; sri-vaikunthe asi'--coming to Sri Vaikuntha; kaila--did; visnu darasana--seeing the temple of Lord Visnu.

TRANSLATION

Later the Lord went to Camtapura, where He saw the Deities of Lord Ramacandra and Laksmana. He then went to Sri Vaikuntha and saw the temple of Lord Visnu there.

PURPORT

Camtapura is sometimes called Cenganura and is located in the state of Tribankura. A temple of Lord Ramacandra and Laksmana is located there. Sri Vaikuntha--about four miles north of Alwar Tirunagarai and sixteen miles southeast of Tirunelveli--is situated on the bank of the Tamraparni River.

TEXT 223

TEXT

malaya-parvate kaila agastya-vandana
kanya-kumari tanhan kaila darasana

SYNONYMS

malaya-parvate--in the Malaya Hills; kaila--did; agastya-vandana--obeisances to Agastya Muni; kanya-kumari--Kanya-kumari; tanhan--there; kaila darasana--visited.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanya-kumari [Cape Comorin].

PURPORT

The range of mountains in South India beginning at Kerala and extending to Cape Comorin is called Malaya-parvata. Concerning Agastya, there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyampalli in the district of Tanjorean. (2) There is a temple of Lord Skanda on a hill known as Siva-giri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Pathiya, which was supposed to have served as Agastya Muni's residence. (4) There is a place known as Agastya-malaya, which is a range of hills on both sides of the Tamraparni River. Cape Comorin itself is known as Kanya-kumari.

TEXT 224

TEXT

amlitalaya dekhi' sri-rama gaurahari
mallara-desete aila yatha bhattathari

SYNONYMS

amlitalaya--at Amlitala; dekhi'--seeing; sri-rama--the Deity of Ramacandra; gaurahari--Sri Caitanya Mahaprabhu; mallara-desete--to Mallara-desa; aila--came; yatha--where; bhattathari--the Bhattathari community.

TRANSLATION

After visiting Kanya-kumari, Sri Caitanya Mahaprabhu came to Amlitala, where He saw the Deity of Sri Ramacandra. Thereafter He went to a place known as Mallara-desa, where a community of Bhattatharis lived.

PURPORT

North of Mallara-desa is South Kanarada. To the east is Coorg and Mysoreisu, to the south is Cochin, and to the west is the Arabian Sea. As far as the Bhattatharis are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of sannyasis, but their real business is stealing and cheating. They allure others to supply women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

TEXT 225

TEXT

tamala-kartika dekhi' aila vetapani
raghunatha dekhi' tahan vancila rajani

SYNONYMS

tamala-kartika--the place named Tamala-kartika; dekhi'--seeing; aila--came; vetapani--to Vetapani; raghunatha dekhi'--seeing the temple of Lord Ramacandra; tahan--there; vancila rajani--passed the night.

TRANSLATION

After visiting Mallara-desa, Caitanya Mahaprabhu went to Tamala-kartika and then to Vetapani. There He saw the temple of Raghunatha, Lord Ramacandra, and passed the night.

PURPORT

Tamala-kartika is forty-four miles south of Tirunelveli and two miles south of Aramavalli Mountain. It is located within the jurisdiction of Tovalai. At Tamala-kartika is a temple of Subrahmanya, or Lord Kartika, the son of Lord Siva. Vetapani, or Vatapani, is north of Kaila in the Trivandrum district. It is also known as Bhutapandi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Ramacandra there. Later the Deity was replaced with a deity of Lord Siva known as Ramesvara or Bhutanatha.

TEXT 226

TEXT

gosanira sange rahe krsnadasa brahmana
bhattathari-saha tahan haila darasana

SYNONYMS

gosanira--the Lord; sange--with; rahe--there was; krsnadasa brahmana--a brahmana servant named Krsnadasa; bhattathari-saha--with the Bhattatharis; tahan--there; haila--there was; darasana--a meeting.

TRANSLATION

Sri Caitanya Mahaprabhu was accompanied by His servant, Krsnadasa. He was a brahmana, but he met with the Bhattatharis there.

TEXT 227

TEXT

stri-dhana dekhana tanra lobha janmaila
arya sarala viprera buddhi-nasa kaila

SYNONYMS

stri-dhana--women; dekhana--showing; tanra--his; lobha--attraction; janmaila--they created; arya--gentleman; sarala--simple; viprera--of the brahmana; buddhi-nasa--loss of intelligence; kaila--they made.

TRANSLATION

With women the Bhattatharis allured the brahmana Krsnadasa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

TEXT 228

TEXT

prate uthi' aila vipra bhattathari-ghare
tahara uddese prabhu aila satvare

SYNONYMS

prate--in the morning; uthi'--rising from bed; aila--came; vipra--the brahmana Krsnadasa; bhattathari-ghare--to the place of the Bhattatharis; tahara uddese--for him; prabhu--Lord Caitanya Mahaprabhu; aila--came; satvare--very soon.

TRANSLATION

Allured by the Bhattatharis, Krsnadasa went to their place early in the morning. The Lord also went there very quickly just to find him out.

TEXT 229

TEXT

asiya kahena saba bhattathari-gane
amara brahmana tumi rakha ki karane

SYNONYMS

asiya--coming; kahena--He said; saba--all; bhattathari-gane--to the Bhattatharis; amara--My; brahmana--brahmana assistant; tumi--you; rakha--are keeping; ki--for what; karane--reason.

TRANSLATION

Upon reaching their community, Sri Caitanya Mahaprabhu asked the Bhattatharis, "Why are you keeping My brahmana assistant?

TEXT 230

TEXT

amiha sannyasi dekha, tumiha sannyasi
more duhkha deha,----tomara 'nyaya' nahi vasi

SYNONYMS

amiha--I; sannyasi--in the renounced order of life; dekha--you see; tumiha--you; sannyasi--in the renounced order of life; more--unto Me; duhkha--pains; deha--you give; tomara--your; nyaya--logic; nahi vasi--I do not find.

TRANSLATION

"I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

TEXT 231

TEXT

suna' saba bhattathari uthe astra lana
maribare aila sabe cari-dike dhana

SYNONYMS

suna'--hearing; saba--all; bhattathari--nomads; uthe--rise up; astra--weapons; lana--taking; maribare--to kill; aila--came; sabe--all; cari-dike--all around; dhana--running.

TRANSLATION

Upon hearing Sri Caitanya Mahaprabhu, all the Bhattatharis came running from all sides with weapons in their hands, desiring to hurt the Lord.

TEXT 232

TEXT

tara astra tara ange pade hata haite
khanda khanda haila bhattathari palaya cari bhite

SYNONYMS

tara astra--their weapons; tara ange--on their bodies; pade--fall; hata haite--from their hands; khanda khanda--cut into pieces; haila--became; bhattathari--the nomads; palaya--run away; cari bhite--in the four directions.

TRANSLATION

However, their weapons fell from their hands and struck their own bodies. When some of the Bhattatharis were thus cut to pieces, the others ran away in the four directions.

TEXT 233

TEXT

bhattathari-ghare maha uthila krandana
kese dhari' vipre lana karila gamana

SYNONYMS

bhattathari-ghare--at the home of the Bhattatharis; maha--great; uthila--there arose; krandana--crying; kese dhari'--catching by the hair; vipre--the brahmana Krsnadasa; lana--taking; karila--did; gamana--departure.

TRANSLATION

While there was much roaring and crying at the Bhattathari community, Sri Caitanya Mahaprabhu grabbed Krsnadasa by the hair and took him away.

TEXT 234

TEXT

sei dina cali' aila payasvini-tire
snana kari' gela adi-kesava-mandire

SYNONYMS

sei dina--on that very day; cali'--walking; aila--came; payasvini-tire--to the bank of the Payasvini River; snana kari'--bathing; gela--went; adi-kesava-mandire--to the temple of Adi-kesava.

TRANSLATION

That very night, Sri Caitanya Mahaprabhu and His assistant Krsnadasa arrived at the bank of the Payasvini River. They took their bath and then went to see the temple of Adi-kesava.

TEXT 235

TEXT

kesava dekhiya preme avista haila
nati, stuti, nrtya, gita, bahuta karila

SYNONYMS

kesava dekhiya--after seeing the Deity of Lord Kesava; preme--in ecstasy; avista haila--became overwhelmed; nati--obeisances; stuti--prayer; nrtya--dancing; gita--chanting; bahuta karila--performed in various ways.

TRANSLATION

When the Lord saw the Adi-kesava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

TEXT 236

TEXT

prema dekhi' loke haila maha-camatkara
sarva-loka kaila prabhura parama satkara

SYNONYMS

prema dekhi'--seeing His ecstatic features; loke--people; haila--became; maha-camatkara--greatly astonished; sarva-loka--all people; kaila--did; prabhura--of Lord Sri Caitanya Mahaprabhu; parama satkara--great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Sri Caitanya Mahaprabhu. They all received the Lord very well.

TEXT 237

TEXT

maha-bhakta-gana-saha tahan gosthi kaila
'brahma-samhitadhyaya'-punthi tahan paila

SYNONYMS

maha-bhakta-gana-saha--among highly advanced devotees; tahan--there; gosthi kaila--discussed; brahma-samhita-adhyaya--one chapter of the Brahma-samhita; punthi--scripture; tahan--there; paila--found.

TRANSLATION

In the temple of Adi-kesava, Sri Caitanya Mahaprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-samhita.

TEXT 238

TEXT

punthi pana prabhura haila ananda apara
kampasru-sveda-stambha-pulaka vikara

SYNONYMS

punthi pana--getting that scripture; prabhura--of Lord Sri Caitanya Mahaprabhu; haila--there was; ananda--happiness; apara--unlimited; kampa--trembling; asru--tears; sveda--perspiration; stambha--being stunned; pulaka--jubilation; vikara--transformations.

TRANSLATION

Sri Caitanya Mahaprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation--trembling, tears, perspiration, trance and jubilation--were manifest in His body.

TEXTS 239-240

TEXT

siddhanta-sastra nahi 'brahma-samhita'ra sama
govinda-mahima jnanera parama karana

alpaksare kahe siddhanta apara
sakala-vaisnava-sastra-madhye ati sara

SYNONYMS

siddhanta-sastra--conclusive scripture; nahi--there is not; brahma-samhitara sama--like the scripture Brahma-samhita; govinda-mahima--of the glories of Lord Govinda; jnanera--of knowledge; parama--final; karana--cause; alpa-aksare--briefly; kahe--expresses; siddhanta--conclusion; apara--unlimited; sakala--all; vaisnava-sastra--devotional scriptures; madhye--among; ati sara--very essential.

TRANSLATION

There is no scripture equal to the Brahma-samhita as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme

revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the Brahma-samhita, it is essential among all the Vaisnava scriptures.

PURPORT

The Brahma-samhita is a very important scripture. Sri Caitanya Mahaprabhu acquired the Fifth Chapter from the Adi-kesava temple. In that Fifth Chapter, the philosophical conclusion of acintya-bhedabheda-tattva (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service; the eighteen-syllable Vedic hymn; discourses on the soul, the Supersoul and fruitive activity; an explanation of Kama-gayatri, kama-bija and the original Maha-Visnu; and a detailed description of the spiritual world, specifically Goloka Vrndavana. Brahma-samhita also explains the demigod Ganesa; Garbhodakasayi Visnu; the origin of the Gayatri mantra; the form of Govinda and His transcendental position and abode; the living entities; the highest goal; the goddess Durga; the meaning of austerity; the five gross elements; love of Godhead; impersonal Brahman; the initiation of Lord Brahma; and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind; yoga-nidra; the goddess of fortune; devotional service in spontaneous ecstasy; incarnations beginning with Lord Ramacandra; Deities; the conditioned soul and its duties; the truth about Lord Visnu; prayers; Vedic hymns; Lord Siva; the Vedic literature; personalism and impersonalism; good behavior; and many other subjects are also discussed. There is also a description of the sun and the universal form of the Lord. All these subjects are conclusively explained in a nutshell in the Brahma-samhita.

TEXT 241

TEXT

bahu yatne sei punthi nila lekhaiya
'ananta padmanabha' aila harasita hana

SYNONYMS

bahu yatne--with great attention; sei punthi--that scripture; nila--took; lekhaiya--having it copied; ananta-padmanabha--to Ananta Padmanabha; aila--came; harasita--in great happiness; hana--being.

TRANSLATION

Sri Caitanya Mahaprabhu copied the Brahma-samhita and afterwards, with great pleasure, went to a place known as Ananta Padmanabha.

PURPORT

Concerning Ananta Padmanabha, one should refer to Madhya-lila, Chapter One, text 115.

TEXT 242

TEXT

dina-dui padmanabhera kaila darasana
anande dekhite aila sri-janardana

SYNONYMS

dina-dui--two days; padmanabhera--of the Deity known as Padmanabha; kaila darasana--visited the temple; anande--in great ecstasy; dekhite--to see; aila--came; sri-janardana--to the temple of Sri Janardana.

TRANSLATION

Sri Caitanya Mahaprabhu remained for two or three days at Ananta Padmanabha and visited the temple there. Then, in great ecstasy He went to see the temple of Sri Janardana.

PURPORT

The temple of Sri Janardana is situated twenty-six miles north of Trivandrum, near the Varkala railway station.

TEXT 243

TEXT

dina-dui tahan kari' kirtana-nartana
payasvini asiya dekhe sankara narayana

SYNONYMS

dina-dui--two days; tahan--there; kari'--performing; kirtana-nartana--chanting and dancing; payasvini asiya--coming to the bank of the Payasvini River; dekhe--sees; sankara narayana--the temple of Sankara-narayana.

TRANSLATION

Sri Caitanya Mahaprabhu chanted and danced at Sri Janardana for two days. He then went to the bank of the Payasvini River and visited the temple of Sankara-narayana.

TEXT 244

TEXT

srngeri-mathe aila sankaracarya-sthane
matsya-tirtha dekhi' kaila tungabhadraya snane

SYNONYMS

srngeri-mathe--to the Srngeri monastery; aila--came; sankaracarya-sthane--at the place of Sankaracarya; matsya-tirtha--the holy place named Matsya-tirtha; dekhi'--seeing; kaila--did; tungabhadraya snane--bathing in the river Tungabhadra.

TRANSLATION

Then He saw the monastery known as Srngeri-matha, the abode of Acarya Sankara. He then visited Matsya-tirtha, a place of pilgrimage, and took a bath in the river Tungabhadra.

PURPORT

The monastery known as Srngeri-matha is situated in the state of Karnatakaisu, in the district of Shimoga. This monastery is located on the left bank of the river Tungabhadra, seven miles south of Harihara-pura. The real name of this place is Srnga-giri or Srngavera-puri, and it is the headquarters of Sankaracarya.

Sankaracarya had four principal disciples, and he established four centers under their management. In North India at Badarikasrama, the monastery named Jyotir-matha was established. At Purusottama, the Bhogavardhana or Govardhana monastery was established. In Dvaraka, the Sarada monastery was established. And the fourth monastery, established in South India, is known as Srngeri-matha. In the Srngeri-matha the sannyasis assume the designations Sarasvati, Bharati and Puri. They are all ekadandi-sannyasis, distinguished from the Vaisnava sannyasis, who are known as tridandi-sannyasis. The Srngeri-matha is situated in South India in a portion of the country known as Andhra, Dravida, Karnata and Kerala. The community is called Bhurivara, and the dynasty is called Bhur-bhuvah. The place is called Ramesvara, and the slogan is aham brahmasmi. The Deity is Lord Varaha, and the energetic power is Kamaksi. The acarya is Hastamalaka, and the brahmacari assistants of the sannyasis are known as Caitanya. The place of pilgrimage is called Tungabhadra, and the subject for Vedic study is the Yajur Veda.

The list of the disciplic succession from Sankaracarya is available, and the names of the acaryas and the dates of their accepting sannyasa, according to the Saka era (or Sakabda), are as follows (for approximate Christian-era dates, add 79 years): Sankaracarya, 622 Saka; Suresvaracarya, 630; Bodhanacarya, 680; Jnanadhanacarya, 768; Jnanottama-sivacarya, 827; Jnanagiri Acarya, 871; Simhagiri Acarya, 958; Isvara Tirtha, 1019; Narasimha Tirtha, 1067; Vidyatirtha Vidya-sankara, 1150; Bharati-krsna Tirtha, 1250; Vidyaranya Bharati, 1253; Candrasekhara Bharati, 1290; Narasimha Bharati, 1309; Purusottama Bharati, 1328; Sankarananda, 1350; Candrasekhara Bharati, 1371; Narasimha Bharati, 1386; Purusottama Bharati, 1398; Ramacandra Bharati, 1430; Narasimha Bharati, 1479; Narasimha Bharati, 1485; Abhinava-narasimha Bharati, 1521; Saccidananda Bharati, 1544; Narasimha Bharati, 1585; Saccidananda Bharati, 1627; Abhinava-saccidananda Bharati, 1663; Nrsimha Bharati, 1689; Saccidananda Bharati, 1692; Abhinava-saccidananda Bharati, 1730; Narasimha Bharati, 1739; Saccidananda Sivabhinava Vidya-narasimha Bharati, 1788.

Regarding Sankaracarya, it is understood that he was born in the year 608 of the Sakabda era, in the month of Vaisakha, on the third day of the waxing moon, in a place in South India known as Kaladi. His father's name was Sivaguru, and he lost his father at an early age. When Sankaracarya was only eight years old, he completed his study of all scriptures and took sannyasa from Govinda, who was residing on the banks of the Narmada. After accepting sannyasa, Sankaracarya stayed with his spiritual master for some days. He then took his permission to go to Varanasi, and from there he went to Badarikasrama, where he stayed until his twelfth year. While there, he wrote a commentary on the Brahma-sutra, as well as on ten Upanisads and the Bhagavad-gita. He also wrote Sanat-sujatiya and a commentary on the Nrsimha-tapini. Among his many disciples, his four chief disciples are Padmapada, Suresvara, Hastamalaka and Trotaka. After departing from Varanasi, Sankaracarya went to Prayaga, where he met a great learned scholar called Kumarila Bhatta. Sankaracarya wanted to discuss the authority of the scriptures, but Kumarila Bhatta, being on his deathbed, sent him to his disciple Mandana, in the city of Mahismati. It was there that Sankaracarya defeated Mandana Misra in a discussion of the sastras. Mandana had a wife named Sarasvati, or Ubhaya-bharati, who served as mediator between Sankaracarya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Sankaracarya, but Sankaracarya had been a brahmacari since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bharati and, by his mystic power, entered the body of a king who had just died. In this way Sankaracarya experienced the erotic principles. After

attaining this experience, he wanted to discuss erotic principles with Ubhaya-bharati, but without hearing his discussion she blessed him and assured the continuous existence of the Srngeri-matha. She then took leave of material life. Afterwards, Mandana Misra took the order of sannyasa from Sankaracarya and became known as Suresvara. Sankaracarya defeated many scholars throughout India and converted them to his Mayavada philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tirtha is concerned, it was supposedly situated beside the ocean in the district of Malabar.

TEXT 245

TEXT

madhvacarya-sthane aila yanha 'tattvavadi'
udupite 'krsna' dekhi, tahan haila premonmadi

SYNONYMS

madhva-acarya-sthane--at the place of Madhvacarya; aila--arrived; yanha--where; tattva-vadi--philosophers known as Tattvavadis; udupite--at the place known as Udupi; krsna--the Deity of Lord Krsna; dekhi--seeing; tahan--there; haila--became; prema-unmadi--mad in ecstasy.

TRANSLATION

Caitanya Mahaprabhu next arrived at Udupi, the place of Madhvacarya, where the philosophers known as Tattvavadis resided. There He saw the Deity of Lord Krsna and became mad with ecstasy.

PURPORT

Sripada Madhvacarya took his birth at Udupi, which is situated in the South Kanarada district of South India, just west of Sahyadri. This is the chief city of the South Kanarada province and is near the city of Mangalore, which is situated to the south of Udupi. In the city of Udupi is a place called Pajaka-ksetra, where Madhvacarya took his birth in a Sivalli-brahmana dynasty as the son of Madhyageha Bhatta, in the year 1040 Sakabda (A.D. 1119). According to some, he was born in the year 1160 Sakabda (A.D. 1239).

In his childhood Madhvacarya was known as Vasudeva, and there are some wonderful stories surrounding him. It is said that once when his father had piled up many debts, Madhvacarya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maniman lived near his abode in the form of a snake, and at the age of five Madhvacarya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted sannyasa at the age of twelve. Upon receiving sannyasa from Acyuta Preksa, he received the name Purnaprajna Tirtha. After traveling all over India, he finally discussed scriptures with Vidyasankara, the exalted leader of Srngeri-matha. Vidyasankara was actually diminished in the presence of Madhvacarya. Accompanied by Satya Tirtha, Madhvacarya went to Badarikasrama. It was there that he met Vyasadeva and explained his commentary on the Bhagavad-gita before him. Thus he became a great scholar by studying before Vyasadeva.

By the time he came to the Ananda-matha from Badarikasrama, Madhvacarya had finished his commentary on the Bhagavad-gita. His companion Satya Tirtha wrote down the entire commentary. When Madhvacarya returned from Badarikasrama, he went to Ganjama, which is on the bank of the river Godavari. There he met with

two learned scholars named Sobhana Bhatta and Svami Sastri. Later these scholars became known in the disciplic succession of Madhvacarya as Padmanabha Tirtha and Narahari Tirtha. When he returned to Udupi, he would sometimes bathe in the ocean. On such an occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Sri Krsna, he saw that a large boat containing goods for Dvaraka was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvacarya agreed to take some gopi-candana. He received a big lump of gopi-candana, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Krsna. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvacarya received the Deity of Krsna in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Madhvacarya personally brought this Deity to Udupi. Madhvacarya had eight disciples, all of whom took sannyasa from him and became directors of his eight monasteries. Worship of the Lord Krsna Deity is still going on at Udupi according to the plans Madhvacarya established.

Madhvacarya then for the second time visited Badarikasrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvacarya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvacarya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Ganga-pradesa there were fights between Hindus and Muslims. The Hindus were on one bank of the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvacarya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvacarya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his companion Satya Tirtha was attacked by a tiger, Madhvacarya separated them by virtue of his great strength. When he met Vyasadeva, he received from him the salagrama-sila known as Astamurti. After this, he summarized the Mahabharata.

Madhvacarya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Srngeri-matha, established by Sankaracarya, became a little perturbed. At that time the followers of Sankaracarya were afraid of Madhvacarya's rising power, and they began to tease Madhvacarya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvacarya was not in line with Vedic principles. A person named Pundarika Puri, a follower of the Mayavada philosophy of Sankaracarya, came before Madhvacarya to discuss the sastras. It is said that all of Madhvacarya's books were taken away, but later they were found with the help of King Jayasimha, ruler of Kumla. In discussion, Pundarika Puri was defeated by Madhvacarya. A great personality named Trivikramacarya, who was a resident of Visnumangala, became Madhvacarya's disciple, and his son later became Narayanacarya, the composer of Sri Madhva-vijaya. After the death of Trivikramacarya, the younger brother of Narayanacarya took sannyasa and later became known as Visnu Tirtha.

It was reputed that there was no limit to the bodily strength of Purnaprajna, Madhvacarya. There was a person named Kadanjari who was famed for possessing the strength of thirty men. Madhvacarya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Srila Madhvacarya passed from this material world at the age of eighty while writing a commentary on the Aitareya Upanisad. For further information about Madhvacarya, one should read Madhva-vijaya, by Narayanacarya.

The acaryas of the Madhva-sampradaya established Udupi as the chief center, and the monastery there was known as Uttararadhi-matha. A list of the different centers of the Madhvacarya-sampradaya can be found at Udupi, and their matha commanders are (1) Visnu Tirtha (Soda-matha), (2) Janardana Tirtha (Krsnapura-matha), (3) Vamana Tirtha (Kanura-matha), (4) Narasimha Tirtha (Adamara-matha), (5) Upendra Tirtha (Puttugi-matha), (6) Rama Tirtha (Sirura-matha), (7) Hrsikesa Tirtha (Palimara-matha), and (8) Aksobhya Tirtha (Pejavara-matha). The disciplic succession of the Madhvacarya-sampradaya is as follows (the dates are those of birth): (1) Hamsa Paramatma; (2) Caturmukha Brahma; (3) Sanakadi; (4) Durvasa; (5) Jnananidhi; (6) Garuda-vahana; (7) Kaivalya Tirtha; (8) Jnanesa Tirtha; (9) Para Tirtha; (10) Satyaprajna Tirtha; (11) Prajna Tirtha; (12) Acyuta Preksacarya Tirtha; (13) Sri Madhvacarya, 1040 Saka; (14) Padmanabha, 1120; Narahari, 1127; Madhava, 1136; and Aksobhya 1159; (15) Jaya Tirtha, 1167; (16) Vidyadhiraja, 1190; (17) Kavindra, 1255; (18) Vagisa, 1261; (19) Ramacandra, 1269; (20) Vidyanidhi, 1298; (21) Sri Raghunatha, 1366; (22) Rayuvarya (who spoke with Sri Caitanya Mahaprabhu), 1424; (23) Raghuttama, 1471; (24) Vedavyasa, 1517; (25) Vidyadhisa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanatha, 1582; (30) Satyabhinava, 1595; (31) Satyapurna, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasankalpa, 1752; (39) Satyasantusta, 1763; (40) Satyaparayana, 1763; (41) Satyakama, 1785; (42) Satyesta, 1793; (43) Satyaparakrama, 1794; (44) Satyadhira, 1801; (45) Satyadhira Tirtha, 1808. (For approximate Christian era dates, add seventy-nine years.)

After the sixteenth acarya (Vidyadhiraja Tirtha), there was another disciplic succession, including Rajendra Tirtha, 1254; Vijayadhvaja; Purusottama; Subrahmanya; and Vyasa Raya, 1470-1520. The nineteenth acarya, Ramacandra Tirtha, had another disciplic succession, including Vibudhendra, 1218; Jitamitra, 1348; Raghunandana; Surendra; Vijendra; Sudhindra; and Raghavendra Tirtha, 1545.

To date, in the Udupi monastery there are another fourteen Madhva-tirtha sannyasis. As stated, Udupi is situated beside the sea in South Kanarada, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the South Kanada Manual and the Bombay Gazette.

TEXT 246

TEXT

nartaka gopala dekhe parama-mohane
madhvacarye svapna diya aila tanra sthane

SYNONYMS

nartaka gopala--dancing Gopala; dekhe--saw; parama-mohane--most beautiful; madhva-acarye--unto Madhvacarya; svapna diya--appearing in a dream; aila--came; tanra--his; sthane--to the place.

TRANSLATION

While at the Udupi monastery, Sri Caitanya Mahaprabhu saw "dancing Gopala," a most beautiful Deity. This Deity appeared to Madhvacarya in a dream.

TEXT 247

TEXT

gopi-candana-tale achila dingate
madhvacarya sei krsna paila kona-mate

SYNONYMS

gopi-candana-tale--under heaps of gopi-candana (yellowish clay used for tilaka); achila--came; dingate--in a boat; madhva-acarya--Madhvacarya; sei krsna--that Krsna Deity; paila--got; kona-mate--somehow or other.

TRANSLATION

Madhvacarya had somehow or other acquired the Deity of Krsna from a heap of gopi-candana that had been transported in a boat.

TEXT 248

TEXT

madhvacarya ani' tanre karila sthapana
adyavadhi seva kare tattvavadi-gana

SYNONYMS

madhva-acarya--Madhvacarya; ani'--bringing; tanre--Him; karila sthapana--installed; adya-avadhi--to date; seva kare--worship; tattvavadi-gana--the Tattvavadis.

TRANSLATION

Madhvacarya brought this dancing Gopala Deity to Udupi and installed Him in the temple. To date, the followers of Madhvacarya, known as Tattvavadis, worship this Deity.

TEXT 249

TEXT

krsna-murti dekhi' prabhu maha-sukha paila
premavese bahu-ksana nrtya-gita kaila

SYNONYMS

krsna-murti dekhi'--seeing the Deity of Lord Krsna; prabhu--Lord Sri Caitanya Mahaprabhu; maha-sukha--great happiness; paila--got; prema-avese--in ecstatic love; bahu-ksana--for a long time; nrtya-gita--dancing and singing; kaila--performed.

TRANSLATION

Sri Caitanya Mahaprabhu received great pleasure in seeing this beautiful form of Gopala. For a long time He danced and chanted in ecstatic love.

TEXT 250

TEXT

tattvavadi-gana prabhuke 'mayavadi' jnane
prathama darsane prabhuke na kaila sambhasane

SYNONYMS

tattvavadi-gana--the Tattvavadis; prabhuke--Sri Caitanya Mahaprabhu; mayavadi jnane--considering as a Mayavadi sannyasi; prathama darsane--in the first meeting; prabhuke--Sri Caitanya Mahaprabhu; na--did not; kaila--do; sambhasane--addressing.

TRANSLATION

When they first saw Him, the Tattvavadi Vaisnavas considered Sri Caitanya Mahaprabhu a Mayavadi sannyasi. Therefore they did not talk to Him.

TEXT 251

TEXT

pache premavesa dekhi' haila camatkara
vaisnava-jnane bahuta karila satkara

SYNONYMS

pache--later; prema-avesa--ecstatic love; dekhi'--seeing; haila camatkara--became struck with wonder; vaisnava-jnane--understanding as a Vaisnava; bahuta--much; karila--did; satkara--reception.

TRANSLATION

Later, after seeing Sri Caitanya Mahaprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaisnava, they gave Him a nice reception.

TEXT 252

TEXT

'vaisnavata' sabara antare garva jani'
isat hasiya kichu kahe gauramani

SYNONYMS

vaisnavata--Vaisnavism; sabara--of all of them; antare--within the mind; garva--pride; jani'--knowing; isat--mildly; hasiya--smiling; kichu--something; kahe--says; gaura-mani--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu could understand that the Tattvavadis were very proud of their Vaisnavism. He therefore smiled and began to speak to them.

TEXT 253

TEXT

tan-sabara antare garva jani gauracandra
tan-saba-sange gosthi karila arambha

SYNONYMS

tan-sabara--of all of them; antare--within the mind; garva--pride; jani--knowing; gaura-candra--Sri Caitanya Mahaprabhu; tan-saba-sange--with them; gosthi--discussion; karila--made; arambha--beginning.

TRANSLATION

Considering them very proud, Caitanya Mahaprabhu began His discussion.

TEXT 254

TEXT

tattvavadi acarya----saba sastrete pravina
tanre prasna kaila prabhu hana yena dina

SYNONYMS

tattvavadi acarya--the chief preacher of the Tattvavada community; saba--all; sastrete--in revealed scriptures; pravina--experienced; tanre--unto him; prasna--question; kaila--did; prabhu--Sri Caitanya Mahaprabhu; hana--becoming; yena--as if; dina--very humble.

TRANSLATION

The chief acarya of the Tattvavada community was very learned in the revealed scriptures. Sri Caitanya Mahaprabhu humbly questioned him.

TEXT 255

TEXT

sadhya-sadhana ami na jani bhala-mate
sadhya-sadhana-srestha janaha amate

SYNONYMS

sadhya-sadhana--the aim of life and how to achieve it; ami--I; na--not; jani--know; bhala-mate--very well; sadhya-sadhana--the aim of life and how to achieve it; srestha--the best; janaha--kindly explain; amate--unto Me.

TRANSLATION

Caitanya Mahaprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it."

TEXT 256

TEXT

acarya kahe,----'varnasrama-dharma, krsne samarpana'
ei haya krsna-bhaktera srestha 'sadhana'

SYNONYMS

acarya kahe--the acarya said; varna-asrama-dharma--the institution of four castes and four asramas; krsne--unto Krsna; samarpana--to dedicate; ei haya--

this is; krsna-bhaktera--of the devotee of Krsna; srestha sadhana--the best means of achievement.

TRANSLATION

The acarya replied, "When the activities of the four castes and the four asramas are dedicated to Krsna, they constitute the best means whereby one can attain the highest goal of life.

TEXT 257

TEXT

'panca-vidha mukti' pana vaikunthe gamana
'sadhya-srestha' haya,----ei sastra-nirupana

SYNONYMS

panca-vidha mukti--five kinds of liberation; pana--getting; vaikunthe--to the spiritual world; gamana--transference; sadhya-srestha haya--is the highest achievement of the goal of life; ei--this; sastra-nirupana--the verdict of all revealed scriptures.

TRANSLATION

"When one dedicates the duties of varnasrama-dharma to Krsna, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuntha. This is the highest goal of life and the verdict of all revealed scriptures."

TEXT 258

TEXT

prabhu kahe,----sastre kahe sravana-kirtana
krsna-prema-seva-phalera 'parama-sadhana'

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; sastre kahe--in the sastra it is said; sravana-kirtana--the process of chanting and hearing; krsna-prema-seva--of loving service to Lord Krsna; phalera--of the result; parama-sadhana--best process of achievement.

TRANSLATION

Sri Caitanya Mahaprabhu said, "According to the verdict of the sastras, the process of hearing and chanting is the best means to attain loving service to Krsna.

PURPORT

According to the Tattvavadis, the best process for achieving the highest goal of life is to execute the duties of the four varnas and asramas. In the material world, unless one is situated in one of the varnas (brahmana, ksatriya, vaisya or sudra) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the asramas (brahmacarya, grhastha, vanaprastha and sannyasa), for these principles are considered essential for the

attainment of the highest goal. In this way the Tattvavadis establish that the execution of the principles of varna and asrama for the sake of Krsna is the best way to attain the topmost goal. The Tattvavadis thus established their principles in terms of human society. Sri Caitanya Mahaprabhu, however, differed when He said that the best process is hearing and chanting about Lord Visnu. According to the Tattvavadis, the highest goal is returning home, back to Godhead, but in Sri Caitanya Mahaprabhu's opinion the highest goal is attaining love of Godhead, either in the material world or in the spiritual world. In the material world this is practiced according to sastric injunction, and in the spiritual world the real achievement is already there.

TEXTS 259-260

TEXT

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

iti pumsarpita visnau
bhaktis cen nava-laksana
kriyeta bhagavaty addha
tan manye 'dhitam uttamam

SYNONYMS

sravanam--hearing of the holy name, form, qualities, entourage and pastimes, all of which must pertain to Lord Visnu; kirtanam--vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Visnu); visnoh--of Lord Visnu; smaranam--remembering the holy name, form and entourage, and inquiring about them, also only for Visnu; pada-sevanam--executing devotional service according to time, circumstances and situation, only in relationship with Visnu; arcanam--worshiping the Deity of Lord Krsna, Lord Ramacandra, Laksmi-Narayana or the other forms of Visnu; vandanam--offering prayers to the Supreme Personality of Godhead; dasyam--always thinking oneself an eternal servant of the Supreme Personality of Godhead; sakhyam--making friends with the Supreme Personality of Godhead; atma-nivedanam--dedicating everything (body, mind and soul) for the service of the Lord; iti--thus; pumsa--by the human being; arpita--dedicated; visnau--unto the Supreme Personality of Godhead, Visnu; bhaktih--devotional service; cet--if; nava-laksana--possessing nine different systems, as above mentioned; kriyeta--one should execute; bhagavati--unto the Supreme Personality of Godhead; addha--directly (not indirectly through karma, jnana or yoga); tat--that; manye--I understand; adhitam--studied; uttamam--first class.

TRANSLATION

" 'This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Krsna, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Krsna, constitute the highest attainment of life. This is the verdict of the revealed scriptures.'

PURPORT

Sri Caitanya Mahaprabhu quoted these verses from Srimad-Bhagavatam (7.5.23-24).

TEXT 261

TEXT

sravana-kirtana ha-ite krsne haya 'prema'
sei pancama purusartha----purusarthera sima

SYNONYMS

sravana-kirtana--hearing and chanting; ha-ite--from; krsne--unto Lord Krsna; haya--there is; prema--transcendental love; sei--that; pancama purusa-artha--the fifth platform of perfection of life; purusa-arthera sima--the limit of goals of life.

TRANSLATION

"When one comes to the platform of loving service to Lord Krsna by executing these nine processes beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life's goals.

PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the Vedas, the highest attainment is to rise to the platform of sravanam kirtanam, hearing and chanting about the Supreme Personality of Godhead. This is confirmed in Srimad-Bhagavatam (1.1.2):

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu siva-dam tapa-trayonmulanam
srimad-bhagavate maha-muni-krte kim va parair isvarah
sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Sri Vyasadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart." This verse of Srimad-Bhagavatam rejects as cheating processes all religious activities that aim at achieving materialistic goals, including dharma, artha, kama and even moksa, or liberation.

According to Sridhara Svami, the material conception of success (moksa, or liberation) is desired by those in material existence. Devotees, however, not being situated in material existence, have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (sravanam, kirtanam, etc.). Sri Caitanya Mahaprabhu's philosophy holds that devotional service to Krsna always exists in everyone's heart. It simply has to be awakened by the process of sravanam kirtanam visnoh. Sravanadi suddha-citte karaye udaya (Cc. Madhya 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

TEXT 262

TEXT

evam-vratah sva-priya-nama-kirtya
jatanurago druta-citta uccaih
hasaty atho roditi rauti gayaty
unmada-van nrtyati loka-bahyah

SYNONYMS

evam-vratah--when one thus engages in a vow to chant and dance; sva--own; priya--very dear; nama--holy name; kirtya--by chanting; jata--in this way develops; anuragah--attachment; druta-cittah--very eagerly; uccaih--loudly; hasati--laughs; atho--also; roditi--cries; rauti--becomes agitated; gayati--chants; unmada-vat--like a madman; nrtyati--dances; loka-bahyah--without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is a quotation from Srimad-Bhagavatam (11.2.40).

TEXT 263

TEXT

karma-ninda, karma-tyaga, sarva-sastre kahe
karma haite prema-bhakti krsne kabhu nahe

SYNONYMS

karma-ninda--condemnation of fruitive activities; karma-tyaga--renunciation of fruitive activities; sarva-sastre kahe--is announced in every revealed scripture; karma haite--from fruitive activities; prema-bhakti--devotional service in ecstatic love; krsne--for Krsna; kabhu nahe--can never be achieved.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for by executing them no one can attain the highest goal of life, love of Godhead.

PURPORT

In the Vedas there are three kandas, or divisions: karma-kanda, jnana-kanda and upasana-kanda. The karma-kanda portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both karma-kanda and jnana-kanda (speculative knowledge) and accept only upasana-kanda, or bhakti-kanda. One cannot attain love of Godhead by executing karma-kanda or jnana-kanda. But by dedicating one's karma, or fruitive activities, to the

Supreme Lord, one may be relieved from the polluted mind, and becoming free from mental pollution helps elevate one to the spiritual platform. Then, however, one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Krsna. When one comes to the stage of pure devotional service, the process of sravanam kirtanam is very essential. By executing the nine items of devotional service, beginning with sravanam kirtanam, one is completely purified. Anyabhilasita-sunyam jnana-karmady-anavrtam (Bhakti-rasamrta-sindhu 1.1.12). Only then is one able to execute Krsna's orders in the Bhagavad-gita (18.65-66):

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." In this way one develops his original constitutional position of rendering loving service to the Lord.

One cannot be elevated to the highest platform of devotional service by karma-kanda or jnana-kanda. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Srila Bhaktisiddhanta Sarasvati Thakura states that there are two types of karma-kanda activities--pious and impious. Pious activities are certainly better than impious activities, but even pious activities cannot help one achieve ecstatic love of God, Krsna. Pious and impious activities bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee simply by acting piously or impiously. Bhakti, devotional service, means satisfying Krsna. In every revealed scripture, whether stressing jnana-kanda or karma-kanda, the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, Srimad-Bhagavatam, is the supreme Vedic evidence. In Srimad-Bhagavatam (1.5.12) it is said:

naiskarmyam apy acyuta-bhava-varjitam
na sobhate jnanam alam niranjanam
kutah punah sasvad abhadram isvare
na carpitam karma yad apy akaranam

"Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. Therefore in Srimad-Bhagavatam--in the beginning, middle and end--karma-kanda and jnana-kanda are condemned. For example, in Srimad-Bhagavatam 1.1.2 it is said: dharmah projjhita-kaitavo 'tra.

This is explained in the following verses taken from Srimad-Bhagavatam (11.11.32) and the Bhagavad-gita (18.66).

TEXT 264

TEXT

ajnayaivam gunan dosan
mayadistan api svakan
dharman santyajya yah sarvan
mam bhajet sa ca sattamah

SYNONYMS

ajnaya--knowing perfectly; evam--thus; gunan--qualities; dosan--faults; maya--by Me; adistan--instructed; api--although; svakan--own; dharman--occupational duties; santyajya--giving up; yah--anyone who; sarvan--all; mam--unto Me; bhajet--may render service; sah--he; ca--and; sat-tamah--first-class person.

TRANSLATION

" 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.'

TEXT 265

TEXT

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

SYNONYMS

sarva-dharman--all kinds of occupational duties; parityajya--giving up; mam ekam--unto Me only; saranam--as shelter; vraja--go; aham--I; tvam--unto you; sarva-papebhyah--from all the reactions of sinful life; moksayisyami--will give liberation; ma--do not; sucah--worry.

TRANSLATION

" 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.'

TEXT 266

TEXT

tavat karmani kurvita
na nirvidyeta yavata
mat-katha-sravanadau va
sraddha yavan na jayate

SYNONYMS

tavat--up to that time; karmani--fruitive activities; kurvita--one should execute; na nirvidyeta--is not satiated; yavata--as long as; mat-katha--of discourses about Me; sravana-adau--in the matter of sravanam, kirtanam, and so on; va--or; sraddha--faith; yavat--as long as; na--not; jayate--is awakened.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.20.9).

TEXT 267

TEXT

panca-vidha mukti tyaga kare bhakta-gana
phalgu kari' 'mukti' dekhe narakera sama

SYNONYMS

panca-vidha--five kinds of; mukti--liberation; tyaga kare--give up; bhakta-gana--devotees; phalgu--insignificant; kari'--considering; mukti--liberation; dekhe--see; narakera--to hell; sama--equal.

TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.

TEXT 268

TEXT

salokya-sarsti-samipya-
sarupyaikatvam apy uta
diyamanam na grhnanti
vina mat-sevanam janah

SYNONYMS

salokya--to live on the same planet as the Supreme Personality of Godhead; sarsti--to possess opulence equal to the Lord's; samipya--to always associate with the Supreme Personality of Godhead; sarupya--to possessing bodily features equal to the Lord's; ekatvam--to merge into the body of the Supreme Personality of Godhead; api--even; uta--certainly; diyamanam--being offered; na--never; grhnanti--accept; vina--without; mat--My; sevanam--devotional service; janah--devotees.

TRANSLATION

" 'Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuntha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord's, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'

PURPORT

This is a verse from Srimad-Bhagavatam (3.29.13).

TEXT 269

TEXT

yo dustyajan ksiti-suta-svajanartha-daran
prarthyam sriyam sura-varaih sadayavalokam
naicchan nrpas tad ucitam mahatam madhu-dvit-
sevanurakta-manasam abhavo 'pi phalguh

SYNONYMS

yah--one who; dustyajan--very difficult to give up; ksiti--land; suta--children; svajana--relatives; artha--riches; daran--and wife; prarthyam--desirable; sriyam--fortune; sura-varaih--by the best of the demigods; sa-daya--merciful; avalokam--whose glance; na aicchat--did not desire; nrpah--the King (Maharaja Bharata); tat--that; ucitam--is befitting; mahatam--of great personalities; madhu-dvit--of the killer of the demon Madhu; seva-anurakta--engaged in the service; manasam--the minds of whom; abhavah--cessation of the repetition of birth and death; api--even; phalguh--insignificant.

TRANSLATION

" 'It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in service of the Lord, even the liberation of merging into the existence of the Lord is insignificant. And what to speak of material opportunities?'

PURPORT

This is a verse from Srimad-Bhagavatam (5.14.44) concerning the glorification of King Bharata, whom Sukadeva Gosvami was describing to King Pariksit.

TEXT 270

TEXT

narayana-parah sarve
na kutascana bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

SYNONYMS

narayana-parah--persons who are devotees of the Supreme Personality of Godhead Narayana; sarve--all; na--never; kutascana--anywhere; bibhyati--are afraid; svarga--in the heavenly planetary system; apavarga--on the path of liberation; narakesu--or in a hellish condition of life; api--even; tulya--equal; artha--value; darsinah--seers of.

TRANSLATION

" 'A person who is a devotee of Lord Narayana is not afraid of a hellish condition because he considers it the same as elevation to the heavenly planets

or liberation. The devotees of Lord Narayana are accustomed to seeing all these things on the same level.'

PURPORT

This is a verse from Srimad-Bhagavatam (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Parvati sitting on the lap of Lord Sambhu (Siva), he criticized Lord Siva for being shameless and sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Parvati. Later he became a demon named Vrtrasura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Siva, but when Parvati cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Siva praised him and told Parvati that a devotee of Lord Narayana is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of narayana-parah sarve na kutascana bibhyati.

TEXT 271

TEXT

mukti, karma----dui vastu tyaje bhakta-gana
sei dui sthapa' tumi 'sadhya', 'sadhana'

SYNONYMS

mukti--liberation; karma--fruitive activities; dui--two; vastu--things; tyaje--give up; bhakta-gana--the devotees; sei--those; dui--two; sthapa'--establish; tumi--you; sadhya--the goal of life; sadhana--the process of achievement.

TRANSLATION

"Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process for attaining it."

TEXT 272

TEXT

sannyasi dekhiya more karaha vancana
na kahila teni sadhya-sadhana-laksana

SYNONYMS

sannyasi--a person in the renounced order of life; dekhiya--seeing; more--unto Me; karaha--you do; vancana--duplicity; na kahila--did not describe; teni--therefore; sadhya--objective; sadhana--process of achievement; laksana--symptoms.

TRANSLATION

Sri Caitanya Mahaprabhu continued speaking to the Tattvavadi acarya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

TEXT 273

TEXT

suni' tattvacarya haila antare lajjita
prabhura vaisnavata dekhi, ha-ila vismita

SYNONYMS

suni'--hearing; tattva-acarya--the acarya of the Tattvavada-sampradaya; haila--became; antare--within the mind; lajjita--ashamed; prabhura--of Lord Sri Caitanya Mahaprabhu; vaisnavata--devotion in Vaisnavism; dekhi--seeing; ha-ila--became; vismita--struck with wonder.

TRANSLATION

After hearing Sri Caitanya Mahaprabhu, the acarya of the Tattvavada-sampradaya became very much ashamed. Upon observing Sri Caitanya Mahaprabhu's rigid faith in Vaisnavism, he was struck with wonder.

TEXT 274

TEXT

acarya kahe,----tumi yei kaha, sei satya haya
sarva-sastre vaisnavera ei suniscaya

SYNONYMS

acarya kahe--the Tattvavadi acarya said; tumi--You; yei--whatever; kaha--say; sei--that; satya--truth; haya--is; sarva-sastre--in all revealed scriptures; vaisnavera--of the devotees of Lord Visnu; ei--this; su-niscaya--conclusion.

TRANSLATION

The Tattvavadi acarya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaisnavas.

TEXT 275

TEXT

tathapi madhvacarya ye kariyache nirbandha
sei acariye sabe sampradaya-sambandha

SYNONYMS

tathapi--still; madhva-acarya--Madhvacarya; ye--whatever; kariyache--formulated; nirbandha--rules and regulations; sei--that; acariye--we practice; sabe--all; sampradaya--party; sambandha--relationship.

TRANSLATION

"Still, whatever Madhvacarya has established as the formula for our party, we practice as a party policy."

TEXT 276

TEXT

prabhu kahe,----karmi, jnani,----dui bhakti-hina
tomara sampradaye dekhi sei dui cihna

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; karmi--fruitive worker; jnani--mental speculator; dui--both of them; bhakti-hina--nondevotees; tomara--your; sampradaye--in the community; dekhi--I see; sei--those; dui--both; cihna--symptoms.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradaya.

TEXT 277

TEXT

sabe, eka guna dekhi tomara sampradaye
satya-vigraha kari' isvare karaha niscaye

SYNONYMS

sabe--in all; eka--one; guna--quality; dekhi--I see; tomara--your; sampradaye--in the party; satya-vigraha--the form of the Lord as truth; kari'--accepting; isvare--the Supreme Personality of Godhead; karaha--you do; niscaye--conviction.

TRANSLATION

"The only qualification that I see in your sampradaya is that you accept the form of the Lord as truth."

PURPORT

Sri Caitanya Mahaprabhu wanted to point out to the Tattvavadi acarya, who belonged to the Madhvacarya-sampradaya, that the general behavior of the Tattvavadis did not favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is the desire for elevation to a higher standard of life, and for speculative knowledge the contamination is the desire to merge into the existence of the Absolute Truth. The Tattvavada-sampradaya of the Madhvacarya school sticks to the principle of varnasrama-dharma, which involves fruitive activity. Their ultimate goal (mukti) is simply a form of material desire. A pure devotee should be free from all kinds of material desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahaprabhu was pleased that the Madhvacarya-sampradaya, or the Tattvavada-sampradaya, accepted the transcendental form of the Lord. This is the great qualification of the Vaisnava sampradayas.

It is the Mayavada-sampradaya that does not accept the transcendental form of the Lord. If a Vaisnava sampradaya is also carried away by that impersonal attitude, that sampradaya has no position at all. It is a fact that there are many so-called Vaisnavas whose ultimate aim is to merge into the existence of the Lord. For example, the sahajiyas' Vaisnava philosophy is to become one with

the Supreme. Sri Caitanya Mahaprabhu points out that Sri Madhavendra Puri accepted Madhvacarya only because his sampradaya accepted the transcendental form of the Lord.

TEXT 278

TEXT

ei-mata tanra ghare garva curna kari'
phalgu-tirthe tabe cali aila gaurahari

SYNONYMS

ei-mata--in this way; tanra ghare--at his place; garva--pride; curna--broken; kari'--making; phalgu-tirthe--to the holy place named Phalgu-tirtha; tabe--then; cali--walking; aila--came; gaurahari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Thus Sri Caitanya Mahaprabhu broke the pride of the Tattvavadis to pieces. He then went to the holy place known as Phalgu-tirtha.

TEXT 279

TEXT

tritakupe visalara kari' darasana
pancapsara-tirthe aila sacira nandana

SYNONYMS

tritakupe--to Tritakupa; visalara--of the Deity named Visala; kari'--doing; darasana--visiting; panca-apsara-tirthe--to Pancapsara-tirtha; aila--came; sacira nandana--the son of mother Saci.

TRANSLATION

Sri Caitanya Mahaprabhu, the son of mother Saci, went to Tritakupa, and after seeing the Visala Deity there, He went to the holy place known as Pancapsara-tirtha.

PURPORT

The Apsaras, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsaras. There were five Apsaras named Lata, Budbuda, Samici, Saurabheyi and Varna. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Rsi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra was always anxious about his position, fearing that if someone became more powerful than him he would lose his elevated position. Thus as soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Visvamitra Muni fell victim to his plan.

When the five Apsaras went to break Acyuta Rsi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pancapsara. Lord Ramacandra also visited this

place. From Sri Narada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsaras. He delivered them from their abominable condition, and from that day the lake known as Pancapsara became a place of pilgrimage.

TEXT 280

TEXT

gokarne siva dekhi' aila dvaipayani
surparaka-tirthe aila nyasi-siromani

SYNONYMS

gokarne--in the place named Gokarna; siva--the temple of Lord Siva; dekhi'--seeing; aila--came; dvaipayani--to Dvaipayani; surparaka-tirthe--to the holy place named Surparaka; aila--came; nyasi-siromani--the best of the sannyasis, Sri Caitanya Mahaprabhu.

TRANSLATION

After seeing Pancapsara, Sri Caitanya Mahaprabhu went to Gokarna. While there, He visited the temple of Lord Siva, and then He went to Dvaipayani. Sri Caitanya Mahaprabhu, the crown jewel of all sannyasis, then went to Surparaka-tirtha.

PURPORT

Gokarna is situated in North Karnarada It is about twenty miles southeast of Karwar. This place is very famous for the temple of Lord Siva known as Maha-balesvara. Hundreds and thousands of pilgrims come to see this temple. Surparaka (nowadays known as Sopara) is about twenty-six miles north of Bombay, in the Maharashtra province, in the district known as Thane. Surparaka is mentioned in the Mahabharata (Santi-parva, Chapter 41, verses 66-67).

TEXT 281

TEXT

kolapure laksmi dekhi' dekhena ksira-bhagavati
langa-ganesa dekhi' dekhena cora-parvati

SYNONYMS

kolapure--at Kolapura; laksmi--the goddess of fortune; dekhi'--seeing; dekhena--He visited; ksira-bhagavati--the temple of Ksira-bhagavati; langa-ganesa--the deity Langa-ganesa; dekhi'--seeing; dekhena--He sees; cora-parvati--the goddess Parvati, who is known as a thief.

TRANSLATION

Sri Caitanya Mahaprabhu then visited the town of Kolapura, where He saw the goddess of fortune in the temple of Ksira-bhagavati and Langa-ganesa in another temple, known as Cora-parvati.

PURPORT

Kolapura is a town in the Maharashtra province formerly known as Bombay Pradesa. Formerly it was a native state, and it is bordered on the north by the district of Satara, on the east and south by the district of Belgauma, and on the west by the district of Ratnagiri. In this place there is a river named Urna. From the Bombay Gazette it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambabai, or Mahalaksmi Mandira, (2) Vithoba Mandira, (3) Temblai Mandira, (4) Mahakali Mandira, (5) Phiranga-i, or Pratyangira Mandira, and (6) Yyallamma Mandira.

TEXT 282

TEXT

tatha haite pandarapure aila gauracandra
viththala-thakura dekhi' paila ananda

SYNONYMS

tatha haite--from there; pandara-pure--to Pandarapura; aila--came; gauracandra--Lord Sri Caitanya Mahaprabhu; viththala-thakura--the Deity known as Viththala; dekhi'--seeing; paila--got; ananda--great happiness.

TRANSLATION

From there Sri Caitanya Mahaprabhu went to Pandarapura, where He happily saw the temple of Viththala Thakura.

PURPORT

This city of Pandarapura is situated on the river Bhima. It is said that Sri Caitanya Mahaprabhu initiated Tukarama when He visited Pandarapura. This Tukarama Acarya became very famous in the Maharashtra province, and he spread the sankirtana movement all over the province. The sankirtana party belonging to Tukarama is still very popular in Bombay and throughout the province of Maharashtra. Tukarama was a disciple of Sri Caitanya Mahaprabhu, and his book is known as Abhanga. His sankirtana party exactly resembles the Gaudiya-Vaisnava sankirtana parties, for they chant the holy name of the Lord with mrdanga and karatalas.

The Lord Viththaladeva mentioned in this verse is a form of Lord Visnu with four hands. He is Narayana.

TEXT 283

TEXT

premavese kaila bahuta kirtana-nartana
tahan eka vipra tanre kaila nimantrana

SYNONYMS

prema-avese--in the great ecstasy of love; kaila--performed; bahuta--much; kirtana-nartana--chanting and dancing; tahan--there; eka--one; vipra--brahmana; tanre--unto Him; kaila--did; nimantrana--invitation.

TRANSLATION

Sri Caitanya Mahaprabhu chanted and danced in various ways as usual. A brahmana, seeing Him in ecstatic love, was very much pleased and invited the Lord to his home for lunch.

TEXT 284

TEXT

bahuta adare prabhuke bhiksa karaila
bhiksa kari' tatha eka subha-varta paila

SYNONYMS

bahuta adare--with great love; prabhuke--unto Lord Sri Caitanya Mahaprabhu; bhiksa karaila--offered lunch; bhiksa kari'--after finishing His lunch; tatha--there; eka--one; subha-varta--auspicious news; paila--got.

TRANSLATION

This brahmana offered Sri Caitanya Mahaprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

TEXT 285

TEXT

madhava-purira sisya 'sri-ranga-puri' nama
sei grame vipra-grhe karena visrama

SYNONYMS

madhava-purira sisya--a disciple of Madhavendra Puri; sri-ranga-puri--Sri Ranga Puri; nama--named; sei grame--in that village; vipra-grhe--in the house of a brahmana; karena visrama--rests.

TRANSLATION

Sri Caitanya Mahaprabhu received word that Sri Ranga Puri, one of the disciples of Sri Madhavendra Puri, was present in that village at the home of a brahmana.

TEXT 286

TEXT

suniya calila prabhu tanre dekhibare
vipra-grhe vasi' achena, dekhila tanhare

SYNONYMS

suniya--hearing; calila--went; prabhu--Sri Caitanya Mahaprabhu; tanre--him; dekhibare--to see; vipra-grhe--at the house of the brahmana; vasi'--sitting; achena--was; dekhila--saw; tanhare--him.

TRANSLATION

Hearing this news, Sri Caitanya Mahaprabhu immediately went to see Sri Ranga Puri at the brahmana's home. Upon entering, the Lord saw him sitting there.

TEXT 287

TEXT

premavese kare tanre danda-paranama
asru, pulaka, kampa, sarvange pade ghama

SYNONYMS

prema-avese--in ecstatic love; kare--does; tanre--unto him; danda-paranama--obeisances, falling flat; asru--tears; pulaka--jubilation; kampa--trembling; sarva-ange--all over the body; pade--there was; ghama--perspiration.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw the brahmana, He immediately offered him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible--namely, tears, jubilation, trembling and perspiration.

TEXT 288

TEXT

dekhiya vismita haila sri-ranga-purira mana
'uthaha sripada' bali' balila vacana

SYNONYMS

dekhiya--seeing; vismita--astonished; haila--became; sri-ranga-purira--of Sri Ranga Puri; mana--the mind; uthaha--get up; sri-pada--Your Holiness; bali'--saying; balila vacana--began to speak.

TRANSLATION

Upon seeing Sri Caitanya Mahaprabhu in such an ecstatic mood, Sri Ranga Puri said, "Your Holiness, please get up.

TEXT 289

TEXT

sripada, dhara mora gosanira sambandha
taha vina anyatra nahi ek premara gandha

SYNONYMS

sri-pada--O Your Holiness; dhara--You hold; mora--my; gosanira--with Sri Madhavendra Puri; sambandha--relationship; taha vina--without him; anyatra--elsewhere; nahi--there is not; ei--this; premara--of ecstasy; gandha--fragrance.

TRANSLATION

"Your Holiness is certainly related to Sri Madhavendra Puri, without whom there is no fragrance of ecstatic love."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that only Lord Krsna was worshiped in the disciplic succession of Madhvacarya up to the advent of His Holiness Sripada Laksmipati Tirtha. After Srila Madhavendra Puri, worship of both Radha and Krsna was established. For this reason Sri Madhavendra Puri is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Madhavendra Puri, there is no possibility of awakening the symptoms of ecstatic love. The word gosani is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the paramahamsas. A paramahamsa has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a gosani or a gosvami, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as gosani or gosvami. The title gosvami cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvamis of Vrndavana--Srila Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha--and none of them inherited the title of gosvami. All the Gosvamis of Vrndavana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called gosvamis. All the temples of Vrndavana were certainly started by the six Gosvamis. Later the worship in the temples was entrusted to some householder disciples of the Gosvamis, and since then the hereditary title of gosvami has been used. However, only one who is a bona fide spiritual master expanding the cult of Sri Caitanya Mahaprabhu, the Krsna consciousness movement, and who is in full control of his senses can be addressed as a gosvami. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

TEXT 290

TEXT

eta bali' prabhuke uthana kaila alingana
galagali kari' dunhe karena krandana

SYNONYMS

eta bali'--saying this; prabhuke--Lord Sri Caitanya Mahaprabhu; uthana--lifting up; kaila--did; alingana--embracing; galagali--shoulder to shoulder; kari'--doing; dunhe--both of them; karena--do; krandana--crying.

TRANSLATION

After saying this, Sri Ranga Puri lifted Sri Caitanya Mahaprabhu up and embraced Him. As the two of them embraced shoulder to shoulder, they began to cry in ecstasy.

TEXT 291

TEXT

ksaneke avesa chadi' dunhara dhairya haila
isvara-purira sambandha gosani janaila

SYNONYMS

ksaneke--after just a few moments; avesa--ecstasy; chadi'--giving up; dunhara--of both of them; dhairya--patience; haila--there was; isvara-purira--of Isvara Puri; sambandha--relationship; gosani--Sri Caitanya Mahaprabhu; janaila--disclosed.

TRANSLATION

After some moments, they came to their senses and became patient. Sri Caitanya Mahaprabhu then informed Sri Ranga Puri about His relationship with Isvara Puri.

TEXT 292

TEXT

adbhuta premera vanya dunhara uthalila
dunhe manya kari' dunhe anande vasila

SYNONYMS

adbhuta--wonderful; premera--of love of Godhead; vanya--inundation; dunhara--of both of them; uthalila--arose; dunhe--both of them; manya kari'--offering respect; dunhe--both of them; anande--with great happiness; vasila--sat down.

TRANSLATION

They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

TEXT 293

TEXT

dui jane krsna-katha kahe ratri-dine
ei-mate gonaila panca-sata dine

SYNONYMS

dui jane--both the persons; krsna-katha--topics of Krsna; kahe--speak; ratri-dine--day and night; ei-mate--in this way; gonaila--passed; panca-sata--five to seven; dine--days.

TRANSLATION

In this way they discussed topics about Lord Krsna continually for five to seven days.

TEXT 294

TEXT

kautuke puri tanre puchila janma-sthana
gosani kautuke kahena 'navadvipa' nama

SYNONYMS

kautuke--out of curiosity; puri--Sri Ranga Puri; tanre--Him; puchila--asked; janma-sthana--the place of birth; gosani--Sri Caitanya Mahaprabhu; kautuke--as a matter of course; kahena--said; navadvipa--Navadvipa; nama--name.

TRANSLATION

Out of curiosity, Sri Ranga Puri asked Sri Caitanya Mahaprabhu about His birthplace, and the Lord informed him that it was Navadvipa-dhama.

TEXT 295

TEXT

sri-madhava-purira sange sri-ranga-puri
purve asiyachila tenho nadiya-nagari

SYNONYMS

sri-madhava-purira sange--with Sri Madhavendra Puri; sri-ranga-puri--Sri Ranga Puri; purve--formerly; asiyachila--came; tenho--he; nadiya-nagari--to the city of Nadia.

TRANSLATION

Sri Ranga Puri had formerly gone to Navadvipa with Sri Madhavendra Puri, and he therefore remembered the incidents that took place there.

TEXT 296

TEXT

jagannatha-misra-ghare bhiksa ye karila
apurva mocara ghanta tahan ye khaila

SYNONYMS

jagannatha-misra-ghare--in the house of Sri Jagannatha Misra; bhiksa--lunch; ye--that; karila--took; apurva--unprecedented; mocara ghanta--curry made of plantain flowers; tahan--there; ye--that; khaila--ate.

TRANSLATION

As soon as Sri Ranga Puri recalled Navadvipa, he also recalled accompanying Sri Madhavendra Puri to the house of Jagannatha Misra, where he had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

TEXT 297

TEXT

jagannathera brahmani, tenha----maha-pativrata
vatsalye hayena tenha yena jagan-mata

SYNONYMS

jagannathera--of Jagannatha Misra; brahmani--wife; tenha--she; maha--great; pati-vrata--devoted to her husband; vatsalye--in affection; hayena--was; tenha--she; yena--as if; jagat-mata--the mother of the whole universe.

TRANSLATION

Sri Ranga Puri also remembered the wife of Jagannatha Misra. She was very much devoted and chaste. As for her affection, she was exactly like the mother of the universe.

TEXT 298

TEXT

randhane nipuna tan-sama nahi tribhuvane
putra-sama sneha karena sannyasi-bhojane

SYNONYMS

randhane--in cooking; nipuna--very expert; tan-sama--like her; nahi--there is none; tri-bhuvane--in the three worlds; putra-sama--like to her own sons; sneha karena--she was affectionate; sannyasi-bhojane--in feeding the sannyasis.

TRANSLATION

He also remembered how Sri Jagannatha Misra's wife, Sacimata, was expert in cooking. He recalled that she was very affectionate toward the sannyasis and fed them exactly like her own sons.

TEXT 299

TEXT

tanra eka yogya putra kariyache sannyasa
'sankararanya' nama tanra alpa vayasa

SYNONYMS

tanra--her; eka--one; yogya--deserving; putra--son; kariyache--has accepted; sannyasa--the renounced order of life; sankararanya--Sankararanya; nama--named; tanra--his; alpa--little; vayasa--age.

TRANSLATION

Sri Ranga Puri also remembered that one of her deserving sons had accepted the renounced order at a very young age. His name was Sankararanya.

TEXT 300

TEXT

ei tirthe sankararanyera siddhi-prapti haila
prastave sri-ranga-puri eteka kahila

SYNONYMS

ei tirthe--in this holy place; sankararanyera--of Sankararanya; siddhi-prapti--attainment of perfection; haila--became fulfilled; prastave--in the course of conversation; sri-ranga-puri--Sri Ranga Puri; eteka--thus; kahila--spoke.

TRANSLATION

Sri Ranga Puri informed Sri Caitanya Mahaprabhu that the sannyasi named Sankararanya had attained perfection in that holy place, Pandarapura.

PURPORT

Sri Caitanya Mahaprabhu's elder brother was named Visvarupa. He left home before Sri Caitanya Mahaprabhu and accepted the sannyasa order under the name of Sankararanya Svami. He traveled all over the country and finally went to Pandarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pandarapura. Sri Ranga Puri, a disciple of Sri Madhavendra Puri and godbrother of Isvara Puri, disclosed this important news to Sri Caitanya Mahaprabhu.

TEXT 301

TEXT

prabhu kahe,----purvasrame tenha mora bhrata
jagannatha misra----purvasrame mora pita

SYNONYMS

prabhu kahe--the Lord replied; purva-asrame--in My previous asrama; tenha--He; mora bhrata--My brother; jagannatha misra--Jagannatha Misra; purva-asrame--in My previous asrama; mora pita--My father.

TRANSLATION

Sri Caitanya Mahaprabhu said, "In My previous asrama, Sankararanya was My brother and Jagannatha Misra was My father."

TEXT 302

TEXT

ei-mata dui-jane ista-gosthi kari'
dvaraka dekhite calila sri-ranga-puri

SYNONYMS

ei-mata--in this way; dui-jane--both of them; ista-gosthi kari'--discussing many topics; dvaraka dekhite--to see Dvaraka; calila--started; sri-ranga-puri--Sri Ranga Puri.

TRANSLATION

After finishing his talks with Sri Caitanya Mahaprabhu, Sri Ranga Puri started for Dvaraka-dhama.

TEXT 303

TEXT

dina cari tatha prabhuke rakhila brahmana
bhima-nadi snana kari' karena viththala darsana

SYNONYMS

dina--days; cari--four; tatha--there; prabhuke--Lord Caitanya Mahaprabhu; rakhila--kept; brahmana--the brahmana; bhima-nadi--in the river Bhima; snana kari'--bathing; karena--does; viththala darsana--visit the temple of Viththala.

TRANSLATION

After Sri Ranga Puri departed for Dvaraka, Sri Caitanya Mahaprabhu remained with the brahmana at Pandarapura for four more days. He took His bath in the Bhima River and visited the temple of Viththala.

TEXT 304

TEXT

tabe mahaprabhu aila krsna-venva-tire
nana tirtha dekhi' tahan devata-mandire

SYNONYMS

tabe--thereafter; mahaprabhu--Sri Caitanya Mahaprabhu; aila--came; krsna-venva-tire--to the bank of the river Krsna-venva; nana--various; tirtha--holy places; dekhi'--seeing; tahan--there; devata-mandire--in the temples of some gods.

TRANSLATION

Sri Caitanya Mahaprabhu next went to the bank of the Krsna-venva River, where He visited many holy places and the temples of various gods.

PURPORT

This river is a branch of the river Krsna. It is said that Thakura Bilvamangala resided on the banks of this river, which is also called the Vina, the Veni, the Sina and the Bhima.

TEXT 305

TEXT

brahmana-samaja saba----vaisnava-carita
vaisnava sakala pade 'krsna-karnamrta'

SYNONYMS

brahmana-samaja--the community of brahmanas; saba--all; vaisnava-carita--pure devotees; vaisnava sakala--all the Vaisnavas; pade--study; krsna-karnamrta--the Krsna-karnamrta of Bilvamangala Thakura.

TRANSLATION

The brahmana community there was composed of pure devotees, who regularly studied a book entitled Krsna-karnamrta, which was composed by Bilvamangala Thakura.

PURPORT

This book was composed by Bilvamangala Thakura in 112 verses. There are two or three other books bearing the same name, and there are also two commentaries on Bilvamangala's book. One commentary was written by Krsnadasa Kaviraja Gosvami and the other by Caitanya dasa Gosvami.

TEXT 306

TEXT

krsna-karnamrta suni' prabhura ananda haila
agraha kariya punthi lekhana laila

SYNONYMS

krsna-karnamrta suni'--after hearing the Krsna-karnamrta; prabhura--of Lord Sri Caitanya Mahaprabhu; ananda haila--there was great happiness; agraha kariya--with great eagerness; punthi--the book; lekhana--getting copied; laila--took.

TRANSLATION

Sri Caitanya Mahaprabhu was very much pleased to hear the book Krsna-karnamrta, and with great eagerness He had it copied and took it with Him.

TEXT 307

TEXT

'karnamrta'-sama vastu nahi tribhuvane
yaha haite haya krsne suddha-prema-jnane

SYNONYMS

karnamrta--the Krsna-karnamrta; sama--like; vastu nahi--there is nothing; tri-bhuvane--in the three worlds; yaha haite--from which; haya--there is; krsne--unto Lord Krsna; suddha-prema-jnane--knowledge of pure devotional service.

TRANSLATION

There is no comparison to the Krsna-karnamrta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Krsna.

TEXT 308

TEXT

saundarya-madhurya-krsna-lilara avadhi
sei jane, ye 'karnamrta' pade niravadhi

SYNONYMS

saundarya--beauty; madhurya--sweetness; krsna-lilara--of the pastimes of Lord Krsna; avadhi--limit; sei jane--he knows; ye--one who; karnamrta--the book Krsna-karnamrta; pade--studies; niravadhi--constantly.

TRANSLATION

One who constantly reads the Krsna-karnamrta can fully understand the beauty and melodious taste of the pastimes of Lord Krsna.

TEXT 309

TEXT

'brahma-samhita', 'karnamrta' dui punthi pana
maha-ratna-praya pai aila sange lana

SYNONYMS

brahma-samhita--the book Brahma-samhita; karnamrta--the book Krsna-karnamrta; dui--two; punthi--books; pana--getting; maha-ratna-praya--like the most valuable jewels; pai--getting; aila--came back; sange--with Him; lana--taking.

TRANSLATION

The Brahma-samhita and Krsna-karnamrta were two books that Sri Caitanya Mahaprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

TEXT 310

TEXT

tapi snana kari' aila mahismati-pure
nana tirtha dekhi tahan narmadara tire

SYNONYMS

tapi--in the Tapi River; snana kari'--taking a bath; aila--arrived; mahismati-pure--at Mahismati-pura; nana tirtha--many holy places; dekhi--seeing; tahan--there; narmadara tire--on the bank of the river Narmada.

TRANSLATION

Sri Caitanya Mahaprabhu next arrived at the banks of the river Tapi. After bathing there, He went to Mahismati-pura. While there, He saw many holy places on the banks of the river Narmada.

PURPORT

The river Tapi is presently known as Tapti. The river's source is a mountain called Multai, and the river flows westward through the state of Saurastra and into the Arabian Sea. Mahismati-pura is mentioned in Mahabharata in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pandavas, conquered that part of the country. As stated in the Mahabharata:

tato ratnany upadaya
purim mahismatim yayau
tatra nilena rajna sa
cakre yuddham nararsabhah

"After acquiring jewels, Sahadeva went to the city of Mahismati, where he fought with a king called Nila."

TEXT 311

TEXT

dhanus-tirtha dekhi' karila nirvindhyate snane
rsyamuka-giri aila dandakaranye

SYNONYMS

dhanush-tirtha--Dhanus-tirtha; dekhi'--seeing; karila--did; nirvindhyate--in the river Nirvindhya; snane--bathing; rsyamuka-giri--at the Rsyamuka Mountain; aila--arrived; dandaka-aranye--in the forest known as Dandakaranya.

TRANSLATION

The Lord next arrived at Dhanus-tirtha, where He took His bath in the river Nirvindhya. He then arrived at Rsyamuka Mountain and then went to the forest called Dandakaranya.

PURPORT

According to some opinions, Rsyamuka is a chain of mountains beginning at the village of Hampi-grama in the district of Belari. The mountain chain begins along the bank of the river Tungabhadra, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rampa. Dandakaranya is a spacious tract of land which begins north of Khandesa and extends south to Ahmadnagar, west to Nasika, and east to Aurangabad. The Godavari River flows through this tract of land, and there is a great forest there where Lord Ramacandra lived.

TEXT 312

TEXT

'saptatala-vrksa' dekhe kanana-bhitara
ati vrddha, ati sthula, ati uccatara

SYNONYMS

sapta-tala-vrksa--seven palm trees; dekhe--sees; kanana bhitara--within the forest; ati vrddha--very old; ati sthula--very bulky; ati uccatara--very high.

TRANSLATION

Within that forest Sri Caitanya Mahaprabhu then visited a place called Saptatala. The seven palm trees there were very old, very bulky and very high.

PURPORT

The name Saptatala is mentioned in the Kiskindhya Chapter of the Ramayana and is described in the eleventh and twelfth sections of this chapter.

TEXT 313

TEXT

saptatala dekhi' prabhu alingana kaila
sasarire saptatala vaikunthe calila

SYNONYMS

sapta-tala dekhi'--after seeing the seven palm trees; prabhu--Lord Caitanya Mahaprabhu; alingana kaila--embraced; sa-sarire--with their bodies; sapta-tala--the seven palm trees; vaikunthe calila--returned to Vaikunthaloka.

TRANSLATION

After seeing the seven palm trees, Sri Caitanya Mahaprabhu embraced them. As a result, they all returned to Vaikunthaloka, the spiritual world.

TEXT 314

TEXT

sunya-sthala dekhi' lokera haila camatkara
loke kahe, e sannyasi----rama-avatara

SYNONYMS

sunya-sthala--the vacant place; dekhi'--seeing; lokera--of the people in general; haila--there was; camatkara--astonishment; loke kahe--all people began to say; e sannyasi--this sannyasi; rama-avatara--incarnation of Lord Ramacandra.

TRANSLATION

After the seven palm trees had departed for Vaikuntha, everyone was astonished to see them gone. The people then began to say, "This sannyasi called Sri Caitanya Mahaprabhu must be an incarnation of Lord Ramacandra.

TEXT 315

TEXT

sasarire tala gela sri-vaikuntha-dhama
aiche sakti kara haya, vina eka rama

SYNONYMS

sa-sarire--with the material body; tala--the palm trees; gela--went; sri-vaikuntha-dhama--to the spiritual kingdom, known as Vaikuntha; aiche--such; sakti--power; kara--whose; haya--is; vina--without; eka--one; rama--Lord Ramacandra.

TRANSLATION

"Only Lord Ramacandra has the power to send seven palm trees to the spiritual Vaikuntha planets."

TEXT 316

TEXT

prabhu asi' kaila pampa-sarovare snana
pancavati asi, tahan karila visrama

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; asi'--coming; kaila--did; pampa-sarovare--in the lake known as Pampa; snana--bathing; pancavati asi--then coming to Pancavati; tahan--there; karila--took; visrama--rest.

TRANSLATION

Eventually Sri Caitanya Mahaprabhu arrived at a lake known as Pampa, where He took His bath. He then went to a place called Pancavati, where He rested.

PURPORT

According to some, the old name of the Tungabhadra River was Pamba. According to others, Vijaya-nagara, the capital of the state, was known as Pampatirtha. Yet according to others, the lake near Anagundi, in the direction of Hyderabad, is Pampa-sarovara. The river Tungabhadra also flows through there. There are many different opinions about the lake called Pampa-sarovara.

TEXT 317

TEXT

nasike tryambaka dekhi' gela brahmagiri
kusavarte aila yahan janmila godavari

SYNONYMS

nasike--at the holy place Nasika; tryambaka--a deity of Lord Siva; dekhi'--after seeing; gela--went; brahmagiri--to the place known as Brahmagiri; kusavarte aila--then He came to the holy place known as Kusavarta; yahan--where; janmila--took birth; godavari--the river Godavari.

TRANSLATION

Sri Caitanya Mahaprabhu then visited Nasika, where He saw the deity of Tryambaka [Lord Siva]. He then went to Brahma-giri and then to Kusavarta, the source of the river Godavari.

PURPORT

Kusavarta is located in the western ghata, at Sahyadri. It is near Nasika, a holy place, but according to some it was situated in the valley of Vindhya.

TEXT 318

TEXT

sapta godavari aila kari' tirtha bahutara
punarapi aila prabhu vidyanagara

SYNONYMS

sapta godavari--to the place known as Sapta-godavari; aila--came; kari' tirtha bahutara--visiting various holy places; punarapi--again; aila--came back; prabhu--Sri Caitanya Mahaprabhu; vidyanagara--to the place where He met Ramananda Raya.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godavari. At last He returned to Vidyanagara.

PURPORT

In this way Sri Caitanya Mahaprabhu traveled from the source of the Godavari River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kalinga.

TEXT 319

TEXT

ramananda raya suni' prabhura agamana
anande asiya kaila prabhu-saha milana

SYNONYMS

ramananda raya--Ramananda Raya; suni'--hearing; prabhura--of Lord Caitanya Mahaprabhu; agamana--return; anande--in great happiness; asiya--coming; kaila--did; prabhu-saha--with Lord Caitanya Mahaprabhu; milana--meeting.

TRANSLATION

When Ramananda Raya heard of Sri Caitanya Mahaprabhu's arrival, he was very much pleased, and he immediately went to see Him.

TEXT 320

TEXT

dandavat hana pade carane dhariya
alingana kaila prabhu tanre uthana

SYNONYMS

dandavat hana--like a stick; pade--fell; carane--the lotus feet; dhariya--catching; alingana--embracing; kaila--did; prabhu--Sri Caitanya Mahaprabhu; tanre--him; uthana--getting up.

TRANSLATION

When Ramananda Raya fell flat, touching the lotus feet of Sri Caitanya Mahaprabhu, the Lord immediately raised him to his feet and embraced him.

TEXT 321

TEXT

dui jane premavese karena krandana
premanande sithila haila dunhakara mana

SYNONYMS

dui jane--both of them; prema-avese--in ecstatic love; karena--do; krandana--crying; prema-anande--in ecstatic love; sithila haila--became slackened; dunhakara--of both of them; mana--minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

TEXT 322

TEXT

kata-ksane dui jana susthira hana
nana ista-gosthi kare ekatra vasiya

SYNONYMS

kata-ksane--after some time; dui--two; jana--people; su-sthira hana--coming to their senses; nana--various; ista-gosthi--discussions; kare--do; ekatra--together; vasiya--sitting.

TRANSLATION

After some time they regained their senses and sat together to discuss various subjects.

TEXT 323

TEXT

tirtha-yatra-katha prabhu sakala kahila
karnamrta, brahma-samhita,----dui punthi dila

SYNONYMS

tirtha-yatra-katha--topics of His pilgrimage; prabhu--Lord Sri Caitanya Mahaprabhu; sakala kahila--described everything; karnamrta--the book named Krsna-karnamrta; brahma-samhita--the book named Brahma-samhita; dui--two; punthi--scriptures; dila--delivered.

TRANSLATION

Sri Caitanya Mahaprabhu gave Ramananda Raya a vivid description of His travels to the holy places and told him how He had acquired the two books named Krsna-karnamrta and Brahma-samhita. The Lord delivered the books to Ramananda Raya.

TEXT 324

TEXT

prabhu kahe,----tumi yei siddhanta kahile
ei dui punthi sei saba saksi dile

SYNONYMS

prabhu kahe--the Lord said; tumi--you; yei--whatever; siddhanta--conclusion; kahile--informed; ei dui--these two; punthi--books; sei--that; saba--everything; saksi--evidence; dile--gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

TEXT 325

TEXT

rayera ananda haila pustaka paiya
prabhu-saha asvadila, rakhila likhiya

SYNONYMS

rayera--of Raya Ramananda; ananda--happiness; haila--there was; pustaka paiya--getting those two books; prabhu-saha--with the Lord; asvadila--tasted; rakhila--kept; likhiya--writing.

TRANSLATION

Ramananda Raya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each of them.

TEXT 326

TEXT

'gosani' aila' grame haila kolahala
prabhuke dekhite loka aila sakala

SYNONYMS

gosani--Sri Caitanya Mahaprabhu; aila'--has returned; grame--in the village; haila--there was; kolahala--commotion; prabhuke--Lord Sri Caitanya Mahaprabhu; dekhite--to see; loka--people; aila--came there; sakala--all.

TRANSLATION

News spread in the village of Vidyanagara about the arrival of Sri Caitanya Mahaprabhu, and everyone came to see Him once again.

TEXT 327

TEXT

loka dehki' ramananda gela nija-ghare
madhyahne uthila prabhu bhiksa karibare

SYNONYMS

loka dekhi'--seeing the people; ramananda--Raya Ramananda; gela--departed; nija-ghare--to his own home; madhyahne--at noon; uthila prabhu--Sri Caitanya Mahaprabhu got up; bhiksa karibare--to take His lunch.

TRANSLATION

After seeing the people who gathered there, Sri Ramananda Raya returned to his own home. At noon, Sri Caitanya Mahaprabhu got up to take His lunch.

TEXT 328

TEXT

ratri-kale raya punah kaila agamana
dui jane krsna-kathaya kaila jagarana

SYNONYMS

ratri-kale--at night; raya--Ramananda Raya; punah--again; kaila--did; agamana--coming; dui jane--the two of them; krsna-kathaya--in discourses on topics of Krsna; kaila--did; jagarana--keeping awake through the night.

TRANSLATION

Sri Ramananda Raya returned at night, and he and the Lord discussed topics concerning Krsna. Thus they passed the night.

TEXT 329

TEXT

dui jane krsna-katha kahe ratri-dine
parama-anande gela panca-sata dine

SYNONYMS

dui jane--both of them; krsna-katha--topics of Krsna; kahe--speak; ratri-dine--day and night; parama-anande--in great happiness; gela--passed; panca-sata dine--five to seven days.

TRANSLATION

Ramananda Raya and Sri Caitanya Mahaprabhu discussed Krsna day and night, and thus they passed from five to seven days in great happiness.

TEXT 330

TEXT

ramananda kahe,----prabhu, tomara ajna pana
rajake likhilun ami vinaya kariya

SYNONYMS

ramananda kahe--Ramananda Raya said; prabhu--my dear Lord; tomara ajna--Your permission; pana--getting; rajake likhilun--have written a letter to the King; ami--I; vinaya kariya--with great humility.

TRANSLATION

Ramananda Raya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

TEXT 331

TEXT

raja more ajna dila nilacale yaite
calibara udyoga ami lagiyachi karite

SYNONYMS

raja--the King; more--unto me; ajna dila--has given an order; nilacale yaite--to go to Jagannatha Puri; calibara--to go; udyoga--arrangement; ami--I; lagiyachi--began; karite--to do.

TRANSLATION

"The King has already given me an order to return to Jagannatha Puri, and I am making arrangements to do this."

TEXT 332

TEXT

prabhu kahe,----etha mora e-nimitte agamana
toma lana nilacale kariba gamana

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; etha--here; mora--My; e-nimitte--for this reason; agamana--coming back; toma lana--taking you; nilacale--to Jagannatha Puri; kariba--I shall do; gamana--going.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannatha Puri."

TEXT 333

TEXT

raya kahe,----prabhu, age cala nilacale
mora sange hati-ghoda, sainya-kolahale

SYNONYMS

raya kahe--Ramananda Raya replied; prabhu--Lord; age cala--You go ahead; nilacale--to Jagannatha Puri; mora sange--with me; hati-ghoda--elephants and horses; sainya--soldiers; kolahale--tumultuous roaring.

TRANSLATION

Ramananda Raya said, "My dear Lord, it is better that You proceed to Jagannatha Puri alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

TEXT 334

TEXT

dina-dase iha-sabara kari' samadhana
tomara pache pache ami kariba prayana

SYNONYMS

dina-dase--within ten days; iha-sabara--of all of this; kari' samadhana--making adjustment; tomara--You; pache pache--following; ami--I; kariba--shall do; prayana--going.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nilacala without delay."

TEXT 335

TEXT

tabe mahaprabhu tanre asite ajna diya
nilacale calila prabhu anandita hana

SYNONYMS

tabe--then; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto him; asite--to come; ajna diya--giving an order; nilacale--to Jagannatha Puri; calila--departed; prabhu--Lord Sri Caitanya Mahaprabhu; anandita hana--with great pleasure.

TRANSLATION

Giving orders to Ramananda Raya to come to Nilacala, Sri Caitanya Mahaprabhu departed for Jagannatha Puri with great pleasure.

TEXT 336

TEXT

yei pathe purve prabhu kaila agamana
sei pathe calila dekhi, sarva vaisnava-gana

SYNONYMS

yei pathe--the path by which; purve--formerly; prabhu--Lord Sri Caitanya Mahaprabhu; kaila agamana--came; sei pathe--by that way; calila--departed; dekhi--seeing; sarva--all; vaisnava-gana--Vaisnavas.

TRANSLATION

Sri Caitanya Mahaprabhu returned by the same road He formerly took to Vidyanagara, and all the Vaisnavas along the way saw Him again.

TEXT 337

TEXT

yahan yaya, loka uthe hari-dhvani kari'
dekhi' anandita-mana haila gaurahari

SYNONYMS

yahan yaya--wherever He goes; loka uthe--people stand up; hari-dhvani kari'--vibrating the holy name of the Hare Krsna mantra; dekhi'--by seeing; anandita--happy; mana--in mind; haila--became; gaurahari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Wherever Sri Caitanya Mahaprabhu went, the holy name of Sri Hari was vibrated. Seeing this, the Lord became very happy.

TEXT 338

TEXT

alalanathe asi' krsnadase pathaila
nityananda-adi nija-gane bolaila

SYNONYMS

alalanathe--to the place known as Alalanatha; asi'--coming; krsnadase--Krsnadasa, His assistant; pathaila--sent ahead; nityananda--Lord Nityananda; adi--and others; nija-gane--personal associates; bolaila--called for.

TRANSLATION

When the Lord reached Alalanatha, He sent His assistant Krsnadasa ahead to call for Nityananda and other personal associates.

TEXT 339

TEXT

prabhura agamana suni' nityananda raya
uthiya calila, preme theha nahi paya

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; agamana--arrival; suni'--hearing; nityananda raya--Lord Nityananda; uthiya calila--got up and started; preme--in great ecstasy; theha--patience; nahi paya--does not get.

TRANSLATION

As soon as Nityananda received news of Sri Caitanya Mahaprabhu's arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

TEXT 340

TEXT

jagadananda, damodara-pandita, mukunda
naciya calila, dehe na dhare ananda

SYNONYMS

jagadananda--Jagadananda; damodara-pandita--Damodara Pandita; mukunda--Mukunda; naciya--dancing; calila--departed; dehe--the body; na dhare--does not hold; ananda--happiness.

TRANSLATION

Sri Nityananda Raya, Jagadananda, Damodara Pandita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

TEXT 341

TEXT

gopinathacarya calila anandita hana
prabhure milila sabe pathe lag pana

SYNONYMS

gopinatha-acarya--Gopinatha Acarya; calila--departed; anandita--in happiness; hana--being; prabhure--Lord Sri Caitanya Mahaprabhu; milila--met; sabe--all; pathe--along the way; lag--contact; pana--getting.

TRANSLATION

Gopinatha Acarya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

TEXT 342

TEXT

prabhu premavese sabaya kaila alingana
premavese sabe kare ananda-krandana

SYNONYMS

prabhu--Lord Sri Caitanya Mahaprabhu; prema-avese--in ecstatic love; sabaya--all of them; kaila alingana--embraced; prema-avese--in ecstatic love; sabe kare--all of them did; ananda-krandana--crying in pleasure.

TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

TEXT 343

TEXT

sarvabhauma bhattacarya anande calila
samudrera tire asi' prabhure milila

SYNONYMS

sarvabhauma bhattacarya--Sarvabhauma Bhattacarya; anande--in pleasure; calila--went; samudrera tire--on the beach by the ocean; asi'--coming; prabhure milila--met the Lord.

TRANSLATION

Sarvabhauma Bhattacarya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

TEXT 344

TEXT

sarvabhauma mahaprabhura padila carane
prabhu tanre uthana kaila alingane

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; padila--fell down; carane--at the feet; prabhu--Sri Caitanya Mahaprabhu; tanre--him; uthana--making get up; kaila alingane--embraced.

TRANSLATION

Sarvabhauma Bhattacarya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

TEXT 345

TEXT

premavese sarvabhauma karila rodane
saba-sange aila prabhu isvara-darasane

SYNONYMS

prema-avese--in ecstatic love; sarvabhauma--Sarvabhauma; karila rodane--cried; saba-sange--with all of them; aila--came; prabhu--Sri Caitanya Mahaprabhu; isvara-darasane--to see the Jagannatha temple.

TRANSLATION

Sarvabhauma Bhattacarya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannatha.

TEXT 346

TEXT

jagannatha-darasana premavese kaila
kampa-sveda-pulakasrute sarira bhasila

SYNONYMS

jagannatha-darasana--visiting Lord Jagannatha; prema-avese--in ecstatic love; kaila--made; kampa--trembling; sveda--perspiration; pulaka--jubilation; asrute--with tears; sarira--the whole body; bhasila--was inundated.

TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannatha, inundations of trembling, perspiration, tears and jubilation swept the body of Sri Caitanya Mahaprabhu.

TEXT 347

TEXT

bahu nrtya-gita kaila premavista hana
panda-pala aila sabe mala-prasada lana

SYNONYMS

bahu--much; nrtya-gita--dancing and chanting; kaila--performed; prema-avista--in ecstatic love; hana--being; panda-pala--the priests and attendants; aila--came; sabe--all; mala-prasada--a garland and remnants of the food of Jagannatha; lana--offering.

TRANSLATION

In ecstatic love Sri Caitanya Mahaprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannatha's food.

PURPORT

Those who are priests engaged in Lord Jagannatha's service are called pandas or panditas, and they are brahmanas. The attendants who look after the temple's external affairs are called palas. The priests and attendants went together to see Sri Caitanya Mahaprabhu.

TEXT 348

TEXT

mala-prasada pana prabhu susthira ha-ila
jagannathera sevaka saba anande milila

SYNONYMS

mala-prasada--the garland and prasada; pana--getting; prabhu--Sri Caitanya Mahaprabhu; su-sthira ha-ila--became patient; jagannathera--of Lord Jagannatha; sevaka--servants; saba--all; anande milila--met Him in great pleasure.

TRANSLATION

Sri Caitanya Mahaprabhu became patient after receiving the garland and prasada of Lord Jagannatha. All the servants of Lord Jagannatha met Sri Caitanya Mahaprabhu with great pleasure.

TEXT 349

TEXT

kasi-misra asi' prabhura padila carane
manya kari' prabhu tanre kaila alingane

SYNONYMS

kasi-misra--Kasi Misra; asi'--coming; prabhura--of the Lord; padila--fell down; carane--at the feet; manya kari'--with great respect; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--unto him; kaila--did; alingane--embracing.

TRANSLATION

Afterward, Kasi Misra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

TEXT 350

TEXT

prabhu lana sarvabhauma nija-ghare gela
mora ghare bhiksa bali' nimantrana kaila

SYNONYMS

prabhu lana--taking Lord Sri Caitanya Mahaprabhu; sarvabhauma--Sarvabhauma Bhattacarya; nija-ghare--to his own home; gela--went; mora--my; ghare--at home; bhiksa--luncheon; bali'--saying; nimantrana kaila--invited.

TRANSLATION

Sarvabhauma Bhattacarya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

TEXT 351

TEXT

divya maha-prasada aneka anaila
pitha-pana adi jagannatha ye khaila

SYNONYMS

divya--very nice; maha-prasada--remnants of food from Jagannatha; aneka--various; anaila--brought; pitha-pana adi--such as cakes and condensed milk; jagannatha--Lord Jagannatha; ye--which; khaila--ate.

TRANSLATION

Sarvabhauma Bhattacarya brought various types of food remnants that had been left by Lord Jagannatha. He brought all kinds of cakes and condensed-milk preparations.

TEXT 352

TEXT

madhyahna karila prabhu nija-gana lana
sarvabhauma-ghare bhiksa karila asiya

SYNONYMS

madhyahna--noon lunch; karila--performed; prabhu--Sri Caitanya Mahaprabhu; nija-gana lana--accompanied by associates; sarvabhauma-ghare--at the home of Sarvabhauma Bhattacarya; bhiksa--lunch; karila--performed; asiya--coming.

TRANSLATION

Accompanied by all His associates, Sri Caitanya Mahaprabhu went to Sarvabhauma Bhattacarya's house and took His noon lunch there.

TEXT 353

TEXT

bhiksa karana tanre karaila sayana
apane sarvabhauma kare pada-samvahana

SYNONYMS

bhiksa karana--after giving lunch; tanre--Him; karaila--made; sayana--lie down to rest; apane--personally; sarvabhauma--Sarvabhauma Bhattacarya; kare--does; pada-samvahana--massaging the legs.

TRANSLATION

After offering food to Sri Caitanya Mahaprabhu, Sarvabhauma Bhattacarya made Him lie down to rest, and he personally began to massage the legs of the Lord.

TEXT 354

TEXT

prabhu tanre pathaila bhojana karite
sei ratri tanra ghare rahila tanra prite

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; tanre--him; pathaila--sent; bhojana karite--to take lunch; sei ratri--that night; tanra ghare--at his home; rahila--remained; tanra prite--just to satisfy him.

TRANSLATION

Sri Caitanya Mahaprabhu then sent Sarvabhauma Bhattacarya to take his lunch, and the Lord remained that night in his home just to please him.

TEXT 355

TEXT

sarvabhauma-sange ara lana nija-gana
tirtha-yatra-katha kahi' kaila jagarana

SYNONYMS

sarvabhauma-sange--with Sarvabhauma Bhattacarya; ara--and; lana nija-gana--taking His own associates; tirtha-yatra-katha--topics of the pilgrimage; kahi'--telling; kaila--did; jagarana--keeping awake through the night.

TRANSLATION

Sri Caitanya Mahaprabhu and His personal associates remained with Sarvabhauma Bhattacarya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

TEXT 356

TEXT

prabhu kahe,----eta tirtha kailun paryatana
toma-sama vaisnava na dekhilun eka-jana

SYNONYMS

prabhu kahe--the Lord said; eta tirtha--to so many holy places; kailun paryatana--I have traveled; toma-sama--like you; vaisnava--devotee; na--not; dekhilun--I could see; eka-jana--one man.

TRANSLATION

The Lord told Sarvabhauma Bhattacarya, "I have traveled to many holy places, but I could not find a Vaisnava as good as you anywhere."

PURPORT

In the Sri Caitanya-candrodaya-nataka (eighth part) Sri Caitanya Mahaprabhu said, "Sarvabhauma, I have traveled to many holy places, but I cannot find a Vaisnava as good as you anywhere. However, I must admit that Ramananda Raya is wonderful."

Sarvabhauma Bhattacarya replied, "Therefore, my Lord, I requested that You see him."

Sri Caitanya Mahaprabhu then said, "There are, of course, many Vaisnavas in these holy places, and most of them worship Lord Narayana. Others, who are called Tattvavadis, are also Laksmi-Narayana worshipers, but they do not belong to the pure Vaisnava cult. There are many worshipers of Lord Siva, and there are also many atheists. Regardless, My dear Bhattacarya, I very much like Ramananda Raya and his opinions."

TEXT 357

TEXT

eka ramananda raya bahu sukha dila
bhatta kahe,----ei lagi' milite kahila

SYNONYMS

eka--one; ramananda raya--Ramananda Raya; bahu sukha--much pleasure; dila--gave; bhatta kahe--Sarvabhauma Bhattacarya replied; ei lagi'--for this reason; milite--to meet; kahila--I requested.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "I received much pleasure from the talks of Ramananda Raya."

The Bhattacarya replied, "For this reason I requested that You meet him."

TEXT 358

TEXT

tirtha-yatra-katha ei kailun samapana
sanksepe kahilun, vistara na yaya varnana

SYNONYMS

tirtha-yatra-katha--topics of the pilgrimage; ei--these; kailun samapana--I have finished; sanksepe kahilun--I have described in brief; vistara--expansively; na yaya varnana--it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Sri Caitanya Mahaprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura points out that in the seventy-fourth verse of this chapter it is stated that Sri Caitanya Mahaprabhu visited the temple of Siyali-bhairavi, but actually at Siyali, Sri Caitanya Mahaprabhu visited the temple of Sri Bhu-varaha. Near Siyali and Cidambaram there is a temple known as Sri Musnam. In this temple there is a Deity of Sri Bhu-varaha. In the jurisdiction of Cidambaram there is a district known as southern Arcot. The town of Siyali is in that district. There is a temple of Sri Bhu-varahadeva nearby, not Bhairavi-devi. This is Srila Bhaktisiddhanta Sarasvati Thakura's conclusion.

TEXT 359

TEXT

ananta caitanya-lila kahite na jani
lobhe lajja khana tara kari tanatani

SYNONYMS

ananta--unlimited; caitanya-lila--pastimes of Lord Caitanya; kahite--to speak; na jani--I do not know; lobhe--out of greed; lajja khana--becoming shameless; tara--of them; kari--I do; tanatani--some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

TEXT 360

TEXT

prabhura tirtha-yatra-katha sune yei jana
caitanya-carane paya gadha prema-dhana

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; tirtha-yatra--touring of sacred places of pilgrimage; katha--topics about; sune--hears; yei--who; jana--person; caitanya-carane--at the lotus feet of Sri Caitanya Mahaprabhu; paya--gets; gadha--deep; prema-dhana--riches of ecstatic love.

TRANSLATION

Whoever hears of Sri Caitanya Mahaprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither Srimad-Bhagavatam nor Sri Caitanya Mahaprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Mayavadis imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Mayavadis and those who imagine forms of God are misguided. According to them, worship of the Deity or any other form of the Lord is a result of the conditioned soul's illusion. However, Sri Caitanya Mahaprabhu confirms the conclusion of Srimad-Bhagavatam on the strength of His philosophy of acintya-bhedabheda-tattva. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Sri Caitanya Mahaprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogis. The realization of such men is simply a waste of time and energy.

To set the example, Sri Caitanya Mahaprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaisnava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Mayavadis. The Brahma-samhita supports this. A Vaisnava's visit to the temple of Lord Siva, for example, is different from a nondevotee's visit. The nondevotee considers the deity of Lord Siva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaisnava sees Lord Siva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Sri Caitanya Mahaprabhu, and it is confirmed by Lord Krsna in the Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Sri Caitanya Mahaprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Sri Caitanya Mahaprabhu and visit all temples. Sometimes mundane sahajiyas suppose that the gopis visited the temple of Katyayani in the same way mundane people visit the temple of Devi. However, the gopis prayed to Katyayani to grant them Krsna as their husband, whereas mundaners visit the temple of Katyayani to receive some material profit. That is the difference between a Vaisnava's visit and a nondevotee's visit.

Not understanding the process of disciplic succession, so-called logicians put forward the theory of pancopasana, in which a person worships one of five deities--namely Visnu, Siva, Durga, the sun-god or Ganesa. In this conception the impersonalists accept one of these five deities as supreme and reject the

others. Such philosophical speculation, which is certainly idol worship, is not accepted by Sri Caitanya Mahaprabhu or by Vaisnavas. This imaginary deity worship has recently been transformed into Mayavada impersonalism. For want of Krsna consciousness, people are victimized by the Mayavada philosophy, and consequently they sometimes become staunch atheists. However, Sri Caitanya Mahaprabhu established the process of self-realization by His own personal behavior. As stated in Caitanya-caritamrta (Madhya 8.274):

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

"A Vaisnava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord."

TEXT 361

TEXT

caitanya-carita suna sraddha-bhakti kari'
matsarya chadiya mukhe bala 'hari' 'hari'

SYNONYMS

caitanya-carita--the activities of Lord Sri Caitanya Mahaprabhu; suna--hear; sraddha--faith; bhakti--devotion; kari'--accepting; matsarya--envy; chadiya--giving up; mukhe--by the mouth; bala--say; hari hari--the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Sri Caitanya Mahaprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

TEXT 362

TEXT

ei kali-kale ara nahi kona dharma
vaisnava, vaisnava-sastra, ei kahe marma

SYNONYMS

ei kali-kale--in this Age of Kali; ara--other; nahi kona--there is not any; dharma--religious principle; vaisnava--devotee; vaisnava-sastra--devotional literature; ei kahe marma--this is the purport.

TRANSLATION

In this Age of Kali there are no genuine religious principles other than those established by Vaisnava devotees and Vaisnava scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Sri Caitanya

Mahaprabhu with this faith, he can be freed from his envious position. Srimad-Bhagavatam is meant for such nonenvious persons (nirmatsaranam satam). In this age a person should not envy Sri Caitanya Mahaprabhu's movement but should chant the holy names of Hari and Krsna, the maha-mantra. That is the sum and substance of the eternal religion, known as sanatana-dharma. In this verse the word vaisnava refers to a pure devotee and fully realized soul, and the word vaisnava-sastra refers to sruti, or the Vedas, which are called sabda-pramana, the evidence of transcendental sound. One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In Srimad-Bhagavatam (11.19.17), it is said:

srutih pratyaksam aitihyam
anumanam catustayam
pramanesv anavasthanad
vikalpat sa virajyate

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

TEXT 363

TEXT

caitanya-candrera lila----agadha, gambhira
pravesa karite nari,----sparsi rahi' tira

SYNONYMS

caitanya-candrera lila--the pastimes of Lord Sri Caitanya Mahaprabhu; agadha--unfathomable; gambhira--deep; pravesa karite--to enter into; nari--I am unable; sparsi--I touch; rahi' tira--standing on the bank.

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

TEXT 364

TEXT

caitanya-carita sraddhaya sune yei jana
yateka vicare, tata paya prema-dhana

SYNONYMS

caitanya-carita--the pastimes of Sri Caitanya Mahaprabhu; sraddhaya--with faith; sune--hears; yei jana--which person; yateka vicare--as far as he analytically studies; tata--so far; paya--he gets; prema-dhana--the riches of ecstatic love.

TRANSLATION

The more one hears the pastimes of Sri Caitanya Mahaprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

TEXT 365

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

PURPORT

As usual the author concludes the chapter by reciting the names of Sri Rupa and Raghunatha and reinstating himself at their lotus feet.

SYNONYMS

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Ninth Chapter, describing Sri Caitanya Mahaprabhu's travels to many holy places in South India.

Chapter 10
The Lord's Return to Jagannatha Puri

While Sri Caitanya Mahaprabhu was traveling in South India, Sarvabhauma the Bhattacarya had many talks with King Prataparudra. When Maharaja Prataparudra requested the Bhattacarya to arrange an interview with the Lord, the Bhattacarya assured him that he would try to do so as soon as Caitanya Mahaprabhu returned from South India. When the Lord returned to Jagannatha Puri from His South Indian tour, He lived at the home of Kasi Misra. Sarvabhauma Bhattacarya introduced many Vaisnavas to Sri Caitanya Mahaprabhu after His return. The father of Ramananda Raya, Bhavananda Raya, offered another son named Vaninatha Pattanayaka for the Lord's service. Sri Caitanya Mahaprabhu informed His associates about the pollution of Krsnadasa brought about by his association with the Bhattatharis, and thus the Lord proposed to give him leave. Nityananda Prabhu sent Krsnadasa to Bengal to inform the Navadvipa devotees about the Lord's return to Jagannatha Puri. All the devotees of Navadvipa thus began arranging to come to Jagannatha Puri. At this time Paramananda Puri was at Navadvipa, and immediately upon hearing news of the Lord's return, he started for Jagannatha Puri accompanied by a brahmana named Kamalakanta. Purusottama Bhattacarya, a resident of Navadvipa, was educated at Varanasi. He accepted the renounced order from Caitanyananda, but he took the name of Svarupa. Thus he arrived at the lotus feet of Sri Caitanya Mahaprabhu. After the demise of Sri Isvara Puri, his disciple Govinda, following his instructions, went to see

Caitanya Mahaprabhu. Due to his relationship with Kesava Bharati, Brahmananda Bharati was also respectfully received by Sri Caitanya Mahaprabhu. When he arrived at Jagannatha Puri, he was advised to give up the deerskin clothing he wore. When Brahmananda understood Sri Caitanya Mahaprabhu correctly, he accepted Him as Krsna himself. However, when Sarvabhauma Bhattacarya addressed Sri Caitanya Mahaprabhu as Krsna, the Lord immediately protested. In the meantime, Kasisvara Gosvami also came to see Caitanya Mahaprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahaprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.

TEXT 1

TEXT

tam vande gaura-jaladam
svasya yo darsanamrtaih
vicchedavagraha-mlana-
bhakta-sasyany ajivayat

SYNONYMS

tam--unto Him; vande--I offer my respectful obeisances; gaura--Sri Caitanya Mahaprabhu; jala-dam--rain cloud; svasya--of Himself; yah--He who; darsana-amrtaih--by the nectar of the audience; viccheda--because of separation; avagraha--scarcity of rain; mlana--morose, dried up; bhakta--devotees; sasyani--food grains; ajivayat--saved.

TRANSLATION

I offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Sri Caitanya Mahaprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to all the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya All glories to Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

TEXT

purve yabe mahaprabhu calila daksine
prataparudra raja tabe bolaila sarvabhaume

SYNONYMS

purve--formerly; yabe--when; mahaprabhu--Sri Caitanya Mahaprabhu; calila--departed; daksine--for His South Indian tour; prataparudra--Prataparudra; raja--the King; tabe--at that time; bolaila--called for; sarvabhaume--Sarvabhauma Bhattacarya.

TRANSLATION

When Sri Caitanya Mahaprabhu departed for South India, King Prataparudra called Sarvabhauma Bhattacarya to his palace.

TEXT 4

TEXT

vasite asana dila kari' namaskare
mahaprabhura varta tabe puchila tanhare

SYNONYMS

vasite--to sit; asana--sitting place; dila--offered; kari'--doing; namaskare--obeisances; mahaprabhura--of Sri Caitanya Mahaprabhu; varta--news; tabe--at that time; puchila--inquired; tanhare--from him.

TRANSLATION

When Sarvabhauma Bhattacarya met with the King, the King offered him a seat with all respects and inquired about news of Sri Caitanya Mahaprabhu.

TEXT 5

TEXT

sunilana tomara ghare eka mahasaya
gauda ha-ite aila, tenho maha-krpamaya

SYNONYMS

sunilana--I have heard; tomara--your; ghare--at home; eka--one; mahasaya--great personality; gauda ha-ite--from Bengal; aila--has come; tenho--He; maha-krpa-maya--very merciful.

TRANSLATION

The King said to the Bhattacarya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

TEXT 6

TEXT

tomare bahu krpa kaila, kahe sarva-jana

krpa kari' karaha more tanhara darsana

SYNONYMS

tomare--unto you; bahu krpa--great mercy; kaila--showed; kahe--says; sarva-jana--everyone; krpa kari'--being merciful; karaha--arrange; more--for me; tanhara--His; darsana--interview.

TRANSLATION

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

TEXT 7

TEXT

bhatta kahe,--ye sunila saba satya haya
tanra darsana tomara ghatana na haya

SYNONYMS

bhatta kahe--the Bhattacarya replied; ye--what; sunila--you have heard; saba--all; satya--true; haya--is; tanra darsana--His interview; tomara--of you; ghatana--happening; na haya--is not.

TRANSLATION

The Bhattacarya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

TEXT 8

TEXT

virakta sannyasi tenho rahena nirjane
svapneha na karena tenho raja-darasane

SYNONYMS

virakta--detached; sannyasi--in the renounced order; tenho--He; rahena--keeps Himself; nirjane--in a solitary place; svapneha--even in dreams; na--does not; karena--do; tenho--He; raja-darasane--interview with a king.

TRANSLATION

"Sri Caitanya Mahaprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

TEXT 9

TEXT

tathapi prakare toma karaitama darasana
samprati karila tenho daksina gamana

SYNONYMS

tathapi--yet; prakare--somehow or other; toma--you; karaitama--I would have arranged; darasana--interview; samprati--recently; karila--has done; tenho--He; daksina--to the southern part of India; gamana--departure.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

TEXT 10

TEXT

raja kahe,--jagannatha chadi' kene gela
bhatta kahe,--mahantera ei eka lila

SYNONYMS

raja kahe--the King said; jagannatha chadi'--leaving the place of Lord Jagannatha; kene gela--why did He leave; bhatta kahe--Sarvabhauma Bhattacarya replied; mahantera--of a great person; ei--this; eka--one; lila--pastime.

TRANSLATION

The King asked, "Why has He left Jagannatha Puri?"
The Bhattacarya replied, "Such are the pastimes of a great personality.

TEXT 11

TEXT

tirtha pavitra karite kare tirtha-bhramana
sei chale nistaraye samsarika jana

SYNONYMS

tirtha--holy places; pavitra karite--to purify; kare--does; tirtha-bhramana--touring in places of pilgrimage; sei chale--on that plea; nistaraye--delivers; samsarika--conditioned; jana--souls.

TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahaprabhu is visiting many tirthas and delivering many, many conditioned souls.

TEXT 12

TEXT

bhavad-vidha bhagavatas
tirthi-bhutah svayam vibho
tirthi-kurvanti tirthani
svantah-sthena gada-bhrta

SYNONYMS

bhavat--your good self; vidhah--like; bhagavatah--devotees; tirthi--as holy places of pilgrimage; bhutah--existing; svayam--themselves; vibho--O almighty one; tirthi-kurvanti--make into holy places of pilgrimage; tirthani--the holy places; sva-antah-sthena--being situated in their hearts; gada-bhrta--by the Personality of Godhead.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse, spoken by Maharaja Yudhisthira to Vidura in Srimad-Bhagavatam (1.13.10), is also quoted in the Adi-lila (1.63).

TEXT 13

TEXT

vaisnavera ei haya eka svabhava niscala
tenho jiva nahena, hana svatantra isvara

SYNONYMS

vaisnavera--of great devotees; ei--this; haya--is; eka--one; svabhava--nature; niscala--unflinching; tenho--He; jiva--conditioned soul; nahena--is not; hana--is; svatantra--independent; isvara--controller.

TRANSLATION

"A Vaisnava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaisnava. Actually, Sri Caitanya Mahaprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim such persons. This is the business of a Vaisnava. A Vaisnava is unhappy to see others materially enmeshed. Sri Caitanya Mahaprabhu taught these activities of a Vaisnava although He is the worshipable Deity of all Vaisnavas, the complete and independent Supreme Personality of Godhead. He is purnah suddho nitya-muktah--complete, completely uncontaminated and eternally liberated. He is sanatana, for He has no beginning or end.

TEXT 14

TEXT

raja kahe,--tanre tumi yaite kene dile
paya padi' yatna kari' kene na rakhile

SYNONYMS

raja kahe--the King said; tanre--Him; tumi--you; yaite--to go; kene--why; dile--allowed; paya--at His lotus feet; padi'--falling; yatna kari'--endeavoring very much; kene--why; na--not; rakhile--kept.

TRANSLATION

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

TEXT 15

TEXT

bhattacarya kahe,--tenho svayam isvara svatantra
saksat sri-krsna, tenho nahe para-tantra

SYNONYMS

bhattacarya kahe--Sarvabhauma replied; tenho--He; svayam--personally; isvara--the Supreme Personality of Godhead; svatantra--independent; saksat--directly; sri-krsna--Lord Krsna; tenho--He; nahe--is not; para-tantra--dependent on anyone.

TRANSLATION

Sarvabhauma Bhattacarya replied, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Krsna Himself, He is not dependent on anyone.

TEXT 16

TEXT

tathapi rakhite tanre bahu yatna kailun
isvarera svatantra iccha, rakhite narilun

SYNONYMS

tathapi--still; rakhite--to keep; tanre--Him; bahu--various; yatna--endeavors; kailun--I made; isvarera--of the Supreme Personality of Godhead; svatantra--independent; iccha--desire; rakhite--to keep; narilun--I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

TEXT 17

TEXT

raja kahe,--bhatta tumi vijna-siromani
tumi tanre 'krsna' kaha, tate satya mani

SYNONYMS

raja kahe--the King said; bhatta--Sarvabhauma Bhattacarya; tumi--you; vijna-siromani--the most experienced learned scholar; tumi--you; tanre--Him; krsna kaha--address as Lord Krsna; tate--your statement; satya mani--I accept as true.

TRANSLATION

The King said, "Bhattacarya, you are the most learned and experienced person I know. Therefore when you address Sri Caitanya Mahaprabhu as Lord Krsna, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an acarya, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous acarya without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sarvabhauma Bhattacarya was a brahmana and a realized soul, whereas Prataparudra was a ksatriya. Ksatriya kings used to obey very faithfully the orders of learned brahmanas and saintly persons, and in this way they would rule their country. Similarly, vaisyas used to follow the king's orders, and sudras used to serve the three higher castes. In this way the brahmanas, ksatriyas, vaisyas and sudras used to live cooperatively, performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Krsna consciousness. Thus they were happy in this life and able to return home, back to Godhead.

TEXT 18

TEXT

punarapi ihan tanra haile agamana
eka-bara dekhi' kari saphala nayana

SYNONYMS

punarapi--again; ihan--here; tanra--His; haile--when there is; agamana--arrival; eka-bara--once; dekhi'--seeing; kari--I make; sa-phala--fruitful; nayana--my eyes.

TRANSLATION

"When Sri Caitanya Mahaprabhu returns again, I wish to see Him just once in order to make my eyes perfect."

TEXT 19

TEXT

bhattacarya kahe,--tenho asibe alpa-kale
rahite tanre eka sthana cahiye virale

SYNONYMS

bhattacarya kahe--Sarvabhauma Bhattacarya replied; tenho--He; asibe--will come; alpa-kale--very soon; rahite--to keep; tanre--Him; eka--one; sthana--place; cahiye--I want; virale--secluded.

TRANSLATION

Sarvabhauma Bhattacarya replied, "His Holiness Lord Sri Caitanya Mahaprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

TEXT 20

TEXT

thakurera nikata, ara ha-ibe nirjane
e-mata nirnaya kari' deha' eka sthane

SYNONYMS

thakurera nikata--near the place of Lord Jagannatha; ara--also; ha-ibe--must be; nirjane--secluded; e-mata--in this way; nirnaya kari'--considering carefully; deha'--please give; eka sthane--one place.

TRANSLATION

"Lord Caitanya's residence should be very much secluded and also near the temple of Jagannatha. Please consider this proposal and give me a nice place for Him."

TEXT 21

TEXT

raja kahe,--aiche kasi-misrera bhavana
thakurera nikata, haya parama nirjana

SYNONYMS

raja kahe--the King replied; aiche--exactly like that; kasi-misrera bhavana--the house of Kasi Misra; thakurera nikata--near Lord Jagannatha; haya--is; parama--very much; nirjana--secluded.

TRANSLATION

The King replied, "Kasi Misra's house is exactly what you require. It is near the temple and is very much secluded, calm and quiet."

TEXT 22

TEXT

eta kahi' raja rahe utkanthita hana
bhattacarya kasi-misre kahila asiya

SYNONYMS

eta kahi'--saying this; raja--the King; rahe--remained; utkanthita--very anxious; hana--being; bhattacarya--Sarvabhauma Bhattacarya; kasi-misre--unto Kasi Misra; kahila--said; asiya--coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sarvabhauma Bhattacarya then went to Kasi Misra to convey the King's desire.

TEXT 23

TEXT

kasi-misra kahe,--ami bada bhagyavan
mora grhe 'prabhu-padera' habe avasthana

SYNONYMS

kasi-misra kahe--Kasi Misra said; ami--I; bada--very much; bhagyavan--fortunate; mora grhe--in my home; prabhu-padera--of the Lord of the prabhus; habe--there will be; avasthana--staying.

TRANSLATION

When Kasi Misra heard the proposal, he said, "I am very fortunate that Sri Caitanya Mahaprabhu, the Lord of all prabhus, will stay at my home."

PURPORT

In this verse the word prabhupada, referring to Sri Caitanya Mahaprabhu, is significant. Regarding this, Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada comments, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself, Sri Krsna, and all His servants address Him as Prabhupada. This means that there are many prabhus taking shelter under His lotus feet." The pure Vaisnava is addressed as prabhu, and this address is an etiquette observed between Vaisnavas. When many prabhus remain under the shelter of the lotus feet of another prabhu, the address Prabhupada is given. Sri Nityananda Prabhu and Sri Advaita Prabhu are also addressed as Prabhupada. Sri Caitanya Mahaprabhu, Sri Advaita Prabhu and Sri Nityananda Prabhu are all visnu-tattva, the Supreme Personality of Godhead, Lord Visnu. Therefore all living entities are under Their lotus feet. Lord Visnu is the eternal Lord of everyone, and the representative of Lord Visnu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaisnavas; therefore the spiritual master is as respectable as Sri Krsna Caitanya or Lord Visnu Himself. For this reason the spiritual master is addressed as Om Visnupada or Prabhupada. The acarya, the spiritual master, is generally respected by others as Sripada, and the initiated Vaisnavas are addressed as Prabhu. Prabhu, Prabhupada and Visnupada are described in revealed scriptures like Srimad-Bhagavatam, Caitanya-caritamrta and Caitanya-bhagavata. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The prakrta-sahajiyas are not even worthy of being called Vaisnavas. They think that only caste gosvamis should be called Prabhupada. Such ignorant sahajiyas call themselves vaisnava-dasa-anudasa, which means the servant of the servant of the Vaisnavas. However, they are opposed to addressing a pure Vaisnava as Prabhupada. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupada, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Srila Bhaktisiddhanta Sarasvati Thakura describes such

sahajiyas as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

TEXT 24

TEXT

ei-mata purusottama-vasi yata jana
prabhuke milite sabara utkanthita mana

SYNONYMS

ei-mata--in this way; purusottama-vasi--the residents of Jagannatha Puri; yata--all; jana--persons; prabhuke--Lord Sri Caitanya Mahaprabhu; milite--to meet; sabara--of everyone; utkanthita--anxious; mana--mind.

TRANSLATION

Thus all the residents of Jagannatha Puri, which is also known as Purusottama, became anxious to meet Sri Caitanya Mahaprabhu again.

TEXT 25

TEXT

sarva-lokera utkantha yabe atyanta badila
mahaprabhu daksina haite tabahi aila

SYNONYMS

sarva-lokera--of all people; utkantha--anxieties; yabe--when; atyanta--very much; badila--increased; mahaprabhu--Sri Caitanya Mahaprabhu; daksina haite--from South India; tabahi--at that very time; aila--returned.

TRANSLATION

When all the residents of Jagannatha Puri became extremely anxious to meet the Lord again, He returned from South India.

TEXT 26

TEXT

suni' anandita haila sabakara mana
sabe asi' sarvabhaume kaila nivedana

SYNONYMS

suni'--hearing; anandita--happy; haila--were; sabakara--of everyone; mana--the minds; sabe asi'--everyone coming; sarvabhaume--unto Sarvabhauma Bhattacarya; kaila--did; nivedana--submission.

TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sarvabhauma Bhattacarya and spoke to him as follows.

TEXT 27

TEXT

prabhura sahita ama-sabara karaha milana
tomara prasade pai prabhura carana

SYNONYMS

prabhura sahita--with Sri Caitanya Mahaprabhu; ama-sabara--of all of us; karaha--arrange; milana--meeting; tomara--your; prasade--by mercy; pai--we get; prabhura carana--the lotus feet of the Lord.

TRANSLATION

"Please arrange our meeting with Sri Caitanya Mahaprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

TEXT 28

TEXT

bhattacarya kahe,--kali kasi-misrera ghare
prabhu yaibena, tahan milaba sabare

SYNONYMS

bhattacarya kahe--the Bhattacarya replied; kali--tomorrow; kasi-misrera ghare--in the house of Kasi Misra; prabhu--the Lord; yaibena--will go; tahan--there; milaba sabare--I shall arrange for a meeting with all of you.

TRANSLATION

The Bhattacarya replied to the people, "Tomorrow the Lord will be at the house of Kasi Misra. I shall arrange for you all to meet Him."

TEXT 29

TEXT

ara dina mahaprabhu bhattacaryera sange
jagannatha darasana kaila maha-range

SYNONYMS

ara dina--the next day; mahaprabhu--Sri Caitanya Mahaprabhu; bhattacaryera sange--with Sarvabhauma Bhattacarya; jagannatha--of Lord Jagannatha; darasana--visiting the temple; kaila--did; maha-range--with great enthusiasm.

TRANSLATION

The next day Sri Caitanya Mahaprabhu arrived and went with Sarvabhauma Bhattacarya, with great enthusiasm, to see the temple of Lord Jagannatha.

TEXT 30

TEXT

maha-prasada diya tahan milila sevaka-gana

mahaprabhu sabakare kaila alingana

SYNONYMS

maha-prasada--remnants of the food of Lord Jagannatha; diya--delivering; tahan--there; milila--met; sevaka-gana--the servants of Lord Jagannatha; mahaprabhu--Sri Caitanya Mahaprabhu; sabakare--unto all of them; kaila--did; alingana--embracing.

TRANSLATION

All the servants of Lord Jagannatha delivered remnants of the Lord's food to Sri Caitanya Mahaprabhu. In return, Caitanya Mahaprabhu embraced them all.

TEXT 31

TEXT

darsana kari' mahaprabhu calila bahire
bhattacarya anila tanre kasi-misra-ghare

SYNONYMS

darsana kari'--seeing Lord Jagannatha; mahaprabhu--Sri Caitanya Mahaprabhu; calila--departed; bahire--outside; bhattacarya--Sarvabhauma Bhattacarya; anila--brought; tanre--Him; kasi-misra-ghare--to the house of Kasi Misra.

TRANSLATION

After seeing Lord Jagannatha, Sri Caitanya Mahaprabhu left the temple. The Bhattacarya then took Him to the house of Kasi Misra.

TEXT 32

TEXT

kasi-misra asi' padila prabhura carane
grha-sahita atma tanre kaila nivedane

SYNONYMS

kasi-misra--Kasi Misra; asi'--coming; padila--fell down; prabhura--of Lord Sri Caitanya Mahaprabhu; carane--at the lotus feet; grha-sahita--with his house; atma--his personal self; tanre--unto Him; kaila--did; nivedane--submission.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at his house, Kasi Misra immediately fell down at His lotus feet and surrendered himself and all his possessions.

TEXT 33

TEXT

prabhu catur-bhuja-murti tanre dekhaila
atmasat kari' tare alingana kaila

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; catur-bhuja-murti--four-armed form; tanre--unto him; dekhaila--showed; atmasat kari'--accepting; tare--him; alingana kaila--embraced.

TRANSLATION

Sri Caitanya Mahaprabhu then showed Kasi Misra His four-armed form. Then, accepting him for His service, the Lord embraced him.

TEXT 34

TEXT

tabe mahaprabhu tahan vasila asane
caudike vasila nityanandadi bhakta-gane

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; tahan--there; vasila--sat down; asane--on His seat; cau-dike--on four sides; vasila--sat down; nityananda-adi--headed by Lord Nityananda; bhakta-gane--all the devotees.

TRANSLATION

Sri Caitanya Mahaprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityananda Prabhu, surrounded Him.

TEXT 35

TEXT

sukhi haila dekhi' prabhu vasara samsthana
yei vasaya haya prabhura sarva-samadhana

SYNONYMS

sukhi haila--became very happy; dekhi'--by seeing; prabhu--Sri Caitanya Mahaprabhu; vasara--of the residential quarters; samsthana--situation; yei vasaya--at which place; haya--there is; prabhura--of Sri Caitanya Mahaprabhu; sarva-samadhana--fulfillment of all necessities.

TRANSLATION

Sri Caitanya Mahaprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

TEXT 36

TEXT

sarvabhauma kahe,--prabhu, yogya tomara vasa
tumi angikara kara,--kasi-misrera asa

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; kahe--said; prabhu--my dear Lord; yogya--just befitting; tomara--Your; vasa--residential quarters; tumi--You; angikara kara--accept; kasi-misrera asa--the hope of Kasi Misra.

TRANSLATION

Sarvabhauma Bhattacarya said, "This place is just befitting You. Please accept it. It is the hope of Kasi Misra that You do."

TEXT 37

TEXT

prabhu kahe,--ei deha toma-sabakara
yei tumi kaha, sei sammata amara

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; ei deha--this body; toma-sabakara--belongs to all of you; yei--whatever; tumi--you; kaha--say; sei--that; sammata amara--accepted by Me.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

TEXT 38

TEXT

tabe sarvabhauma prabhura daksina-parsve vasi'
milaite lagila saba purusottama-vasi

SYNONYMS

tabe--thereafter; sarvabhauma--Sarvabhauma; prabhura--of Sri Caitanya Mahaprabhu; daksina-parsve--by the right side; vasi'--sitting; milaite--to introduce; lagila--began; saba--all; purusottama-vasi--residents of Purusottama (Jagannatha Puri).

TRANSLATION

After this, Sarvabhauma Bhattacarya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Purusottama, Jagannatha Puri.

TEXT 39

TEXT

ei saba loka, prabhu, vaise nilacale
utkanthita hanache sabe toma milibare

SYNONYMS

ei saba loka--all these people; prabhu--my Lord; vaise--reside; nilacale--at Jagannatha Puri; utkanthita hanache--they have become very anxious; sabe--all; toma--You; milibare--to meet.

TRANSLATION

The Bhattacarya said, "My dear Lord, all these people who are residents of Nilacala, Jagannatha Puri, have been very anxious to meet You.

TEXT 40

TEXT

trsita cataka yaiche kare hahakara
taiche ei saba,--sabe kara angikara

SYNONYMS

trsita--thirsty; cataka--the cataka bird; yaiche--just as; kare--does; haha-kara--vibration of disappointment; taiche--similarly; ei saba--all of these; sabe--all of them; kara angikara--kindly accept.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cataka birds crying in disappointment. Kindly accept them."

TEXT 41

TEXT

jagannatha-sevaka ei, nama--janardana
anavasare kare prabhura sri-anga-sevana

SYNONYMS

jagannatha-sevaka--servitor of Lord Jagannatha; ei--this; nama--named; janardana--Janardana; anavasare--during the time of renovation; kare--does; prabhura--of the Lord; sri-anga--of the transcendental body; sevana--service.

TRANSLATION

Sarvabhauma Bhattacarya first introduced Janardana, saying, "Here is Janardana, servant of Lord Jagannatha. He renders service to the Lord when it is time to renovate His transcendental body."

PURPORT

During Anavasara, after the Snana-yatra ceremony, Lord Jagannatha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janardana, who is here being introduced to Sri Caitanya Mahaprabhu, was rendering this service at the time. The renovation of Lord Jagannatha is also known as Nava-yauvana, which indicates that the Jagannatha Deity is being fully restored to youth.

TEXT 42

TEXT

krsnadasa-nama ei suvarna-vetra-dhari
sikhi mahati-nama ei likhanadhikari

SYNONYMS

krsnadasa--Krsnadasa; nama--named; ei--this; suvarna--golden; vetra-dhari--carrier of the cane; sikhi mahati--Sikhi Mahiti; nama--named; ei--this; likhana-adhikari--entrusted with writing.

TRANSLATION

Sarvabhauma Bhattacarya continued, "This is Krsnadasa, who carries a golden cane, and here is Sikhi Mahiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called deula-karana-pada-prapta karmacari. He is employed especially to write the calendar called Matala-panji.

TEXT 43

TEXT

pradyumna-misra inha vaisnava pradhana
jagannathera maha-soyara inha 'dasa' nama

SYNONYMS

pradyumna-misra--Pradyumna Misra; inha--this person; vaisnava pradhana--chief of all the Vaisnavas; jagannathera--of Lord Jagannatha; maha-soyara--great servitor; inha--this; dasa nama--designated as Dasa.

TRANSLATION

"This is Pradyumna Misra, who is chief of all Vaisnavas. He is a great servitor of Jagannatha, and his name is Dasa.

PURPORT

In Orissa most of the brahmanas have the title Dasa. Generally it is understood that the word dasa refers to those other than the brahmanas, but in Orissa the brahmanas use the Dasa title. This is confirmed by Culli Bhatta. Actually, everyone is dasa because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide brahmana has first claim to the appellation dasa. Therefore in this case the designation dasa is not incompatible.

TEXT 44

TEXT

murari mahati inha--sikhi-mahatira bhai
tomara carana vinu ara gati nai

SYNONYMS

murari mahati--Murari Mahiti; inha--this; sikhi-mahatira--of Sikhi Mahiti; bhai--younger brother; tomara--Your; carana--lotus feet; vinu--without; ara--any other; gati--destination; nai--he does not have.

TRANSLATION

"This is Murari Mahiti, the brother of Sikhi Mahiti. He has nothing other than Your lotus feet.

TEXT 45

TEXT

candanesvara, simhesvara, murari brahmana
visnudasa,--inha dhyaye tomara carana

SYNONYMS

candanesvara--Candanesvara; simhesvara--Simhesvara; murari brahmana--the brahmana named Murari; visnudasa--Visnudasa; inha--all of them; dhyaye--meditate; tomara--Your; carana--on the lotus feet.

TRANSLATION

"Here are Candanesvara, Simhesvara, Murari Brahmana and Visnudasa. They are all constantly engaged in meditating on Your lotus feet.

TEXT 46

TEXT

prahararaja mahapatra inha maha-mati
paramananda mahapatra inhara samhati

SYNONYMS

prahararaja--Prahararaja; mahapatra--Mahapatra; inha--this; maha-mati--very intelligent; paramananda mahapatra--Paramananda Mahapatra; inhara--of him; samhati--combination.

TRANSLATION

"This is Paramananda Prahararaja, who is also known as Mahapatra. He is very, very intelligent.

PURPORT

Prahararaja is a designation given to brahmanas who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This representative is called Prahararaja. The Prahararaja is generally selected from a family of priests close to the king. During the time of Sri Caitanya Mahaprabhu, the Prahararaja was Paramananda Prahararaja.

TEXT 47

TEXT

e-saba vaisnava--ei ksetrera bhusana
ekanta-bhave cinte sabe tomara carana

SYNONYMS

e-saba vaisnava--all these pure devotees; ei ksetrera--of this holy place; bhusana--ornaments; ekanta-bhave--without deviation; cinte--meditate; sabe--all; tomara carana--on Your lotus feet.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannatha Puri. They are always undeviatingly meditating upon Your lotus feet."

TEXT 48

TEXT

tabe sabe bhume pade dandavat hana
saba alingila prabhu prasada kariya

SYNONYMS

tabe--thereafter; sabe--all of them; bhume--on the ground; pade--fell down; danda-vat--flat like rods; hana--becoming; saba--all of them; alingila--embraced; prabhu--Sri Caitanya Mahaprabhu; prasada kariya--being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Sri Caitanya Mahaprabhu embraced each one of them.

TEXT 49

TEXT

hena-kale aila tatha bhavananda raya
cari-putra-sange pade mahaprabhura paya

SYNONYMS

hena-kale--at this time; aila--came; tatha--there; bhavananda raya--Bhavananda Raya; cari-putra-sange--with four of his sons; pade--fell down; mahaprabhura paya--at the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

At this time Bhavananda Raya appeared with four of his sons, and all of them fell down at the lotus feet of Sri Caitanya Mahaprabhu.

PURPORT

Bhavananda Raya had five sons, one of whom was the exalted personality known as Ramananda Raya. Bhavananda Raya first met Sri Caitanya Mahaprabhu after His return from South India. At that time Ramananda Raya was still serving at his government post; therefore when Bhavananda Raya went to see Sri Caitanya Mahaprabhu, he went with his other four sons. They were named Vaninatha, Gopinatha, Kalanidhi and Sudhanidhi. A description of Bhavananda Raya and his five sons is given in the Adi-lila (10.133-34).

TEXT 50

TEXT

sarvabhauma kahe,--ei raya bhavananda
inhara prathama putra--raya ramananda

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya continued to speak; ei--this person; raya bhavananda--Bhavananda Raya; inhara--his; prathama putra--first son; raya ramananda--Ramananda Raya.

TRANSLATION

Sarvabhauma Bhattacarya continued, "This is Bhavananda Raya, the father of Sri Ramananda Raya, who is his first son."

TEXT 51

TEXT

tabe mahaprabhu tanre kaila alingana
stuti kari' kahe ramananda-vivarana

SYNONYMS

tabe--thereupon; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto him; kaila--did; alingana--embracing; stuti kari'--praising very highly; kahe--said; ramananda--of Ramananda Raya; vivarana--description.

TRANSLATION

Sri Caitanya Mahaprabhu embraced Bhavananda Raya and with great respect spoke of his son Ramananda Raya.

TEXT 52

TEXT

ramananda-hena ratna yanhara tanaya
tanhara mahima loke kahana na yaya

SYNONYMS

ramananda-hena--like Ramananda Raya; ratna--jewel; yanhara--whose; tanaya--son; tanhara--his; mahima--glorification; loke--within this world; kahana--to describe; na--not; yaya--is possible.

TRANSLATION

Sri Caitanya Mahaprabhu honored Bhavananda Raya by saying, "The glories of a person who has a jewel of a son like Ramananda Raya cannot be described within this mortal world.

TEXT 53

TEXT

saksat pandu tumi, tomara patni kunti

panca-pandava tomara panca-putra maha-mati

SYNONYMS

saksat pandu--directly Maharaja Pandu; tumi--you; tomara--your; patni--wife; kunti--like Kuntidevi; panca-pandava--five Pandavas; tomara--your; panca-putra--five sons; maha-mati--all highly intellectual.

TRANSLATION

"You are Maharaja Pandu himself, and your wife is Kuntidevi herself. All your highly intellectual sons are representatives of the five Pandavas."

TEXT 54

TEXT

raya kahe,--ami sudra, visayi, adhama
tabu tumi sparsa,--ei isvara-laksana

SYNONYMS

raya kahe--Bhavananda Raya replied; ami sudra--I belong to the fourth class of the social divisions; visayi--engaged in mundane affairs; adhama--very much fallen; tabu--still; tumi--You; sparsa--touch; ei--this; isvara-laksana--sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Sri Caitanya Mahaprabhu's praise, Bhavananda Raya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very much fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead."

PURPORT

As stated in the Bhagavad-gita (5.18):

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned brahmana, a dog, a candala or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavananda Raya appreciated Sri Caitanya Mahaprabhu's statement, which showed that the Lord did not consider the social position of Bhavananda Raya, who belonged to the sudra caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavananda Raya, along with that of Ramananda Raya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person--any living entity--regardless of whether he belongs to a brahmana family or a candala family. The spiritual master reclaims all people and

encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in Srimad-Bhagavatam (2.4.18):

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

"Members of the Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed by Krsna in the Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants] and sudras [workers]--can attain the supreme destination."

TEXT 55

TEXT

nija-grha-vitta-bhrtya-panca-putra-sane
atma samarpilun ami tomara carane

SYNONYMS

nija--own; grha--house; vitta--wealth; bhrtya--servants; panca-putra--five sons; sane--with; atma--self; samarpilun--surrender; ami--I; tomara--Your; carane--at the lotus feet.

TRANSLATION

Appreciating Sri Caitanya Mahaprabhu's favor, Bhavananda Raya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

PURPORT

This is the process of surrender. As Srila Bhaktivinoda Thakura sings:

manasa, deha, geha, yo kichu mora
arpilun tuya pade nanda-kisora!

(Saranagati)

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession--his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take sannyasa. However, if the surrendering

process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

TEXT 56

TEXT

ei vaninatha rahibe tomara carane
yabe yei ajna, taha karibe sevane

SYNONYMS

ei vaninatha--this Vaninatha; rahibe--will remain; tomara carane--at Your lotus feet; yabe--when; yei--whatever; ajna--order; taha--that; karibe--will execute; sevane--service.

TRANSLATION

"This son Vaninatha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

TEXT 57

TEXT

atmiya-jnane more sankoca na karibe
yei yabe iccha, tabe sei ajna dibe

SYNONYMS

atmiya-jnane--by considering as a relative; more--me; sankoca--hesitation; na--do not; karibe--do; yei--whatever; yabe--whenever; iccha--Your desire; tabe--then; sei--that; ajna--order; dibe--kindly give.

TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

TEXT 58

TEXT

prabhu kahe,--ki sankoca, tumi naha para
janme janme tumi amara savamse kinkara

SYNONYMS

prabhu kahe--the Lord replied; ki sankoca--what hesitation; tumi--you; naha--are not; para--outsider; janme janme--birth after birth; tumi--you; amara--My; sa-vamse--with family members; kinkara--servant.

TRANSLATION

Sri Caitanya Mahaprabhu accepted Bhavananda Raya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been My servant along with your family members.

TEXT 59

TEXT

dina-panca-sata bhitare asibe ramananda
tanra sange purna habe amara ananda

SYNONYMS

dina-panca-sata--five or seven days; bhitare--within; asibe--will come; ramananda--Ramananda; tanra sange--with him; purna habe--will be full; amara--My; ananda--pleasure.

TRANSLATION

"Sri Ramananda Raya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company."

TEXT 60

TEXT

eta bali' prabhu tanre kaila alingana
tanra putra saba sire dharila carana

SYNONYMS

eta bali'--saying this; prabhu--Sri Caitanya Mahaprabhu; tanre--unto him; kaila--did; alingana--embracing; tanra putra--his sons; saba--all; sire--on the head; dharila--kept; carana--His feet.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu embraced Bhavananda Raya. The Lord then touched the heads of his sons with His lotus feet.

TEXT 61

TEXT

tabe mahaprabhu tanre ghare pathaila
vaninatha-pattanayake nikate rakhila

SYNONYMS

tabe--thereafter; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--him (Bhavananda Raya); ghare--to his home; pathaila--sent back; vaninatha-pattanayake--Vaninatha Pattanayaka; nikate--near; rakhila--kept.

TRANSLATION

Sri Caitanya Mahaprabhu then sent Bhavananda Raya back to his home, and He kept only Vaninatha Pattanayaka in His personal service.

TEXT 62

TEXT

bhattacarya saba loke vidaya karaila
tabe prabhu kala-krsnadase bolaila

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; saba loke--all persons; vidaya karaila--asked to leave; tabe--at that time; prabhu--Sri Caitanya Mahaprabhu; kala-krsnadase--Kala Krsnadasa; bolaila--called for.

TRANSLATION

Sarvabhauma Bhattacarya then asked all the people to leave. Afterward, Sri Caitanya Mahaprabhu called for Kala Krsnadasa, who had accompanied the Lord during His South Indian tour.

TEXT 63

TEXT

prabhu kahe,--bhattacarya, sunaha inhara carita
daksina giyachila inha amara sahita

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; bhattacarya--My dear Bhattacarya; sunaha--just hear; inhara carita--his character; daksina giyachila--went to South India; inha--this man; amara sahita--with Me.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Bhattacarya, just consider this man's character. He went with Me to South India.

TEXT 64

TEXT

bhattathari-kache gela amare chadiya
bhattathari haite inhare anilun uddhariya

SYNONYMS

bhattathari-kache--in the association of the Bhattatharis; gela--he went; amare chadiya--giving up My company; bhattathari haite--from the Bhattatharis; inhare--him; anilun--I brought; uddhariya--after rescuing.

TRANSLATION

"He left My company to associate with the Bhattatharis, but I rescued him from their company and brought him here.

TEXT 65

TEXT

ebe ami ihan ani' karilana vidaya
yahan iccha, yaha, ama-sane nahi ara daya

SYNONYMS

ebe--now; ami--I; ihan--here; ani'--bringing; karilana vidaya--have asked to go away; yahan iccha--wherever he likes; yaha--go; ama-sane--with Me; nahi ara--there is no more; daya--responsibility.

TRANSLATION

"Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."

PURPORT

Kala Krsnadasa was influenced and allured by nomads or gypsies, who enticed him with women. Maya is so strong that Kala Krsnadasa left Sri Caitanya Mahaprabhu's company to join gypsy women. Even though a person may associate with Sri Caitanya Mahaprabhu, he can be allured by maya and leave the Lord's company due to his slight independence. Only one who is overwhelmed by maya can be so unfortunate as to leave Sri Caitanya Mahaprabhu's company, yet unless one is very conscientious, the influence of maya can drag one away, even though he be the personal assistant of Sri Caitanya Mahaprabhu. And what to speak of others? The Bhattatharis used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord's association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead's association, one becomes a candidate for suffering in the material world. Although rejected by Sri Caitanya Mahaprabhu, Kala Krsnadasa was given another chance, as the following verses relate.

TEXT 66

TEXT

eta suni' krsnadasa kandite lagila
madhyahna karite mahaprabhu cali' gela

SYNONYMS

eta suni'--hearing this; krsnadasa--Kala Krsnadasa; kandite lagila--began to cry; madhyahna--noon lunch; karite--to execute; mahaprabhu--Sri Caitanya Mahaprabhu; cali' gela--left.

TRANSLATION

Hearing the Lord reject him, Kala Krsnadasa began to cry. However, Sri Caitanya Mahaprabhu, not caring for him, immediately left to take His noon lunch.

TEXT 67

TEXT

nityananda, jagadananda, mukunda, damodara
cari-jane yukti tabe karila antara

SYNONYMS

nityananda--Lord Nityananda Prabhu; jagadananda--Jagadananda; mukunda--Mukunda; damodara--Damodara; cari-jane--four persons; yukti--plan; tabe--thereupon; karila--did; antara--within the mind.

TRANSLATION

After this, the other devotees--headed by Nityananda Prabhu, Jagadananda, Mukunda and Damodara--began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Srila Narottama dasa Thakura thus sings, chadiya vaisnava-seva nistara payeche keba: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kala Krsnadasa received the mercy of the four devotees mentioned above.

TEXT 68

TEXT

gauda-dese pathaite cahi eka-jana
'ai'ke kahibe yai, prabhura agamana

SYNONYMS

gauda-dese--to Bengal; pathaite--to send; cahi--we want; eka-jana--one person; aike--mother Sacidevi; kahibe--will inform; yai--going; prabhura--of Sri Caitanya Mahaprabhu; agamana--arrival.

TRANSLATION

The Lord's four devotees considered, "We want a person to go to Bengal just to inform Sacimata about Sri Caitanya Mahaprabhu's arrival at Jagannatha Puri.

TEXT 69

TEXT

advaita-srivasadi yata bhakta-gana
sabei asibe suni' prabhura agamana

SYNONYMS

advaita--Advaita Prabhu; srivasa-adi--and all the devotees like Srivasa; yata--all; bhakta-gana--devotees; sabei--all; asibe--will come; suni'--hearing; prabhura--of Sri Caitanya Mahaprabhu; agamana--arrival.

TRANSLATION

"After hearing news of Sri Caitanya Mahaprabhu's arrival, devotees like Advaita and Srivasa will certainly come to see Him.

TEXT 70

TEXT

ei krsnadase diba gaude pathana
eta kahi' tare rakhilena asvasiya

SYNONYMS

ei--this; krsnadase--Kala Krsnadasa; diba--away; gaude--to Bengal; pathana--let us send; eta kahi'--saying this; tare--him; rakhilena--they kept; asvasiya--giving assurance.

TRANSLATION

"Let us therefore send Krsnadasa to Bengal." Saying this, they kept Krsnadasa engaged in the service of the Lord and gave him assurance.

PURPORT

Because Sri Caitanya Mahaprabhu rejected him, Kala Krsnadasa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

TEXT 71

TEXT

ara dine prabhu-sthane kaila nivedana
ajna deha' gauda-dese pathai eka-jana

SYNONYMS

ara dine--next day; prabhu-sthane--before Lord Sri Caitanya Mahaprabhu; kaila--did; nivedana--submission; ajna deha'--please give permission; gauda-dese--to Bengal; pathai--we may send; eka-jana--one person.

TRANSLATION

The next day, all the devotees asked Sri Caitanya Mahaprabhu, "Please give permission for a person to go to Bengal.

TEXT 72

TEXT

tomara daksina-gamana suni' saci 'ai'
advaitadi bhakta saba ache duhkha pai'

SYNONYMS

tomara--Your; daksina-gamana--South Indian tour; suni'--hearing; saci ai--mother Saci; advaita-adi--Sri Advaita Prabhu and others; bhakta--devotees; saba--all; ache--remain; duhkha pai'--in great unhappiness.

TRANSLATION

"Mother Saci and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

TEXT 73

TEXT

eka-jana yai' kahuk subha samacara
prabhu kahe,--sei kara, ye iccha tomara

SYNONYMS

eka-jana--one person; yai'--going; kahuk--may inform; subha samacara--this auspicious news; prabhu kahe--the Lord replied; sei kara--do that; ye--whatever; iccha--desire; tomara--your.

TRANSLATION

"One person should go to Bengal and inform them about the auspicious news of Your return to Jagannatha Puri."
Upon hearing this, Sri Caitanya Mahaprabhu replied, "Do whatever you decide."

TEXT 74

TEXT

tabe sei krsnadase gaude pathaila
vaisnava-sabake dite maha-prasada dila

SYNONYMS

tabe--thereafter; sei--that; krsnadase--Krsnadasa; gaude--to Bengal; pathaila--sent; vaisnava-sabake--to all the Vaisnavas; dite--to deliver; maha-prasada--the remnants of Jagannatha's food; dila--they gave.

TRANSLATION

In this way Kala Krsnadasa was sent to Bengal, and he was given sufficient quantities of Lord Jagannatha's food remnants to distribute there.

TEXT 75

TEXT

tabe gauda-dese aila kala-krsnadasa
navadvipe gela tenha saci-ai-pasa

SYNONYMS

tabe--then; gauda-dese--to Bengal; aila--came; kala-krsnadasa--Kala Krsnadasa; navadvipe--to Navadvipa; gela--went; tenha--he; saci-ai-pasa--before mother Saci.

TRANSLATION

Thus Kala Krsnadasa went to Bengal, and he first went to Navadvipa to see mother Saci.

TEXT 76

TEXT

maha-prasada diya tanre kaila namaskara
daksina haite aila prabhu,--kahe samacara

SYNONYMS

maha-prasada diya--delivering the maha-prasada; tanre--unto Sacimata; kaila namaskara--he offered respects by bowing down; daksina haite--from the South India tour; aila--came back; prabhu--Lord Sri Caitanya Mahaprabhu; kahe samacara--he delivered this news.

TRANSLATION

Upon reaching mother Saci, Kala Krsnadasa first offered his obeisances and delivered the food remnants [maha-prasada]. He then informed her of the good news that Sri Caitanya Mahaprabhu had returned from His South Indian tour.

TEXT 77

TEXT

suniya anandita haila sacimatara mana
srivasadi ara yata yata bhakta-gana

SYNONYMS

suniya--hearing; anandita--very happy; haila--became; saci-matara--of mother Saci; mana--mind; srivasa-adi--headed by Srivasa; ara--and others; yata yata--all; bhakta-gana--devotees.

TRANSLATION

This good news gave much pleasure to mother Saci, as well as to all the devotees of Navadvipa, headed by Srivasa Thakura.

TEXT 78

TEXT

suniya sabara haila parama ullasa
advaita-acarya-grhe gela krsnadasa

SYNONYMS

suniya--hearing; sabara--of all; haila--there was; parama--supreme; ullasa--happiness; advaita-acarya--of Advaita Acarya Prabhu; grhe--to the home; gela--went; krsnadasa--Krsnadasa.

TRANSLATION

Hearing of Lord Caitanya's return to Puri, everyone became very glad. Krsnadasa next went to the house of Advaita Acarya.

TEXT 79

TEXT

acaryere prasada diya kari' namaskara

samyak kahila mahaprabhura samacara

SYNONYMS

acaryere--unto Sri Advaita Acarya; prasada--the remnants of Jagannatha's food; diya--delivering; kari'--making; namaskara--obeisances; samyak--completely; kahila--informed; mahaprabhura--of Sri Caitanya Mahaprabhu; samacara--news.

TRANSLATION

After paying Him respectful obeisances, Krsnadasa offered maha-prasada to Advaita Acarya. He then informed Him of the news of Lord Caitanya in complete detail.

TEXT 80

TEXT

suni' acarya-gosanira ananda ha-ila
premavese hunkara bahu nrtya-gita kaila

SYNONYMS

suni'--hearing; acarya--Advaita Acarya; gosanira--of the spiritual master; ananda ha-ila--there was much jubilation; prema-avese--in great ecstasy; hunkara--rumbling sound; bahu--various; nrtya-gita--chanting and dancing; kaila--performed.

TRANSLATION

When Advaita Acarya Gosvami heard of Sri Caitanya Mahaprabhu's return, He became very much pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

TEXT 81

TEXT

haridasa thakurera haila parama ananda
vasudeva datta, gupta murari, sena sivananda

SYNONYMS

haridasa thakurera--of Haridasa Thakura; haila--was; parama--topmost; ananda--ecstasy; vasudeva datta--Vasudeva Datta; gupta murari--Murari Gupta; sena sivananda--Sivananda Sena.

TRANSLATION

Also hearing this auspicious news, Haridasa Thakura became very much pleased. So also did Vasudeva Datta, Murari Gupta and Sivananda Sena.

TEXT 82

TEXT

acaryaratna, ara pandita vakresvara

acaryanidhi, ara pandita gadadhara

SYNONYMS

acaryaratna--Acaryaratna; ara--and; pandita vakresvara--Vakresvara Pandita; acaryanidhi--Acaryanidhi; ara--also; pandita gadadhara--Gadadhara Pandita.

TRANSLATION

Acaryaratna, Vakresvara Pandita, Acaryanidhi and Gadadhara Pandita were all very much pleased to hear this news.

TEXT 83

TEXT

srirama pandita ara pandita damodara
sriman pandita, ara vijaya, sridhara

SYNONYMS

sri-rama pandita--Srirama Pandita; ara--and; pandita damodara--Damodara Pandita; sriman pandita--Sriman Pandita; ara--and; vijaya--Vijaya; sridhara--Sridhara.

TRANSLATION

Srirama Pandita, Damodara Pandita, Sriman Pandita, Vijaya and Sridhara were also very much pleased to hear it.

TEXT 84

TEXT

raghava-pandita, ara acarya nandana
kateka kahiba ara yata prabhura gana

SYNONYMS

raghava-pandita--Raghava Pandita; ara--and; acarya nandana--the son of Advaita Acarya; kateka--how many; kahiba--shall I describe; ara--other; yata--all; prabhura gana--associates of Sri Caitanya Mahaprabhu.

TRANSLATION

Raghava Pandita, the son of Advaita Acarya and all the devotees became very much satisfied. How many can I describe?

TEXT 85

TEXT

suniya sabara haila parama ullasa
sabe meli' gela sri-advaitera pasa

SYNONYMS

suniya--hearing; sabara--of everyone; haila--there was; parama ullasa--great ecstasy; sabe meli'--all together; gela--went; sri-advaitera pasa--to the house of Sri Advaita Acarya.

TRANSLATION

Everyone was very much pleased, and they all gathered together at the house of Advaita Acarya.

TEXT 86

TEXT

acaryera sabe kaila carana vandana
acarya-gosani sabare kaila alingana

SYNONYMS

acaryera--of Advaita Acarya; sabe--all; kaila--did; carana vandana--offering obeisances at the lotus feet; acarya-gosani--Advaita Acarya; sabare--to all; kaila--did; alingana--embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Acarya, and in return Advaita Acarya embraced them all.

TEXT 87

TEXT

dina dui-tina acarya mahotsava kaila
nilacala yaite acarya yukti drdha kaila

SYNONYMS

dina dui-tina--for two or three days; acarya--Advaita Acarya; mahotsava--festival; kaila--performed; nilacala--to Jagannatha Puri; yaite--to go; acarya--Advaita Acarya; yukti--consideration; drdha--firm; kaila--made.

TRANSLATION

Advaita Acarya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannatha Puri.

TEXT 88

TEXT

sabe meli' navadvipe ekatra hana
niladri calila sacimatara ajna lana

SYNONYMS

sabe--all; meli'--meeting; navadvipe--at Navadvipa; ekatra hana--being together; niladri--to Jagannatha Puri; calila--departed; saci-matara--of mother Saci; ajna--permission; lana--taking.

TRANSLATION

All the devotees met together at Navadvipa and, with mother Saci's permission, departed for Niladri, Jagannatha Puri.

TEXT 89

TEXT

prabhura samacara suni' kulina-grama-vasi
satyaraja-ramananda milila sabe asi'

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; samacara--news; suni'--hearing; kulina-grama-vasi--the inhabitants of Kulina-grama; satyaraja--Satyaraja; ramananda--Ramananda; milila--met; sabe--all; asi'--coming.

TRANSLATION

The inhabitants of Kulina-grama--Satyaraja, Ramananda and all the other devotees there--came and joined Advaita Acarya.

TEXT 90

TEXT

mukunda, narahari, raghunandana khanda haite
acaryera thani aila nilacala yaite

SYNONYMS

mukunda--Mukunda; narahari--Narahari; raghunandana--Raghunandana; khanda haite--from the place known as Khanda; acaryera thani--to Advaita Acarya; aila--came; nilacala yaite--to go to Nilacala (Jagannatha Puri).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khanda to Advaita Acarya's home to accompany Him to Jagannatha Puri.

TEXT 91

TEXT

se-kale daksina haite paramananda-puri
ganga-tire-tire aila nadiya nagari

SYNONYMS

se-kale--at that time; daksina haite--from the South; paramananda-puri--Paramananda Puri; ganga-tire-tire--along the bank of the Ganges; aila--came; nadiya nagari--to the town of Nadia.

TRANSLATION

At that time Paramananda Puri came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

TEXT 92

TEXT

aira mandire sukhe karila visrama
ai tanre bhiksa dila kariya sammana

SYNONYMS

aira mandire--at the house of Sacimata; sukhe--in happiness; karila--took; visrama--lodging; ai--mother Saci; tanre--unto him; bhiksa dila--gave boarding; kariya sammana--with great respect.

TRANSLATION

At Navadvipa, Paramananda Puri took his board and lodging at the house of Sacimata. She provided him with everything very respectfully.

TEXT 93

TEXT

prabhura agamana tenha tahani sunila
sighra nilacala yaite tanra iccha haila

SYNONYMS

prabhura agamana--Sri Caitanya Mahaprabhu's return; tenha--he; tahani--there; sunila--heard; sighra--very soon; nilacala--to Jagannatha Puri; yaite--to go; tanra--his; iccha--desire; haila--became.

TRANSLATION

While residing at the house of Sacimata, Paramananda Puri heard the news of Sri Caitanya Mahaprabhu's return to Jagannatha Puri. He therefore decided to go there as soon as possible.

TEXT 94

TEXT

prabhura eka bhakta--'dvija kamalakanta' nama
tanre lana nilacale karila prayana

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; eka bhakta--one devotee; dvija kamalakanta--Dvija Kamalakanta; nama--named; tanre--him; lana--accepting as his companion; nilacale--to Jagannatha Puri; karila--did; prayana--departure.

TRANSLATION

There was a devotee of Sri Caitanya Mahaprabhu's named Dvija Kamalakanta, whom Paramananda Puri took with him to Jagannatha Puri.

TEXT 95

TEXT

satvare asiya tenha milila prabhure
prabhura ananda haila pana tanhare

SYNONYMS

satvare--very soon; asiya--coming; tenha--he; milila--met; prabhure--Sri Caitanya Mahaprabhu; prabhura--of Sri Caitanya Mahaprabhu; ananda--happiness; haila--was; pana--getting; tanhare--him.

TRANSLATION

Paramananda Puri very soon arrived at Sri Caitanya Mahaprabhu's place. The Lord was very happy to see him.

TEXT 96

TEXT

premavese kaila tanra carana vandana
tenha premavese kaila prabhure alingana

SYNONYMS

prema-avese--in great ecstasy; kaila--did; tanra--his; carana vandana--worshiping the feet; tenha--Paramananda Puri; prema-avese--in great ecstasy; kaila--did; prabhure--unto Sri Caitanya Mahaprabhu; alingana--embracing.

TRANSLATION

In the great ecstasy of love, the Lord worshiped the lotus feet of Paramananda Puri, and in turn Paramananda Puri embraced the Lord in great ecstasy.

TEXT 97

TEXT

prabhu kahe,--toma-sange rahite vancha haya
more krpa kari' kara niladri asraya

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; toma-sange--with you; rahite--to stay; vancha haya--I desire; more--unto Me; krpa kari'--doing a favor; kara--accept; niladri--at Jagannatha Puri; asraya--shelter.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannatha Puri."

TEXT 98

TEXT

puri kahe,--toma-sange rahite vancha kari'

gauda haite cali' ailana nilacala-puri

SYNONYMS

puri kahe--Paramananda Puri replied; toma-sange--with You; rahite--to stay; vancha kari'--desiring; gauda haite--from Bengal; cali'--traveling; ailana--I have come; nilacala-puri--to Jagannatha Puri.

TRANSLATION

Paramananda Puri replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauda, to Jagannatha Puri.

TEXT 99

TEXT

daksina haite suni' tomara agamana
saci anandita, ara yata bhakta-gana

SYNONYMS

daksina haite--from South India; suni'--hearing; tomara agamana--Your return; saci--mother Saci; anandita--very happy; ara--and; yata--all; bhakta-gana--devotees.

TRANSLATION

"At Navadvipa, mother Saci and all the other devotees were very glad to hear about Your return from South India.

TEXT 100

TEXT

sabe asitechena tomare dekhite
tan-sabara vilamba dekhi' ailana tvarite

SYNONYMS

sabe--all; asitechena--are coming; tomare--You; dekhite--to see; tan-sabara--of all of them; vilamba--delay; dekhi'--seeing; ailana--I have come; tvarite--very quickly.

TRANSLATION

"They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

TEXT 101

TEXT

kasi-misrera avase nibhrte eka ghara
prabhu tanre dila, ara sevara kinkara

SYNONYMS

kasi-misrera--of Kasi Misra; avase--at the house; nibhrte--solitary; eka--one; ghara--room; prabhu--Sri Caitanya Mahaprabhu; tanre--unto Paramananda Puri; dila--gave; ara--and; sevara--to serve him; kinkara--one servant.

TRANSLATION

There was a solitary room at Kasi Misra's house, and Sri Caitanya Mahaprabhu gave it to Paramananda Puri. He also gave him one servant.

TEXT 102

TEXT

ara dine aila svarupa damodara
prabhura atyanta marmi, rasera sagara

SYNONYMS

ara dine--next day; aila--came; svarupa damodara--Svarupa Damodara; prabhura--of Sri Caitanya Mahaprabhu; atyanta--very; marmi--intimate friend; rasera--of transcendental mellows; sagara--ocean.

TRANSLATION

Svarupa Damodara also arrived the next day. He was a very intimate friend of Sri Caitanya Mahaprabhu, and he was an ocean of transcendental mellows.

PURPORT

"Svarupa" is one of the names of a brahmacari in Sankaracarya's disciplic succession. In the Vedic discipline there are ten names for sannyasis, and it is customary for a brahmacari assisting a sannyasi of the designation Tirtha or Asrama to receive the title Svarupa. Damodara Svarupa was formerly a resident of Navadvipa, and his name was Purusottama Acarya. When he went to Varanasi, he took sannyasa from a sannyasi designated Tirtha. Although he received the title Svarupa in his brahmacari stage, he did not change his name when he took sannyasa. Actually as a sannyasi he should have been called Tirtha, but he chose to retain his original brahmacari title as Svarupa.

TEXT 103

TEXT

'purusottama acarya' tanra nama purvasrame
navadvipe chila tenha prabhura carane

SYNONYMS

purusottama acarya--Purusottama Acarya; tanra--his; nama--name; purva-asrame--in the previous asrama; navadvipe--at Navadvipa; chila--was; tenha--he; prabhura--of Sri Caitanya Mahaprabhu; carane--at the feet.

TRANSLATION

When Svarupa Damodara was residing at Navadvipa under the shelter of Sri Caitanya Mahaprabhu, his name was Purusottama Acarya.

TEXT 104

TEXT

prabhura sannyasa dekhi' unmatta hana
sannyasa grahana kaila varanasi giya

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; sannyasa dekhi'--when he saw the sannyasa order; unmatta hana--he became just like a madman; sannyasa grahana kaila--he also accepted the renounced order of life; varanasi--to Varanasi; giya--going.

TRANSLATION

After seeing that Sri Caitanya Mahaprabhu accepted the renounced order, Purusottama Acarya became like a madman and immediately went to Varanasi to take sannyasa.

TEXT 105

TEXT

'caitanyananda' guru tanra ajna dilena tanre
vedanta padiya padao samasta lokere

SYNONYMS

caitanya-ananda--of the name Caitanyananda Bharati; guru--spiritual master; tanra--his; ajna--order; dilena--gave; tanre--to him; vedanta padiya--reading the Vedanta-sutra; padao--teach; samasta--all; lokere--people.

TRANSLATION

At the conclusion of his sannyasa, his spiritual master, Caitanyananda Bharati, ordered him, "Read Vedanta-sutra and teach it to all others."

TEXT 106

TEXT

parama virakta tenha parama pandita
kaya-mane asriyache sri-krsna-carita

SYNONYMS

parama--very; virakta--renounced; tenha--he; parama--great; pandita--learned scholar; kaya-mane--with body and mind; asriyache--took shelter of; sri-krsna-carita--the Personality of Godhead Sri Krsna.

TRANSLATION

Svarupa Damodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Sri Krsna.

TEXT 107

TEXT

'niscinte krsna bhajiba' ei ta' karane
unmade karila tenha sannyasa grahane

SYNONYMS

niscinte--without disturbance; krsna--Lord Krsna; bhajiba--I shall worship; ei--for this; ta'--certainly; karane--reason; unmade--ecstatic; karila--did; tenha--he; sannyasa--the renounced order of life; grahane--taking.

TRANSLATION

He was very enthusiastic to worship Sri Krsna without disturbance, and therefore, almost in madness, he accepted the sannyasa order.

TEXT 108

TEXT

sannyasa karila sikha-sutra-tyaga-rupa
yoga-patta na nila, nama haila 'svarupa'

SYNONYMS

sannyasa karila--accepted the sannyasa order; sikha--tuft of hair; sutra--sacred thread; tyaga--giving up; rupa--in the form of; yoga-patta--saffron-colored dress; na nila--did not accept; nama--name; haila--was; svarupa--Svarupa.

TRANSLATION

Upon accepting sannyasa, Purusottama Acarya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a sannyasi title but remained as a naisthika-brahmacari.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of sraddha. One must offer oblations to one's forefathers and perform the sacrifice of viraja-homa Then one must cut off the tuft of hair called a sikha and also give up the sacred thread. These are preliminary processes in the acceptance of sannyasa, and Svarupa Damodara accepted all these. However, Purusottama Acarya did not accept the saffron color, a sannyasi name or a danda, and for this reason he retained his brahmacari name. Actually Purusottama Acarya did not accept the sannyasa order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the sannyasa order. He simply wanted to worship Lord Sri Krsna without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Sri Krsna. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyasi and a yogi. This is confirmed in the Bhagavad-gita (6.1):

sri-bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah

sa sannyasi ca yogi ca
na niragnir na cakriyah

"The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

TEXT 109

TEXT

guru-thani ajna magi' aila nilacale
ratri-dine krsna-prema-ananda-vihvale

SYNONYMS

guru-thani--from his spiritual master; ajna magi'--asking permission; aila--came; nilacale--to Jagannatha Puri; ratri-dine--day and night; krsna-prema-ananda--by ecstatic love of Krsna; vihvale--overwhelmed.

TRANSLATION

After taking permission from his sannyasa-guru, Svarupa Damodara went to Nilacala and accepted the shelter of Sri Caitanya Mahaprabhu. Then all day and night, in ecstatic love of Krsna, he enjoyed transcendental mellows in the loving service of the Lord.

TEXT 110

TEXT

pandityera avadhi, vakya nahi karo sane
nirjane rahaye, loka saba nahi jane

SYNONYMS

pandityera avadhi--the limit of learned scholarship; vakya nahi--no word; karo sane--with anyone; nirjane--in a solitary place; rahaye--stays; loka--people in general; saba--all; nahi jane--do not know.

TRANSLATION

Svarupa Damodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

TEXT 111

TEXT

krsna-rasa-tattva-vetta, deha--prema-rupa
saksat mahaprabhura dvitiya svarupa

SYNONYMS

krsna-rasa--of transcendental mellows in relationship with Krsna; tattva--of the truth; vetta--cognizant; deha--body; prema-rupa--personified prema; saksat--

directly; mahaprabhura--of Sri Caitanya Mahaprabhu; dvitiya--second; svarupa--representation.

TRANSLATION

Sri Svarupa Damodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Krsna. He directly represented Sri Caitanya Mahaprabhu as His second expansion.

TEXT 112

TEXT

grantha, sloka, gita keha prabhu-pase ane
svarupa pariksa kaile, pache prabhu sune

SYNONYMS

grantha--scriptures; sloka--verses; gita--songs; keha--anyone; prabhu-pase--to Sri Caitanya Mahaprabhu; ane--brings; svarupa--Svarupa Damodara; pariksa kaile--after he examined; pache--later; prabhu--Sri Caitanya Mahaprabhu; sune--hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Sri Caitanya Mahaprabhu, Svarupa Damodara would first examine them and then correctly present them. Only then would Sri Caitanya Mahaprabhu agree to listen.

TEXT 113

TEXT

bhakti-siddhanta-viruddha, ara rasabhasa
sunite na haya prabhura cittera ullasa

SYNONYMS

bhakti-siddhanta--conclusive statements about the science of devotional service; viruddha--opposing; ara--and; rasa-abhasa--overlapping of transcendental mellows; sunite--to hear; na--not; haya--becomes; prabhura--of Sri Caitanya Mahaprabhu; cittera--of the heart; ullasa--jubilation.

TRANSLATION

Sri Caitanya Mahaprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasabhasa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhanta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as acintya-bhedabheda--simultaneous oneness and difference--while rasabhasa is something that may appear to be a transcendental mellow but actually is not. Those who are pure Vaisnavas should avoid both these things opposed to devotional service. These misconceptions practically parallel the Mayavada philosophy. If one indulges in Mayavada

philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (rasabhasa) one eventually becomes a prakrta-sahajiya and takes everything to be very easy. One may also become a member of the baula community and gradually become attracted to material activities. Sri Caitanya Mahaprabhu has therefore advised us to avoid bhakti-siddhanta-viruddha and rasabhasa. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from bhakti-siddhanta-viruddha and rasabhasa.

TEXT 114

TEXT

ataeva svarupa age kare pariksana
suddha haya yadi, prabhure kara'na sravana

SYNONYMS

ataeva--therefore; svarupa--Svarupa Damodara; age--at first; kare--does; pariksana--examination; suddha--pure; haya--is; yadi--if; prabhure--unto Lord Sri Caitanya Mahaprabhu; kara'na--causes; sravana--hearing.

TRANSLATION

It was the practice of Svarupa Damodara Gosvami to examine all works of literature to find out whether their conclusions were correct. Only then would he allow them to be heard by Sri Caitanya Mahaprabhu.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept rasabhasa, or overlapping, contradictory mellows, and other principles opposed to the bhakti path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of rasabhasa, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of rasabhasa and bhakti-siddhanta-viruddha are never accepted as devotees of Sri Caitanya Mahaprabhu. Svarupa Damodara Gosvami never approved such followers as Gaudiya Vaisnavas, nor did he allow them even to meet the Supreme Lord, Sri Caitanya Mahaprabhu.

TEXT 115

TEXT

vidyapati, candidasa, sri-gita-govinda
ei tina gite kara'na prabhura ananda

SYNONYMS

vidyapati--an old Vaisnava poet from the province of Mithila; candidasa--a Bengali Vaisnava poet born in the village of Nannura, in the Birbhum district; sri-gita-govinda--a celebrated poem by Jayadeva Gosvami; ei--these; tina--three; gite--songs; kara'na--cause; prabhura--of Sri Caitanya Mahaprabhu; ananda--happiness.

TRANSLATION

Sri Svarupa Damodara used to read the poems of Vidyapati and Candidasa and Jayadeva Gosvami's Sri Gita-govinda. He used to make Sri Caitanya Mahaprabhu very happy by singing these songs.

TEXT 116

TEXT

sangite--gandharva-sama, sastre brhaspati
damodara-sama ara nahi maha-mati

SYNONYMS

sangite--in music; gandharva-sama--just like the Gandharvas; sastre--in discussions of the revealed scriptures; brhaspati--like Brhaspati, the priest of the heavenly demigods; damodara-sama--equal to Svarupa Damodara; ara--anyone else; nahi--there is not; maha-mati--great personality.

TRANSLATION

Svarupa Damodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Brhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarupa Damodara.

PURPORT

Svarupa Damodara Gosvami was very expert in music as well as the Vedic scriptures. Sri Caitanya Mahaprabhu used to call him Damodara because of his expert singing and musical skills. The name Damodara was given by Sri Caitanya Mahaprabhu and added to the name given by his sannyasa-guru. He was therefore known as Svarupa Damodara, or Damodara Svarupa. He compiled a book of music named Sangita-damodara.

TEXT 117

TEXT

advaita-nityanandera parama priyatama
srivasadi bhakta-ganera haya prana-sama

SYNONYMS

advaita--of Advaita Acarya; nityanandera--of Lord Nityananda Prabhu; parama--very; priya-tama--dear; srivasa-adi--beginning with Srivasa; bhakta-ganera--of the devotees; haya--is; prana-sama--exactly like the life and soul.

TRANSLATION

Sri Svarupa Damodara was very dear to Advaita Acarya and Nityananda Prabhu, and he was the life and soul of all the devotees, headed by Srivasa Thakura.

TEXT 118

TEXT

sei damodara asi' dandavat haila

carane padiya sloka padite lagila

SYNONYMS

sei damodara--that Svarupa Damodara; asi'--coming; danda-vat haila--fell flat to offer obeisances; carane padiya--falling down at the lotus feet; sloka--a verse; padite lagila--began to recite.

TRANSLATION

When Svarupa Damodara came to Jagannatha Puri, he fell flat before the lotus feet of Sri Caitanya Mahaprabhu, offering Him obeisances and reciting a verse.

TEXT 119

TEXT

heloddhunita-khedaya visadaya pronmilad-amodaya
samyac-chastra-vivadaya rasa-daya cittarpitonmadaya
sasvad-bhakti-vinodaya sa-madaya madhurya-maryadaya
sri-caitanya daya-nidhe tava daya bhuyad amandodaya

SYNONYMS

hela--very easily; uddhunita--driven away; khedaya--lamentation; visadaya--which purifies everything; pronmilat--awakening; amodaya--transcendental bliss; samyat--mitigating; sastra--of revealed scriptures; vivadaya--disagreements; rasa-daya--distributing all transcendental mellows; citta--in the heart; arpita--fixed; unmadaya--jubilation; sasvat--always; bhakti--devotional service; vinodaya--stimulating; sa-madaya--full of ecstasy; madhurya--of conjugal love; maryadaya--the limit; sri-caitanya--O Lord Sri Caitanya Mahaprabhu; daya-nidhe--ocean of mercy; tava--Your; daya--mercy; bhuyat--let it be; amanda--of good fortune; udaya--in which there is awakening.

TRANSLATION

"O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse (Sri Caitanya-candrodaya-nataka 8.10) specifically describes the Lord's causeless mercy. Srila Bhaktisiddhanta Sarasvati Thakura explains that Sri Caitanya Mahaprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. But the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However,

when one becomes Krsna conscious by the grace of the Lord, the fragrance of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scriptures, and by reading them one often becomes puzzled. But when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcendental bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Krsna is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Krsna is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifest in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Krsna.

In the beginning, a conditioned soul is bereft of Krsna consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord. Next, by the Lord's grace all misconceptions are vanquished and the heart is cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is completely convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. These Krsna conscious activities separate him from material activities and the desire for liberation, for at every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

TEXT 120

TEXT

uthana mahaprabhu kaila alingana
dui-jane premavese haila acetana

SYNONYMS

uthana--after raising him; mahaprabhu--Lord Sri Caitanya Mahaprabhu; kaila--made; alingana--embracing; dui-jane--two persons; prema-avese--in the ecstasy of love; haila--became; acetana--unconscious.

TRANSLATION

Sri Caitanya Mahaprabhu raised Svarupa Damodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

TEXT 121

TEXT

kata-ksane dui jane sthira yabe haila
tabe mahaprabhu tanre kahite lagila

SYNONYMS

kata-ksane--after some time; dui jane--both persons; sthira--patient; yabe--when; haila--became; tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto him; kahite--to speak; lagila--began.

TRANSLATION

After they had regained their patience, Sri Caitanya Mahaprabhu began to speak.

TEXT 122

TEXT

tumi ye asibe, aji svapnete dekhila
bhala haila, andha yena dui netra paila

SYNONYMS

tumi--you; ye--that; asibe--will come; aji--today; svapnete--in dream; dekhila--I saw; bhala haila--it is very good; andha--a blind man; yena--as if; dui--two; netra--eyes; paila--got back.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

TEXT 123

TEXT

svarupa kahe,--prabhu, mora ksama' aparadha
toma chadi' anyatra genu, karinu pramada

SYNONYMS

svarupa kahe--Svarupa Damodara said; prabhu--my Lord; mora--my; ksama'--please excuse; aparadha--offense; toma--You; chadi'--giving up; anyatra--elsewhere; genu--I went; karinu--I have done; pramada--great mistake.

TRANSLATION

Svarupa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

TEXT 124

TEXT

tomara carane mora nahi prema-lesa
toma chadi' papi muni genu anya desa

SYNONYMS

tomara carane--at Your lotus feet; mora--my; nahi--there is not; prema-lesa--a trace of love; toma--You; chadi'--giving up; papi--sinful; muni--I; genu--went; anya desa--to another country.

TRANSLATION

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.

TEXT 125

TEXT

muni toma chadila, tumi more na chadila
krpa-pasa gale bandhi' carane anila

SYNONYMS

muni--I; toma--You; chadila--gave up; tumi--You; more--me; na--did not; chadila--give up; krpa--of mercy; pasa--by the rope; gale--by the neck; bandhi'--binding; carane--at Your lotus feet; anila--You brought back.

TRANSLATION

"I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet."

TEXT 126

TEXT

tabe svarupa kaila nitaira carana vandana
nityananda-prabhu kaila prema-alingana

SYNONYMS

tabe--thereafter; svarupa--Svarupa Damodara; kaila--did; nitaira--of Nityananda Prabhu; carana--of the lotus feet; vandana--worship; nityananda-prabhu--Lord Nityananda; kaila--did; prema-alingana--embracing in love.

TRANSLATION

Svarupa Damodara then worshiped the lotus feet of Nityananda Prabhu, and Nityananda in turn embraced him in the ecstasy of love.

TEXT 127

TEXT

jagadananda, mukunda, sankara, sarvabhauma
saba-sange yatha-yogya karila milana

SYNONYMS

jagadananda--Jagadananda; mukunda--Mukunda; sankara--Sankara; sarvabhauma--Sarvabhauma; saba-sange--with all; yatha-yogya--as is befitting; karila--did; milana--meeting.

TRANSLATION

After worshiping Nityananda Prabhu, Svarupa Damodara met Jagadananda, Mukunda, Sankara and Sarvabhauma, as was befitting.

TEXT 128

TEXT

paramananda purira kaila carana vandana
puri-gosani tanre kaila prema-alingana

SYNONYMS

paramananda purira--of Paramananda Puri; kaila--he did; carana vandana--worshiping the lotus feet; puri-gosani--Paramananda Puri; tanre--unto him; kaila--did; prema-alingana--embracing in love.

TRANSLATION

Svarupa Damodara also offered his worshipful prayers at the lotus feet of Paramananda Puri, who, in return, embraced him in ecstatic love.

TEXT 129

TEXT

mahaprabhu dila tanre nibhrte vasa-ghara
jaladi-paricarya lagi' dila eka kinkara

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; dila--gave; tanre--unto him; nibhrte--in a solitary place; vasa-ghara--residential quarters; jala-adi--supplying water, etc.; paricarya--service; lagi'--for the purpose of; dila--gave; eka--one; kinkara--servant.

TRANSLATION

Sri Caitanya Mahaprabhu then gave Svarupa Damodara residence in a solitary place and ordered a servant to serve him with a supply of water and other necessities.

TEXT 130

TEXT

ara dina sarvabhauma-adi bhakta-sange
vasiya achena mahaprabhu krsna-katha-range

SYNONYMS

ara dina--the next day; sarvabhauma-adi--headed by Sarvabhauma Bhattacarya; bhakta-sange--with the devotees; vasiya achena--was sitting; mahaprabhu--Sri Caitanya Mahaprabhu; krsna-katha-range--engaged in discussions of topics concerning Krsna.

TRANSLATION

The next day Sri Caitanya Mahaprabhu sat with all the devotees, headed by Sarvabhauma Bhattacarya, and they discussed the pastimes of Krsna.

TEXT 131

TEXT

hena-kale govindera haila agamana
dandavat kari' kahe vinaya-vacana

SYNONYMS

hena-kale--at that time; govindera--of Govinda; haila--there was; agamana--arrival; dandavat kari'--offering obeisances; kahe--says; vinaya-vacana--submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

TEXT 132

TEXT

isvara-purira bhrtya,--'govinda' mora nama
puri-gosanira ajnaya ainu tomara sthana

SYNONYMS

isvara-purira bhrtya--servant of Isvara Puri; govinda mora nama--my name is Govinda; puri-gosanira--of Isvara Puri; ajnaya--on the order; ainu--I have come; tomara--to your; sthana--place.

TRANSLATION

"I am the servant of Isvara Puri. My name is Govinda, and following the orders of my spiritual master, I have come here.

TEXT 133

TEXT

siddha-prapti-kale gosani ajna kaila more
krsna-caitanya-nikate rahi seviha tanhare

SYNONYMS

siddhi-prapti-kale--at the time of his departure from this mortal world to achieve the highest perfection of life; gosani--my spiritual master; ajna--

order; kaila--made; more--unto me; krsna-caitanya-nikate--at the place of Sri Krsna Caitanya; rahi--remaining; seviha--render service; tanhare--unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest perfection, Isvara Puri told me that I should go to Sri Caitanya Mahaprabhu and render service unto Him.

TEXT 134

TEXT

kasisvara asibena saba tirtha dekhiya
prabhu-ajnaya muni ainu toma-pade dhana

SYNONYMS

kasisvara--Kasisvara; asibena--will come; saba--all; tirtha--holy places; dekhiya--visiting; prabhu-ajnaya--under the order of my spiritual master; muni--I; ainu--have come; toma--to Your; pade--lotus feet; dhana--running.

TRANSLATION

"Kasisvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

TEXT 135

TEXT

gosani kahila, 'purisvara' vatsalya kare more
krpa kari' mora thani pathaila tomare

SYNONYMS

gosani kahila--Sri Caitanya Mahaprabhu replied; purisvara--Isvara Puri; vatsalya--paternal affection; kare--does; more--unto Me; krpa kari'--being merciful; mora thani--to My place; pathaila--sent; tomare--you.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "My spiritual master, Isvara Puri, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

TEXT 136

TEXT

eta suni' sarvabhauma prabhure puchila
puri-gosani sudra-sevaka kanhe ta' rakhila

SYNONYMS

eta suni'--hearing this; sarvabhauma--Sarvabhauma Bhattacarya; prabhure--unto the Lord; puchila--inquired; puri-gosani--Isvara Puri; sudra-sevaka--a servant who is a sudra; kanhe ta'--why; rakhila--kept.

TRANSLATION

After hearing this, Sarvabhauma Bhattacarya asked Sri Caitanya Mahaprabhu, "Why did Isvara Puri keep a servant who comes from a sudra family?"

PURPORT

Both Kasisvara and Govinda were personal servants of Isvara Puri. After Isvara Puri's demise, Kasisvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Sri Caitanya Mahaprabhu for shelter. Govinda came from a sudra family, but because he was initiated by Isvara Puri, he was certainly a brahmana. Sarvabhauma Bhattacarya here asked Sri Caitanya Mahaprabhu why Isvara Puri accepted a disciple from a sudra family. According to the smrti-sastra, which gives directions for the management of the varnasrama institution, a brahmana cannot accept a disciple from the lower castes. In other words, a ksatriya, vaisya or sudra cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sarvabhauma Bhattacarya therefore asked why Isvara Puri accepted a servant or disciple born of a sudra family.

In answer to this question, Sri Caitanya Mahaprabhu replied that His spiritual master, Isvara Puri, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Isvara Puri was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Isvara Puri can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that a spiritual master who is authorized and empowered by Krsna and his own guru should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Visvanatha Cakravarti: saksad-dharitvenasa. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the Caitanya-caritamrta (Antya-lila 7.11), krsna-sakti vina nahe tara pravartana. An authorized spiritual master empowered by Krsna can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Krsna through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of saksad-dharitvena. Sri Caitanya Mahaprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

TEXT 137

TEXT

prabhu kahe,--isvara haya parama svatantra
isvarera krpa nahe veda-paratantra

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; isvara--the Supreme Personality of Godhead or Isvara Puri; haya--is; parama--supremely; svatantra--independent;

isvarera--of the Supreme Personality of Godhead or of Isvara Puri; krpa--the mercy; nahe--is not; veda-paratantra--subject to the Vedic rules.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Both the Supreme Personality of Godhead and My spiritual master, Isvara Puri, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Isvara Puri is subject to any Vedic rules or regulations.

TEXT 138

TEXT

isvarera krpa jati-kuladi na mane
vidurera ghare krsna karila bhojane

SYNONYMS

isvarera krpa--the mercy of the Lord; jati--caste; kula-adi--family, etc.; na mane--does not obey; vidurera--of Vidura; ghare--at the home; krsna--Lord Krsna; karila--did; bhojane--eating.

TRANSLATION

"The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a sudra, yet Krsna accepted lunch at his home.

TEXT 139

TEXT

sneha-lesapeksa matra sri-krsna-krpara
sneha-vasa hana kare svatantra acara

SYNONYMS

sneha--of affection; lesa--on a trace; apeksa--reliance; matra--only; sri-krsna--of Lord Sri Krsna; krpara--of the mercy; sneha-vasa--obliged by affection; hana--being; kare--does; svatantra--independent; acara--behavior.

TRANSLATION

"Lord Krsna's mercy is dependent only on affection. Being obliged only by affection, Lord Krsna acts very independently.

PURPORT

Lord Sri Krsna, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on affection and nothing else. Service to Lord Krsna can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Krsna's mercy is actually involved. If Krsna's mercy is there, it is not dependent on any prescribed caste or creed. Sri Caitanya Mahaprabhu wanted to inform Sarvabhauma Bhattacarya that Lord Krsna is the spiritual master of everyone, and He does not care for mundane caste or

creed. Therefore Sri Caitanya Mahaprabhu cited the example of Lord Krsna's accepting food at the house of Vidura, who was a sudra by birth. By the same token, Isvara Puri, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a sudra family. When Govinda was initiated, he became a brahmana and was accepted as Isvara Puri's personal servant. In the Hari-bhakti-vilasa, Sri Sanatana Gosvami states that one who is initiated by a bona fide spiritual master immediately becomes a brahmana. A pseudo spiritual master cannot transform a person into a brahmana, but an authorized spiritual master can do so. This is the verdict of sastra, Sri Caitanya Mahaprabhu and all the Gosvamis.

TEXT 140

TEXT

maryada haite koti sukha sneha-acarane
paramananda haya yara nama-sravane

SYNONYMS

maryada haite--greater than veneration and awe; koti--millions of times; sukha--happiness; sneha--with affection; acarane--in dealings; parama-ananda--transcendental bliss; haya--there is; yara--whose; nama--holy name; sravane--by hearing.

TRANSLATION

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

TEXT 141

TEXT

eta bali' govindere kaila alingana
govinda karila prabhura carana vandana

SYNONYMS

eta bali'--saying this; govindere--unto Govinda; kaila--did; alingana--embracing; govinda--Govinda; karila--did; prabhura--of Lord Sri Caitanya Mahaprabhu; carana vandana--worshiping the lotus feet.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Sri Caitanya Mahaprabhu's lotus feet.

TEXT 142

TEXT

prabhu kahe,--bhattacarya, karaha vicara
gurura kinkara haya manya se amara

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; bhattacarya--My dear Bhattacarya; karaha vicara--just consider; gurura kinkara--the servant of the spiritual master; haya--is; manya--respectable; se--he; amara--to Me.

TRANSLATION

Sri Caitanya Mahaprabhu then continued speaking to Sarvabhauma Bhattacarya: "Consider this point. The servant of the spiritual master is always respectable for Me.

TEXT 143

TEXT

tanhare apana-seva karaite na yuyaya
guru ajna diyachena, ki kari upaya

SYNONYMS

tanhare--him; apana-seva--personal service; karaite--to engage to do; na yuyaya--is not befitting; guru--the spiritual master; ajna--order; diyachena--has given; ki--what; kari--can I do; upaya--remedy.

TRANSLATION

"As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

PURPORT

A guru's servants or disciples are all Godbrothers to one another, and as such they should all respect one another as prabhu, or master. No one should disrespect his Godbrother or try to engage him as a servant. For this reason Sri Caitanya Mahaprabhu asked Sarvabhauma Bhattacarya what to do about Govinda. Govinda was the personal servant of Isvara Puri, Sri Caitanya Mahaprabhu's spiritual master, and now Isvara Puri had ordered Govinda to become Sri Caitanya Mahaprabhu's personal servant. So what was to be done? This was the inquiry Sri Caitanya Mahaprabhu placed before Sarvabhauma Bhattacarya, an experienced friend.

TEXT 144

TEXT

bhatta kahe,--gurura ajna haya balavan
guru-ajna na langhiye, sastra--pramana

SYNONYMS

bhatta kahe--Sarvabhauma Bhattacarya said; gurura ajna--the order of the spiritual master; haya--is; balavan--strong; guru-ajna--the order of the spiritual master; na--not; langhiye--we can disobey; sastra--scriptural; pramana--injunction.

TRANSLATION

Sarvabhauma Bhattacarya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the sastras, the revealed scriptures.

TEXT 145

TEXT

sa susruvan matari bhargavena
pitur niyogat prahrtam dvisad-vat
pratyagrhid agraja-sasanam tad
ajna gurunam hy avicaraniya

SYNONYMS

sah--He (Laksmana, the brother of Lord Ramacandra); susruvan--hearing; matari--unto the mother; bhargavena--by Parasurama; pituh--of the father; niyogat--by the order; prahrtam--killing; dvisat-vat--like an enemy; pratyagrhit--accepted; agraja-sasanam--the order of the elder brother; tat--that; ajna--order; gurunam--of superior persons, such as the spiritual master or father; hi--because; avicaraniya--to be obeyed without consideration.

TRANSLATION

" 'Being ordered by his father, Parasurama killed his mother, Renuka, just as if she were an enemy. When Laksmana, the younger brother of Lord Ramacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

PURPORT

This is a quotation from the Raghu-vamsa (14.46). Lord Ramacandra's statement to Sita given below is from the Ramayana (Ayodhya-kanda 22.9).

TEXT 146

TEXT

nirvicaram guror ajna
maya karya mahatmanah
sreyo hy evam bhavatyas ca
mama caiva visesatah

SYNONYMS

nirvicaram--to be obeyed without consideration; guroh--of the spiritual master; ajna--the order; maya--by Me; karya--must be done; maha-atmanah--of the great soul; sreyah--good fortune; hi--indeed; evam--thus; bhavatyah--for you; ca--and; mama--for Me; ca--also; eva--certainly; visesatah--specifically.

TRANSLATION

" 'The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.' "

TEXT 147

TEXT

tabe mahaprabhu tanre kaila angikara
apana-sri-anga-sevaya dila adhikara

SYNONYMS

tabe--after that; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto Govinda; kaila--did; angikara--acceptance; apana--personal; sri-anga--of the transcendental body; sevaya--in the service; dila--gave; adhikara--responsibility.

TRANSLATION

After Sarvabhauma Bhattacarya said this, Sri Caitanya Mahaprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

TEXT

prabhura priya bhrtya kari' sabe kare mana
sakala vaisnavera govinda kare samadhana

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; priya--dear; bhrtya--servant; kari'--understanding; sabe--all; kare--do; mana--respect; sakala--all; vaisnavera--of devotees; govinda--Govinda; kare--does; samadhana--service.

TRANSLATION

Everyone respected Govinda as the dearest servant of Sri Caitanya Mahaprabhu, and Govinda served all the Vaisnavas and saw to their needs.

TEXT 149

TEXT

chota-bada-kirtaniya--dui haridasa
ramai, nandai rahe govindera pasa

SYNONYMS

chota-bada--junior and senior; kirtaniya--musicians; dui--two; haridasa--Haridasas; ramai--Ramai; nandai--Nandai; rahe--stay; govindera pasa--with Govinda.

TRANSLATION

Both Haridasa senior and Haridasa junior, who were musicians, as well as Ramai and Nandai, used to stay with Govinda.

TEXT 150

TEXT

govindera sange kare prabhura sevana
govindera bhagya-sima na yaya varnana

SYNONYMS

govindera sange--with Govinda; kare--do; prabhura--of Sri Caitanya Mahaprabhu; sevana--service; govindera--of Govinda; bhagya-sima--the limit of good fortune; na--not; yaya varnana--can be described.

TRANSLATION

They all remained with Govinda to serve Sri Caitanya Mahaprabhu; therefore no one could estimate the good fortune of Govinda.

TEXT 151

TEXT

ara dine mukunda-datta kahe prabhura sthane
brahmananda-bharati aila tomara darasane

SYNONYMS

ara dine--the next day; mukunda-datta--Mukunda Datta; kahe--said; prabhura--of Sri Caitanya Mahaprabhu; sthane--at the place; brahmananda-bharati--Brahmananda Bharati; aila--has come; tomara darasane--to see You.

TRANSLATION

The next day Mukunda Datta informed Sri Caitanya Mahaprabhu, "Brahmananda Bharati has come to see You."

TEXT 152

TEXT

ajna deha' yadi tanre aniye ethai
prabhu kahe,--guru tenha, yaba tanra thani

SYNONYMS

ajna deha'--order; yadi--if; tanre--him; aniye--I can bring; ethai--here; prabhu kahe--Sri Caitanya Mahaprabhu said; guru tenha--he is My spiritual master; yaba--I shall go; tanra thani--to his place.

TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?"
Sri Caitanya Mahaprabhu said, "Brahmananda Bharati is like My spiritual master. It is better that I go to him."

TEXT 153

TEXT

eta bali' mahaprabhu bhakta-gana-sange
cali' aila brahmananda-bharatira age

SYNONYMS

eta bali'--saying this; mahaprabhu--Sri Caitanya Mahaprabhu; bhakta-gana-sange--with the devotees; cali'--walking; aila--came; brahmananda-bharatira--of Brahmananda Bharati; age--in the presence.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu and His devotees came into the presence of Brahmananda Bharati.

TEXT 154

TEXT

brahmananda pariyache mrga-carmambara
taha dekhi' prabhu duhkha paila antara

SYNONYMS

brahmananda--Brahmananda; pariyache--did wear; mrga-carma-ambara--a garment made of deerskin; taha dekhi'--seeing that; prabhu--Sri Caitanya Mahaprabhu; duhkha--unhappiness; paila--got; antara--within Himself.

TRANSLATION

When Sri Caitanya Mahaprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Sri Caitanya Mahaprabhu became very unhappy.

PURPORT

Brahmananda Bharati belonged to the Sankara-sampradaya. (The title bharati indicates a member of one of that sampradaya's ten classes of sannyasis.) It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by the Manu-samhita. But if a sannyasi who has renounced the world simply wears a deerskin and does not spiritually advance, he is bewildered by false prestige. Sri Caitanya Mahaprabhu did not like to see Brahmananda Bharati wearing a deerskin.

TEXT 155

TEXT

dekhiya ta' chadma kaila yena dekhe nani
mukundere puche,--kahan bharati-gosani

SYNONYMS

dekhiya--seeing; ta'--certainly; chadma kaila--pretended; yena--as if; dekhe--sees; nani--not; mukundere puche--inquired from Mukunda; kahan--where; bharati-gosani--Brahmananda Bharati, my spiritual master.

TRANSLATION

Seeing Brahmananda Bharati wearing the deerskin, Caitanya Mahaprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmananda Bharati, My spiritual master?"

TEXT 156

TEXT

mukunda kahe,--ei age dekha vidyamana
prabhu kahe,--tenha nahena, tumi ageyana

SYNONYMS

mukunda kahe--Mukunda said; ei age--here in front; dekha--see; vidyamana--present; prabhu kahe--Sri Caitanya Mahaprabhu replied; tenha nahena--he is not; tumi ageyana--you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmananda Bharati, in Your presence."
The Lord replied, "You are incorrect. This is not Brahmananda Bharati.

TEXT 157

TEXT

anyere anya kaha, nahi tomara jnana
bharati-gosani kene paribena cama

SYNONYMS

anyere--another; anya kaha--you talk of someone else; nahi--there is not; tomara--your; jnana--knowledge; bharati--Brahmananda Bharati; gosani--My spiritual master; kene--why; paribena--should wear; cama--skin.

TRANSLATION

"You must be talking of someone else, for this is surely not Brahmananda Bharati. You simply have no knowledge. Why should Brahmananda Bharati wear a deerskin?"

TEXT 158

TEXT

suni' brahmananda kare hrdaye vicare
mora carmambara ei na bhaya inhare

SYNONYMS

suni'--hearing; brahmananda--Brahmananda; kare--does; hrdaye--within himself; vicare--consideration; mora--my; carma-ambara--deerskin garment; ei--this; na--not; bhaya--is approved; inhare--by Sri Caitanya Mahaprabhu.

TRANSLATION

When Brahmananda Bharati heard this, he thought, "My deerskin is not approved by Sri Caitanya Mahaprabhu."

TEXT 159

TEXT

bhala kahena,----carmambara dambha lagi' pari
carmambara-paridhane samsara na tari

SYNONYMS

bhala--well; kahena--He said; carma-ambara--the garment of deerskin; dambha--prestige; lagi'--for the matter of; pari--I put on; carma-ambara-paridhane--by putting on a garment of skin; samsara--the material world; na tari--I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmananda Bharati thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

TEXT 160

TEXT

aji haite na pariba ei carmambara
prabhu bahirvasa anaila janiya antara

SYNONYMS

aji haite--from today; na pariba--I shall not put on; ei--this; carma-ambara--deerskin garment; prabhu--Sri Caitanya Mahaprabhu; bahirh-vasa--the cloth of a sannyasi; anaila--had someone bring; janiya--knowing; antara--his contemplation.

TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmananda Bharati decided this, Sri Caitanya Mahaprabhu, understanding his mind, immediately sent for the robes of a sannyasi.

TEXT 161

TEXT

carmambara chadi' brahmananda parila vasana
prabhu asi' kaila tanra carana vandana

SYNONYMS

carma-ambara chadi'--giving up the deerskin garment; brahmananda--Brahmananda Bharati; parila--put on; vasana--cloth garment; prabhu--Sri Caitanya Mahaprabhu; asi'--coming; kaila--did; tanra--his; carana vandana--worshiping the feet.

TRANSLATION

As soon as Brahmananda Bharati gave up his deerskin and covered himself with sannyasi robes, Sri Caitanya Mahaprabhu came and offered His respects at his lotus feet.

TEXT 162

TEXT

bharati kahe,--tomara acara loka sikhaite
punah na karibe nati, bhaya pana citte

SYNONYMS

bharati kahe--Brahmananda Bharati said; tomara--Your; acara--behavior; loka--people in general; sikhaite--to teach; punah--again; na--not; karibe--will do; nati--obeisances; bhaya--fear; pana--I get; citte--within the mind.

TRANSLATION

Brahmananda Bharati said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

TEXT 163

TEXT

sampratika 'dui brahma' ihan 'calacala'
jagannatha--acala brahma, tumi ta' sacala

SYNONYMS

sampratika--at the present moment; dui brahma--two Brahmans, or spiritual identities; ihan--here; cala-acala--moving and not moving; jagannatha--Lord Jagannatha; acala brahma--not moving Brahman; tumi--You; ta'--but; sa-cala--moving Brahman.

TRANSLATION

"At the present moment I see two Brahmans. One Brahman is Lord Jagannatha, who does not move, and the other Brahman, who is moving, is You. Lord Jagannatha is the arca-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahman. But You are Lord Sri Caitanya Mahaprabhu, and You are moving here and there. The two of You are the same Brahman, master of the material nature, but You are playing two parts--one moving and one not moving. In this way two Brahmans are now residing at Jagannatha Puri, Purusottama.

TEXT 164

TEXT

tumi--gaura-varna, tenha--syamala-varna
dui brahme kaila saba jagat-tarana

SYNONYMS

tumi--You; gaura-varna--having a golden or fair complexion; tenha--He; syamala-varna--having a blackish complexion; dui brahme--both Brahmans; kaila--performed; saba jagat--of the whole world; tarana--deliverance.

TRANSLATION

"Of the two Brahmans, You are fair-complexioned, and the other, Lord Jagannatha, is blackish. Both of You are delivering the whole world."

TEXT 165

TEXT

prabhu kahe,--satya kahi, tomara agamane
dui brahma prakatila sri-purusottame

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; satya kahi--I speak the truth; tomara agamane--by your presence; dui brahma--two Brahmans; prakatila--appeared; sri-purusottame--at Jagannatha Puri.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannatha Puri.

TEXT 166

TEXT

'brahmananda' nama tumi--gaura-brahma 'cala'
syama-varna jagannatha vasiyachena 'acala'

SYNONYMS

brahmananda--Brahmananda; nama tumi--your name; gaura-brahma--the Brahman of the name Gaura; cala--both of them are moving; syama-varna--of blackish hue; jagannatha--Lord Jagannatha; vasiyachena--is sitting; acala--without movement.

TRANSLATION

"Both Brahmananda and Gaurahari are moving, whereas the blackish Lord Jagannatha is sitting tight and immobile."

PURPORT

Brahmananda Bharati wanted to prove that there is no difference between the Supreme Lord and the jiva, while Caitanya Mahaprabhu wanted to prove that He and Brahmananda Bharati were jivas and that although the jivas are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmananda Bharati also wanted to prove that Jagannatha and Sri Caitanya Mahaprabhu are one, the Supreme Personality of Godhead, but that to fulfill His mission Sri Caitanya Mahaprabhu appeared to be moving whereas Lord Jagannatha appeared to be inert. Thus this jolly argument was going on. Finally, Brahmananda Bharati referred the whole matter to Sarvabhauma Bhattacarya for a final decision.

TEXT 167

TEXT

bharati kahe,--sarvabhauma, madhyastha hana

inhara sane amara 'nyaya' bujha' mana diya

SYNONYMS

bharati kahe--Brahmananda Bharati said; sarvabhauma--O Sarvabhauma Bhattacarya; madhya-stha hana--becoming a mediator; inhara sane--with Lord Sri Caitanya Mahaprabhu; amara--my; nyaya--logic; bujha'--try to understand; mana diya--with attention.

TRANSLATION

Brahmananda Bharati said, "My dear Sarvabhauma Bhattacarya, please become the mediator in this logical argument between Sri Caitanya Mahaprabhu and me."

TEXT 168

TEXT

'vyapya' 'vyapaka'-bhave 'jiva'-'brahme' jani
jiva--vyapya, brahma--vyapaka, sastrete vakhani

SYNONYMS

vyapya--localized; vyapaka--all-pervading; bhave--in this way; jiva--living entity; brahme--the Supreme Lord; jani--I know; jiva--the living entity; vyapya--localized; brahma--the Supreme Lord; vyapaka--all-pervading; sastrete--in the revealed scripture; vakhani--description.

TRANSLATION

Brahmananda Bharati continued, "The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmananda Bharati drew Sarvabhauma Bhattacarya's attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Lord Krsna in the Bhagavad-gita (13.3):

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayor jnanam
yat taj jnanam matam mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion."

The Supreme Personality of Godhead in His Paramatma feature is expanded everywhere. The Brahma-samhita says, andantara-stha-paramanu-cayantara-stham: by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

TEXT 169

TEXT

carma ghucana kaila amare sodhana
donhara vyapya-vyapakatve ei ta' karana

SYNONYMS

carma--deerskin; ghucana--taking away; kaila--did; amare--unto me; sodhana--purification; donhara--of both of us; vyapya--being localized; vyapakatve--being all-pervasive; ei--this; ta'--indeed; karana--the cause.

TRANSLATION

"Sri Caitanya Mahaprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmananda Bharati herein asserts that Sri Caitanya Mahaprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the Vedas: nityo nityanam cetanas cetananam. The Supreme Personality of Godhead is Brahman or Parambrahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

TEXT 170

TEXT

suvarna-varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-parayanah

SYNONYMS

suvarna--of gold; varnah--having the color; hema-angah--whose body was like molten gold; vara-angah--having a most beautiful body; candana-angadi--whose body was smeared with sandalwood; sannyasa-krt--practicing the renounced order of life; samah--equipoised; santah--peaceful; nistha--of devotion; santi--and of peace; parayanah--the highest resort.

TRANSLATION

" 'His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Krsna mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

PURPORT

This is a quote from the Mahabharata's Visnu-sahasra-nama-stotra.

TEXT 171

TEXT

ei saba namera inha haya nijaspada
candanakta prasada-dora--sri-bhuje angada

SYNONYMS

ei saba--all these; namera--of names; inha--Sri Caitanya Mahaprabhu; haya--is; nija-aspada--the reservoir; candana-akta--smeared with the pulp of sandalwood; prasada-dora--the thread received from the Jagannatha temple; sri-bhuje--on His arms; angada--ornaments.

TRANSLATION

"All the symptoms mentioned in the verse from the Visnu-sahasra-nama-stotra are visible in the body of Sri Caitanya Mahaprabhu. His arms are decorated with sandalwood pulp and the thread received from the Sri Jagannatha Deity, and these are His ornamental bangles."

TEXT 172

TEXT

bhattacarya kahe,--bharati, dekhi tomara jaya
prabhu kahe,--yei kaha, sei satya haya

SYNONYMS

bhattacarya kahe--the Bhattacarya said; bharati--O Brahmananda Bharati; dekhi--I see; tumara jaya--your victory; prabhu kahe--Lord Caitanya Mahaprabhu said; yei kaha--whatever you say; sei--that; satya--true; haya--is.

TRANSLATION

After hearing this, Sarvabhauma Bhattacarya rendered his judgment, saying, "Brahmananda Bharati, I see that you are victorious."

Sri Caitanya Mahaprabhu immediately said, "I accept whatever Brahmananda Bharati has said. It is quite all right with Me."

TEXT 173

TEXT

guru-sisya-nyaye satya sisyera parajaya
bharati kahe,--eho nahe, anya hetu haya

SYNONYMS

guru-sisya-nyaye--when there is a logical argument between the spiritual master and the disciple; satya--certainly; sisyera--of the disciple; parajaya--defeat; bharati kahe--Brahmananda Bharati said; eho nahe--in this case it is not the fact; anya hetu--another cause; haya--there is.

TRANSLATION

Sri Caitanya Mahaprabhu thus posed Himself as a disciple and accepted Brahmananda Bharati as His spiritual master. He then said, "The disciple is certainly defeated in an argument with the spiritual master."

Brahmananda Bharati immediately countered these words, saying, "This is not the cause of Your defeat. There is another cause.

TEXT 174

TEXT

bhakta thani hara' tumi,--e tomara svabhava
ara eka suna tumi apana prabhava

SYNONYMS

bhakta thani--in the presence of a devotee; hara'--become defeated; tumi--You; e--this; tomara--Your; svabhava--nature; ara--another; eka--one; suna--hear; tumi--You; apana prabhava--Your own influence.

TRANSLATION

"It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

TEXT 175

TEXT

ajanma karinu muni 'nirakara'-dhyana
toma dekhi' 'krsna' haila mora vidyamana

SYNONYMS

a-janma--since my birth; karinu--have done; muni--I; nirakara-dhyana--meditation on impersonal Brahman; toma dekhi'--by seeing You; krsna--Lord Krsna; haila--became; mora--my; vidyamana--experience.

TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Krsna."

PURPORT

Brahmananda Bharati admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmananda Bharati was in the position of a spiritual master, he emerged victorious over Sri Caitanya Mahaprabhu, who considered Himself Brahmananda Bharati's disciple. However, Brahmananda Bharati reversed the argument and took the position of a devotee, admitting that Sri Caitanya Mahaprabhu was the Supreme Personality of Godhead, Krsna. This means that the Lord was voluntarily defeated out of affection for His devotee. He was defeated voluntarily, because no one can defeat the Supreme Lord. Concerning this, the words of Bhisma in Srimad-Bhagavatam (1.9.37) are important:

sva-nigamam apahaya mat-pratijnam
rtam adhikartum avapluto ratha-sthah
dhrta-ratha-carano 'bhyayac calad-gur
harir iva hantum ibham gatottariyah

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."

Krsna promised not to fight in the Battle of Kuruksetra, but in order to break Krsna's promise, Bhisma attacked Arjuna in such a vigorous way that Krsna was obliged to take up a chariot wheel and attack Bhisma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmananda Bharati said, "Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Krsna." Therefore Sri Caitanya Mahaprabhu is Lord Krsna Himself, and thus Brahmananda Bharati became His devotee.

TEXT 176

TEXT

krsna-nama sphure mukhe, mane netre krsna
tomake tad-rupa dekhi' hrdaya--satrsna

SYNONYMS

krsna-nama--the holy name of Lord Krsna; sphure--is manifest; mukhe--in the mouth; mane--in the mind; netre--before the eyes; krsna--the presence of Lord Krsna; tomake--You; tat-rupa--His form; dekhi'--I see; hrdaya--my heart; sa-trsna--very eager.

TRANSLATION

Brahmananda Bharati continued, "Since I have seen You, I have been feeling Lord Krsna's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Krsna. Over and above this, within my heart I consider You to be Krsna, and I am therefore very eager to serve You.

TEXT 177

TEXT

bilvamangala kaila yaiche dasa apanara
ihan dekhi' sei dasa ha-ila amara

SYNONYMS

bilvamangala--Bilvamangala; kaila--did; yaiche--as; dasa--condition; apanara--his own; ihan--here; dekhi'--I see; sei dasa--that condition; ha-ila--became; amara--mine.

TRANSLATION

"Bilvamangala Thakura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

PURPORT

In his early life, Bilvamangala Thakura was an impersonalistic monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Krsna, and his explanation for this change is given in a verse (text 178) that is quoted in the Bhakti-rasamrta-sindhu. Sometimes a devotee gradually comes to the stage of Bhagavan realization, realization of the Supreme Person, after having attained the lower stages of realization--impersonal Brahman realization and localized Paramatma realization. The condition of such a devotee is described in the Caitanya-candramrta (5) by Prabodhananda Sarasvati:

kaivalyam narakayate tri-dasa-pur akasa-puspayate
durdantendriya-kala-sarpa-patali protkhata-damstrayate
visvam purna-sukhayate vidhi-mahendradis ca kitayate
yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like phantasmagoria. The yogis meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. But when the senses are engaged in the Lord's service, they are like poisonous snakes with their fangs removed, and so they are no longer dangerous. The entire world is a replica of Vaikuntha for the devotee because he has no anxiety. He sees that everything belongs to Krsna, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahma or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Sri Caitanya Mahaprabhu's merciful glance.

In the Caitanya-candramrta there are many more verses illustrating this same principle.

dhik kurvanti ca brahma-yoga-vidusas tam gauracandram numah

tavad brahma-katha vimukta-padavi tavan na tikti-bhavet
tavac capi visrnkhalatvam ayate no loka-veda-sthitih
tavac chastra-vidam mithah kala-kalo nana-bahir-vartmasu
sri-caitanya-padambuja-priya-jano yavan na dig-gocarah

gauras caurah sakalamaharat ko 'pi me tivra-viryah

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the sastras also appear null and void to him. There are many people who argue over the sastras, but for a devotee such discussions are but tumultuous roaring. By the influence of Sri Caitanya Mahaprabhu, all these problems disappear.

TEXT 178

TEXT

advaita-vithi-pathikair upasyah
svananda-simhasana-labdha-diksah
sathena kenapi vayam hathena
dasi-krta gopa-vadhu-vitena

SYNONYMS

advaita-vithi--of the path of monism; pathikaih--by the wanderers; upasyah--worshipable; sva-ananda--of self-realization; simha-asana--on the throne; labdha-diksah--being initiated; sathena--by a cheater; kena api--some; vayam--I; hathena--by force; dasi-krta--made into a maidservant; gopa-vadhu-vitena--by a boy engaged in joking with the gopis.

TRANSLATION

Brahmananda Bharati concluded, " 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopis.' "

PURPORT

This is a verse written by Bilvamangala Thakura. It is quoted in the Bhakti-rasamrta-sindhu (3.1.44).

TEXT 179

TEXT

prabhu kahe,--krsne tomara gadha prema haya
yahan netra pade, tahan sri-krsna sphuraya

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu replied; krsne--unto Krsna; tomara--your; gadha--deep; prema--love; haya--there is; yahan--wherever; netra--eyes; pade--fall; tahan--there; sri-krsna--Lord Sri Krsna; sphuraya--becomes manifest.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "You have a deep ecstatic love for Krsna; therefore wherever you turn your eyes, you simply heighten your Krsna consciousness."

TEXT 180

TEXT

bhattacarya kahe,--donhara susatya vacana
age yadi krsna dena saksat darasana

SYNONYMS

bhattacarya kahe--Sarvabhauma Bhattacarya said; donhara--of both; su-satya--correct; vacana--statements; age--first; yadi--if; krsna--Lord Krsna; dena--gives; saksat--direct; darasana--audience.

TRANSLATION

Sarvabhauma Bhattacarya said, "The statements of both of you are correct. Krsna gives direct audience through His own mercy.

TEXT 181

TEXT

prema vina kabhu nahe tanra saksatkara
inhara krpate haya darasana inhara

SYNONYMS

prema vina--without ecstatic love; kabhu nahe--there is never; tanra--His; saksatkara--direct meeting; inhara krpate--by the mercy of Sri Caitanya Mahaprabhu; haya--becomes possible; darasana--visit; inhara--of Brahmananda Bharati.

TRANSLATION

"Without having ecstatic love for Krsna, one cannot see Him directly. Therefore through the mercy of Sri Caitanya Mahaprabhu, Brahmananda Bharati has acquired direct vision of the Lord."

PURPORT

Sri Caitanya Mahaprabhu said, "You are Brahmananda Bharati, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Krsna everywhere, and there is no doubt about it." Sarvabhauma Bhattacarya was a mediator between Sri Caitanya Mahaprabhu and Brahmananda Bharati, and his judgment was that an advanced devotee like Brahmananda Bharati was seeing Krsna by Krsna's mercy. Krsna directly presents Himself before the vision of an advanced devotee. Since Brahmananda Bharati was an advanced devotee, he saw Krsna in the person of Sri Caitanya Mahaprabhu. In the words of the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship the primeval, Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee."

TEXT 182

TEXT

prabhu kahe,--'visnu' 'visnu', ki kaha sarvabhauma
'ati-stuti' haya ei nindara laksana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; visnu visnu--Lord Visnu, Lord Visnu; ki kaha--what are you speaking; sarvabhauma--Sarvabhauma Bhattacarya; ati-stuti--overly glorifying; haya--is; ei--this; nindara laksana--symptom of blasphemy.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Sarvabhauma Bhattacarya, what are you saying? Lord Visnu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

Sri Caitanya Mahaprabhu was a little embarrassed by the Bhattacarya's statement; therefore He uttered the name Visnu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

TEXT 183

TEXT

eta bali' bharatire lana nija-vasa aila
bharati-gosani prabhura nikate rahila

SYNONYMS

eta bali'--saying this; bharatire--Brahmananda Bharati; lana--taking with Him; nija-vasa aila--returned to His own residence; bharati-gosani--Brahmananda Bharati; prabhura nikate--in the shelter of Sri Caitanya Mahaprabhu; rahila--remained.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu took Brahmananda Bharati with Him to His residence. From that time on, Brahmananda Bharati remained with Sri Caitanya Mahaprabhu.

TEXT 184

TEXT

ramabhadracarya, ara bhagavan acarya
prabhu-pade rahila dunhe chadi' sarva karya

SYNONYMS

ramabhadra-acarya--Ramabhadra Acarya; ara--and; bhagavan acarya--Bhagavan Acarya; prabhu-pade--under the shelter of Sri Caitanya Mahaprabhu; rahila--remained; dunhe--both of them; chadi'--giving up; sarva karya--all other responsibilities.

TRANSLATION

Later, Ramabhadra Acarya and Bhagavan Acarya also joined them and, giving up all other responsibilities, remained under Sri Caitanya Mahaprabhu's shelter.

TEXT 185

TEXT

kasisvara gosani aila ara dine
sammana kariya prabhu rakhila nija sthane

SYNONYMS

kasisvara gosani--Kasisvara Gosani, another devotee; aila--came; ara dine--the next day; sammana kariya--giving all respect; prabhu--Lord Sri Caitanya Mahaprabhu; rakhila--kept; nija sthane--at His own place.

TRANSLATION

The next day, Kasisvara Gosani also came and remained with Sri Caitanya Mahaprabhu, who received him with great respect.

TEXT 186

TEXT

prabhuke lana kara'na isvara darasana
age loka-bhida saba kari' nivarana

SYNONYMS

prabhuke--Sri Caitanya Mahaprabhu; lana--taking; kara'na--helps in; isvara darasana--visiting Lord Jagannatha; age--in front of; loka-bhida--crowds of people; saba--all; kari' nivarana--restraining.

TRANSLATION

Kasisvara used to usher Sri Caitanya Mahaprabhu into the Jagannatha temple. He would precede the Lord into the crowd and keep the people from touching Him.

TEXT 187

TEXT

yata nada nadi yaiche samudre milaya
aiche mahaprabhura bhakta yahan tahan haya

SYNONYMS

yata--all; nada nadi--rivers; yaiche--as; samudre--in the sea; milaya--meet; aiche--similarly; mahaprabhura--of Sri Caitanya Mahaprabhu; bhakta--devotees; yahan tahan--wherever; haya--they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Sri Caitanya Mahaprabhu's shelter.

TEXT 188

TEXT

sabe asi' milila prabhura sri-carane
prabhu krpa kari' sabaya rakhila nija sthane

SYNONYMS

sabe--all; asi'--coming; milila--met; prabhura--of Sri Caitanya Mahaprabhu; sri-carane--under the shelter; prabhu--Sri Caitanya Mahaprabhu; krpa kari'--showing mercy; sabaya--every one of them; rakhila--kept; nija sthane--under His protection.

TRANSLATION

Since all the devotees came to Him for shelter, Lord Sri Caitanya Mahaprabhu showed them all mercy and kept them under His protection.

TEXT 189

TEXT

ei ta' kahila prabhura vaisnava-milana
iha yei sune, paya caitanya-carana

SYNONYMS

ei ta'--thus; kahila--I have described; prabhura--of Lord Caitanya Mahaprabhu; vaisnava-milana--meeting with all the Vaisnavas; iha--this narration; yei--anyone who; sune--hears; paya--gets; caitanya-carana--the shelter of Sri Caitanya Mahaprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaisnavas with Sri Caitanya Mahaprabhu. Whoever hears this description ultimately attains His shelter.

TEXT 190

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Tenth Chapter, describing the Lord's meeting the Vaisnavas upon His return to Jagannatha Puri from South India.

Chapter 11
The Beda-kirtana Pastimes of Sri Caitanya Mahaprabhu

Bhaktivinoda Thakura summarizes the Eleventh Chapter in his Amrta-pravaha-bhasya.

When Sarvabhauma Bhattacarya tried his best to arrange a meeting between Sri Caitanya Mahaprabhu and King Prataparudra, the Lord flatly denied his request. At this time Sri Ramananda Raya returned from his governmental post, and he praised King Prataparudra highly in Lord Caitanya's presence. Because of this,

the Lord became a little soft. The King also made promises to Sarvabhauma Bhattacarya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannatha was resting for fifteen days, Sri Caitanya Mahaprabhu, being unable to see Lord Jagannatha, went to Alalanatha. Later, when the devotees from Bengal came to see Him, He returned to Jagannatha Puri. While Advaita Acarya and the other devotees were coming to Jagannatha Puri, Svarupa Damodara and Govinda, Sri Caitanya Mahaprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Prataparudra could see all the devotees arriving. Gopinatha Acarya stood on the roof with the King, and, following Sarvabhauma Bhattacarya's instructions, identified each and every devotee. The King discussed the devotees with Gopinatha Acarya, and he mentioned that the devotees were accepting prasada without observing the regulative principles governing pilgrimages. They accepted prasada without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their prasada. Sri Caitanya Mahaprabhu talked very happily with Vasudeva Datta and other devotees. Haridasa Thakura also came, and due to his humble and submissive attitude, Sri Caitanya Mahaprabhu gave him a nice solitary place near the temple. After this, the Lord began performing sankirtana, dividing all the devotees into four divisions. After sankirtana, all the devotees left for their residential quarters.

TEXT 1

TEXT

aty-uddandam tandavam gauracandrah
kurvan bhaktaih sri-jagannatha-gehe
nana-bhavalankrtangah sva-dhamna
cakre visvam prema-vanya-nimagnam

SYNONYMS

ati--very much; uddandam--high jumping; tandavam--very graceful dancing; gaura-candrah--Lord Sri Caitanya Mahaprabhu; kurvan--performing; bhaktaih--with the devotees; sri-jagannatha-gehe--in the temple of Lord Jagannatha; nana-bhava-alankrta-angah--having many ecstatic symptoms manifested in His transcendental body; sva-dhamna--by the influence of His ecstatic love; cakre--made; visvam--the whole world; prema-vanya-nimagnam--merged into the inundation of ecstatic love.

TRANSLATION

Sri Caitanya Mahaprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannatha. He danced exquisitely and jumped high.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Caitanya; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita

Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

ara dina sarvabhauma kahe prabhu-sthane
abhaya-dana deha' yadi, kari nivedane

SYNONYMS

ara dina--the next day; sarvabhauma--Sarvabhauma Bhattacarya; kahe--says; prabhu-sthane--in the presence of Lord Caitanya Mahaprabhu; abhaya-dana--the charity of fearlessness; deha'--You give; yadi--if; kari--I do; nivedane--submission.

TRANSLATION

The next day Sarvabhauma Bhattacarya requested Lord Sri Caitanya Mahaprabhu to give him permission to submit a statement without fear.

TEXT 4

TEXT

prabhu kahe,--kaha tumi, nahi kichu bhaya
yogya haile kariba, ayogya haile naya

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; kaha tumi--yes, you can speak; nahi--there is not; kichu--any; bhaya--fear; yogya--befitting; haile--if it is; kariba--I shall grant; ayogya--not befitting; haile--if it is; naya--then I shall not.

TRANSLATION

The Lord gave the Bhattacarya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

TEXT 5

TEXT

sarvabhauma kahe--ei prataparudra raya
utkantha hanache, toma milibare caya

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya said; ei--this; prataparudra raya--King Prataparudra of Jagannatha Puri; utkantha hanache--has been very anxious; toma--You; milibare--to meet; caya--he wants.

TRANSLATION

Sarvabhauma Bhattacarya said, "There is a king named Prataparudra Raya. He is very anxious to meet You, and he wants Your permission."

TEXT 6

TEXT

karne hasta diya prabhu smare 'narayana'
sarvabhauma, kaha kena ayogya vacana

SYNONYMS

karne--on the ears; hasta--hands; diya--placing; prabhu--Sri Caitanya Mahaprabhu; smare--remembers; narayana--the holy name of Lord Narayana; sarvabhauma--My dear Sarvabhauma; kaha--you say; kena--why; ayogya vacana--a request that is not suitable.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sarvabhauma, why are you requesting such an undesirable thing from Me?

TEXT 7

TEXT

virakta sannyasi amara raja-darasana
stri-darasana-sama visera bhaksana

SYNONYMS

virakta--unattached; sannyasi--person in the renounced order; amara--My; raja-darasana--meeting a king; stri-darasana--meeting a woman; sama--like; visera--of poison; bhaksana--drinking.

TRANSLATION

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison."

TEXT 8

TEXT

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

SYNONYMS

niskincanasya--of a person who has completely detached himself from material enjoyment; bhagavat--the Supreme Personality of Godhead; bhajana--in serving; unmukhasya--who is eager to be engaged; param--to the other side; param--distant; jigamisoh--who is desiring to go; bhava-sagarasya--of the ocean of material existence; sandarsanam--the seeing (for some material purpose); visayinam--of persons engaged in material activities; atha--as well as; yositam--of women; ca--also; ha--alas; hanta hanta--expression of great lamentation; visa-bhaksanatah--than the act of drinking poison; api--even; asadhu--more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sarvabhauma Bhattacarya, " 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.' "

PURPORT

This is a quotation from Sri Caitanya-candrodaya-nataka (8.23). Thus Sri Caitanya Mahaprabhu enunciates the principles for a sannyasi renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. Param param jigamisoh means desiring to go to the other side of the material world. There is a river called Vaitarani, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitarani River is compared to a great ocean, it is named bhava-sagara, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the Bhagavad-gita (8.20):

paras tasmat tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
  yah sa sarvesu bhutesu
  nasyatsu na vinasyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of bhakti-yoga. In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyasi should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Sri Caitanya Mahaprabhu was very strict on this point. He therefore refused to see King Prataparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sarvabhauma Bhattacarya, who was the Lord's intimate friend and devotee.

TEXT 9

TEXT

sarvabhauma kahe,--satya tomara vacana
jagannatha-sevaka raja kintu bhaktottama

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya replied; satya--true; tomara--Your; vacana--statement; jagannatha-sevaka--servant of Lord Jagannatha; raja--the King; kintu--but; bhakta-uttama--a great devotee.

TRANSLATION

Sarvabhauma Bhattacarya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannatha."

TEXT 10

TEXT

prabhu kahe,--tathapi raja kala-sarpakara
kastha-nari-sparse yaiche upaje vikara

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu replied; tathapi--still; raja--the King; kala-sarpa-akara--just like a venomous snake; kastha-nari--a woman made of wood; sparse--by touching; yaiche--as; upaje--arises; vikara--agitation.

TRANSLATION

Sri Caitanya Mahaprabhu said,"Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT

Sri Canakya Pandita in his moral instructions has stated: tyaja durjana-samsargam bhaja sadhu-samagamam. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies--namely, kama, krodha, mada, moha, matsarya and bhaya--that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that

the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Krsna consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Krsna mantra engages the mind at the lotus feet of Krsna constantly; thus the mind's enemies do not have a chance to strike. Following Sri Caitanya Mahaprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Sri Caitanya Mahaprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

TEXT 11

TEXT

akarad api bhetavyam
strinam visayinam api
yathaher manasah ksobhas
tatha tasyakrter api

SYNONYMS

akarat--from bodily features; api--even; bhetavyam--to be feared; strinam--of women; visayinam--of materialistic persons; api--even; yatha--as; aheh--from a serpent; manasah--of the mind; ksobhah--agitation; tatha--so; tasya--of it; akrteh--from the appearance; api--even.

TRANSLATION

" 'Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

PURPORT

This is a quotation from Sri Caitanya-candrodaya-nataka (8.24).

TEXT 12

TEXT

aiche bata punarapi mukhe na anibe
kaha yadi, tabe amaya etha na dekhibe

SYNONYMS

aiche bata--such a request; punarapi--again; mukhe--in the mouth; na--do not; anibe--bring; kaha yadi--if you speak; tabe--then; amaya--Me; etha--here; na--not; dekhibe--you will see.

TRANSLATION

"Bhattacarya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

TEXT 13

TEXT

bhaya pana sarvabhauma nija ghare gela
vasaya giya bhattacarya cintita ha-ila

SYNONYMS

bhaya pana--being afraid; sarvabhauma--Sarvabhauma; nija--own; ghare--to home; gela--returned; vasaya giya--reaching his residential place; bhattacarya--the Bhattacarya; cintita ha-ila--became meditative.

TRANSLATION

Being afraid, Sarvabhauma returned home and began to meditate on the matter.

TEXT 14

TEXT

hena kale prataparudra purusottame aila
patra-mitra-sange raja darasane calila

SYNONYMS

hena kale--at this time; prataparudra--King Prataparudra; purusottame--at Jagannatha Puri; aila--arrived; patra-mitra-sange--accompanied by his secretaries, ministers, military officers and so on; raja--the King; darasane--to visit Lord Jagannatha; calila--departed.

TRANSLATION

At this time, Maharaja Prataparudra arrived at Jagannatha Puri, Purusottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannatha.

PURPORT

It appears that Maharaja Prataparudra used to live at Kataka, his capital. Later he shifted his capital to Khurda, a few miles from Jagannatha Puri. Presently there is a railway station there called Khurda Road.

TEXT 15

TEXT

ramananda raya aila gajapati-sange
prathamei prabhure asi' milila bahu-range

SYNONYMS

ramananda raya--Ramananda Raya; aila--came; gajapati-sange--with the King; prathamei--in the first instance; prabhure--unto Lord Caitanya Mahaprabhu; asi'--coming; milila--met; bahu-range--with great pleasure.

TRANSLATION

When King Prataparudra returned to Jagannatha Puri, Ramananda Raya also came with him. Ramananda Raya immediately went to meet Sri Caitanya Mahaprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes as Narapati, sometimes as Asvapati, and so on. The King of Orissa is addressed as Gajapati.

TEXT 16

TEXT

raya pranati kaila, prabhu kaila alingana
dui jane premavese karena krandana

SYNONYMS

raya pranati kaila--Ramananda Raya offered his obeisances; prabhu--the Lord; kaila--did; alingana--embracing; dui jane--both of them; prema-avese--in ecstatic love; karena--did; krandana--crying.

TRANSLATION

Upon meeting Sri Caitanya Mahaprabhu, Ramananda Raya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

TEXT 17

TEXT

raya-sange prabhura dekhi' sneha-vyavahara
sarva bhakta-ganera mane haila camatkara

SYNONYMS

raya-sange--with Ramananda Raya; prabhura--of Sri Caitanya Mahaprabhu; dekhi'--seeing; sneha-vyavahara--very intimate behavior; sarva--all; bhakta-ganera--of all the devotees; mane--in the mind; haila--there was; camatkara--astonishment.

TRANSLATION

Seeing Lord Sri Caitanya Mahaprabhu's intimate dealings with Sri Ramananda Raya, all the devotees there were astonished.

TEXT 18

TEXT

raya kahe,--tomara ajna rajake kahila
tomara icchaya raja mora visaya chadaila

SYNONYMS

raya kahe--Ramananda Raya said; tomara ajna--Your order; rajake kahila--I informed the King; tomara icchaya--by Your grace; raja--the King; mora--my; visaya--material activities; chadaila--gave me relief from.

TRANSLATION

Ramananda Raya said, "I duly informed King Prataparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

PURPORT

Sri Caitanya Mahaprabhu requested Ramananda Raya to retire from his governorship, and according to the Lord's desire, Ramananda Raya petitioned the King. The King was very much pleased to give him relief, and thus Ramananda Raya retired from service and received a pension from the government.

TEXT 19

TEXT

ami kahi,--ama haite na haya 'visaya'
caitanya-carane rahon, yadi ajna haya

SYNONYMS

ami kahi--I said; ama haite--by me; na--not; haya--is possible; visaya--government service; caitanya-carane--at the lotus feet of Sri Caitanya Mahaprabhu; rahon--I may stay; yadi ajna haya--if you kindly give me permission.

TRANSLATION

"I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Sri Caitanya Mahaprabhu. Kindly give me permission.'

TEXT 20

TEXT

tomara nama suni' raja anandita haila
asana haite uthi' more alingana kaila

SYNONYMS

tomara--Your; nama--name; suni'--hearing; raja--the King; anandita--very much pleased; haila--became; asana haite--from his throne; uthi'--standing; more--me; alingana kaila--embraced.

TRANSLATION

"When I submitted this proposal, the King immediately became very much pleased upon hearing Your name. Indeed, he instantly arose from his throne and embraced me.

TEXT 21

TEXT

tomara nama suni' haila maha-premavesa
mora hate dhari' kare piriti visesa

SYNONYMS

tomara--Your; nama--name; suni'--hearing; haila--became; maha--great; prema-avesa--ecstasy of love; mora hate--my hand; dhari'--catching; kare--does; piriti--loving symptoms; visesa--specific.

TRANSLATION

"My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great ecstatic love. Catching my hand, he displayed all the symptoms of love.

TEXT 22

TEXT

tomara ye vartana, tumi khao sei vartana
niscinta hana bhaja caitanyera carana

SYNONYMS

tomara--Your; ye--whatever; vartana--remuneration; tumi--you; khao--take; sei--that; vartana--pension; niscinta hana--without anxiety; bhaja--just worship; caitanyera--of Lord Sri Caitanya Mahaprabhu; carana--the lotus feet.

TRANSLATION

"As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

TEXT 23

TEXT

ami--chara, yogya nahi tanra darasane
tanre yei bhaje tanra saphala jivane

SYNONYMS

ami--I; chara--very much fallen; yogya--fit; nahi--not; tanra--His; darasane--for interviewing; tanre--Him; yei--anyone who; bhaje--worships; tanra--his; saphala--successful; jivane--life.

TRANSLATION

"Then Maharaja Prataparudra very humbly said, 'I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One's life is successful if one engages in His service.'

TEXT 24

TEXT

parama krpalu tenha vrajendra-nandana
kona-janme more avasya dibena darasana

SYNONYMS

parama--very much; krpalu--merciful; tenha--Lord Caitanya Mahaprabhu; vrajendra-nandana--the son of Maharaja Nanda; kona-janme--in some future birth; more--unto me; avasya--certainly; dibena--will give; darasana--interview.

TRANSLATION

"The King then said, 'Sri Caitanya Mahaprabhu is Krsna, the son of Maharaja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.'

TEXT 25

TEXT

ye tanhara prema-arti dekhilun tomate
tara eka prema-lesa nahika amate

SYNONYMS

ye--whatever; tanhara--his; prema-arti--painful feelings of love of Godhead; dekhilun--I saw; tomate--unto You; tara--of that; eka--one; prema-lesa--fraction of love; nahika--there is not; amate--in me.

TRANSLATION

"My Lord, I don't think that there is even a fraction of Maharaja Prataparudra's loving ecstasy in me."

TEXT 26

TEXT

prabhu kahe,--tumi krsna-bhakata-pradhana
tomake ye priti kare, sei bhagyavan

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; tumi--you; krsna-bhakata-pradhana--the chief of the devotees of Lord Krsna; tomake--unto you; ye--anyone who; priti kare--shows love; sei--such a person; bhagyavan--most fortunate.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "My dear Ramananda Raya, you are the foremost of all the devotees of Krsna; therefore whoever loves you is certainly a very fortunate person.

TEXT 27

TEXT

tomate ye eta priti ha-ila rajara
ei gune krsna tanre karibe angikara

SYNONYMS

tomate--unto you; ye--that; eta--so much; priti--love; ha-ila--was; rajara--of the King; ei gune--for this reason; krsna--Lord Krsna; tanre--him; karibe angikara--will accept.

TRANSLATION

"Because the King has shown so much love for you, Lord Krsna will certainly accept him.

PURPORT

King Prataparudra requested an interview with Sri Caitanya Mahaprabhu through the Bhattacarya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Ramananda Raya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Sri Caitanya Mahaprabhu requested Ramananda Raya to retire from his government post and come to Sri Purusottama-ksetra (Jagannatha Puri) to live with Him. When this proposal was submitted to King Prataparudra, he immediately accepted it and also encouraged Ramananda Raya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Sri Caitanya Mahaprabhu clearly says, "Because the King loves you, Ramananda Raya, he is very fortunate. Krsna will certainly accept him due to his love for you."

TEXT 28

TEXT

ye me bhakta-janah partha
na me bhaktas ca te janah
mad-bhaktanam ca ye bhaktas
te me bhakta-tama matah

SYNONYMS

ye--those who; me--My; bhakta-janah--devotees; partha--O Partha; na--not; me--My; bhaktah--devotees; ca--and; te--those; janah--persons; mat-bhaktanam--of My devotees; ca--certainly; ye--those who; bhaktah--devotees; te--such persons; me--My; bhakta-tamah--most advanced devotees; matah--that is My opinion.

TRANSLATION

"Lord Krsna told Arjuna, 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'

PURPORT

Sri Caitanya Mahaprabhu quotes this verse from the Adi Purana. The verse is also included in the Laghu-bhagavatamrta (2.6).

TEXTS 29-30

TEXT

adarah paricaryayam
sarvangair abhivandanam
mad-bhakta-pujabhyadhika
sarva-bhutesu man-matih

mad-arthesv anga-cesta ca
vacasa mad-guneranam
mayy arpanam ca manasah
sarva-kama-vivarjanam

SYNONYMS

adarah--respect, care; paricaryayam--in service; sarva-angaih--by all the parts of the body; abhivandanam--offering obeisances; mat-bhakta--of My devotees; puja--worshiping; abhyadhika--very high; sarva-bhutesu--in all living entities; mat-matih--realization of having a relationship with Me; mat-arthesu--for the sake of My service; anga-cestah--engaging the bodily energy; ca--and; vacasa--by words; mat-guna-iranam--describing My glories; mayi--unto Me; arpanam--dedicating; ca--and; manasah--of the mind; sarva-kama--all material desires; vivarjanam--giving up.

TRANSLATION

" 'My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.'

PURPORT

These two verses are quoted from Srimad-Bhagavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Krsna, who was answering Uddhava's inquiry about devotional service.

TEXT 31

TEXT

aradhananam sarvesam
visnor aradhanam param
tasmat parataram devi
tadiyanam samarcanam

SYNONYMS

aradhananam--of varieties of worship; sarvesam--all; visnoh--of Lord Visnu; aradhanam--worship; param--the most exalted; tasmat--and above such worship of Lord Visnu; parataram--of greater value; devi--O goddess; tadiyanam--of persons in relationship with Lord Visnu; samarcanam--rigid and firm worship.

TRANSLATION

"Lord Siva told the goddess Durga, 'My dear Devi, although the Vedas recommend worship of demigods, the worship of Lord Visnu is topmost. However,

above the worship of Lord Visnu is the rendering of service to Vaisnavas, who are related to Lord Visnu.'

PURPORT

The Vedas are divided into three divisions--karma-kanda, jnana-kanda and upasana-kanda. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the Vedas for the worship of various demigods as well as Lord Visnu. In this quotation from the Padma Purana, Lord Siva answers a question posed to him by the goddess Durga. This verse is also included in the Laghu-bhagavatamrta (2.4), by Srila Rupa Gosvami. The words visnor aradhanam refer to the worship of Lord Visnu, or Krsna. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead Sri Krsna. It is further concluded that the worshiper of Lord Visnu renders better service by worshiping the devotee of Lord Krsna. There are different types of devotees--those in santa-rasa, dasya-rasa, sakhya-rasa, vatsalya-rasa and madhurya-rasa. Although all the rasas are on the transcendental platform, madhurya-rasa is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in madhurya-rasa is the supreme spiritual activity. Sri Caitanya Mahaprabhu and His followers mainly worship Lord Krsna in madhurya-rasa. Other Vaisnava acaryas recommended worship up to vatsalya-rasa. Therefore Srila Rupa Gosvami in his Vidagdha-madhava (1.2) describes Sri Caitanya Mahaprabhu's cult as supreme:

anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam

Sri Caitanya Mahaprabhu appeared in this Age of Kali to exhibit the superexcellence of madhurya-rasa, a gift never previously bestowed by any acarya or incarnation. Consequently Sri Caitanya Mahaprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Krsna while exhibiting the superexcellence of loving Krsna in the conjugal rasa.

TEXT 32

TEXT

durapa hy alpa-tapasah
seva vaikuntha-vartmasu
yatropagiyate nityam
deva-devo janardanah

SYNONYMS

durapa--very difficult to achieve; hi--certainly; alpa-tapasah--by a person not advanced in spiritual life; seva--service; vaikuntha-vartmasu--unto persons on the path back home, back to Godhead; yatra--wherein; upagiyate--is worshiped and glorified; nityam--regularly; deva-devah--the Supreme Personality of Godhead; janardanah--Lord Krsna.

TRANSLATION

" 'Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.' "

PURPORT

This verse is a quotation from Srimad-Bhagavatam (3.7.20). It was spoken by Vidura in his conversation with Maitreya Rsi, a great devotee of the Lord.

TEXT 33

TEXT

puri, bharati-gosani, svarupa, nityananda
jagadananda, mukundadi yata bhakta-vrnda

SYNONYMS

puri--Paramananda Puri; bharati--Brahmananda Bharati; gosani--on the level of the spiritual master; svarupa--Svarupa Damodara Gosvami; nityananda--Lord Nityananda Prabhu; jagadananda--Jagadananda; mukunda--Mukunda; adi--and others; yata--all; bhakta-vrnda--devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

Paramananda Puri, Brahmananda Bharati Gosani, Svarupa Damodara Gosani, Lord Nityananda, Jagadananda, Mukunda and others were present before the Lord at that time.

TEXT 34

TEXT

cari gosanira kaila raya carana vandana
yatha-yogya saba bhaktera karila milana

SYNONYMS

cari gosanira--of the four gosanis, or spiritual masters; kaila--did; raya--Ramananda Raya; carana vandana--worshiping the lotus feet; yatha-yogya--as it is befitting; saba--all; bhaktera--of the devotees; karila--did; milana--meeting.

TRANSLATION

Sri Ramananda Raya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Ramananda Raya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramananda Puri, Brahmananda Bharati, Svarupa Damodara and Lord Nityananda.

TEXT 35

TEXT

prabhu kahe,--raya, dekhile kamala-nayana?
raya kahe--ebe yai paba darasana

SYNONYMS

prabhu kahe--the Lord said; raya--My dear Ramananda Raya; dekhile--have you seen; kamala-nayana--the lotus-eyed Lord Jagannatha; raya kahe--Ramananda Raya replied; ebe yai--now I shall go; paba darasana--I shall visit the temple.

TRANSLATION

Sri Caitanya Mahaprabhu next asked Ramananda Raya, "Have you already visited the temple of the lotus-eyed Lord Jagannatha?"
Ramananda Raya replied, "I shall now go visit the temple."

TEXT 36

TEXT

prabhu kahe,--raya, tumi ki karya karile?
isvare na dekhi' kene age etha aile?

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; raya--My dear Ramananda Raya; tumi--you; ki karya--what; karile--have done; isvare--the Supreme Personality of Godhead; na dekhi'--without seeing; kene--why; age--first; etha--here; aile--you came.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "What have you done, My dear Raya? Why did you not first see Lord Jagannatha and then come here? Why have you come here first?"

TEXT 37

TEXT

raya kahe, carana--ratha, hrdaya--sarathi
yahan lana yaya, tahan yaya jiva-rathi

SYNONYMS

raya kahe--Ramananda Raya replied; carana--the legs; ratha--chariot; hrdaya--the heart; sarathi--chariot driver; yahan--wherever; lana--taking; yaya--goes; tahan--there; yaya--goes; jiva-rathi--the living entity on the chariot.

TRANSLATION

Ramananda Raya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

PURPORT

In the Bhagavad-gita (18.61) Lord Krsna explains:

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the Katha Upanisad (1.3.3-4):

atmanam rathinam viddhi
sariram ratham eva tu
buddhim tu sarathim viddhi
manah pragraham eva ca

indriyani hayan ahur
visayams tesu gocaran
atmendriya-mano-yuktam
bhoktety ahur manisinah

Here it is said that the living entity is the passenger riding in the chariot of the body, which is offered by material nature. The intelligence is the charioteer, the mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world.

One who is advanced in Krsna consciousness can control the mind and intelligence and in this way rein in the horses, the senses, even though they are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Visnu, who is the ultimate goal of life. Tad visnoh paramam padam sada pasyanti surayah. Those who are actually advanced approach Lord Visnu, their ultimate goal. Such people are never captivated by Lord Visnu's external energy, the material world.

TEXT 38

TEXT

ami ki kariba, mana ihan lana aila
jagannatha-darasane vicara na kaila

SYNONYMS

ami--I; ki--what; kariba--shall do; mana--my mind; ihan--here; lana--taking; aila--arrived; jagannatha-darasane--to see Lord Jagannatha; vicara--consideration; na--did not; kaila--make.

TRANSLATION

Sri Ramananda Raya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannatha's temple."

TEXT 39

TEXT

prabhu kahe,--sighra giya kara darasana
aiche ghara yai' kara kutumba milana

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; sighra giya--going hastily; kara darasana--see Lord Jagannatha; aiche--similarly; ghara yai'--going home; kara--just do; kutumba--family; milana--meeting.

TRANSLATION

Sri Caitanya Mahaprabhu advised, "Immediately go to Lord Jagannatha's temple to see the Lord. Then go home and meet your family members."

TEXT 40

TEXT

prabhu ajna pana raya calila darasane
rayera prema-bhakti-riti bujhe kon jane

SYNONYMS

prabhu ajna--the Lord's permission; pana--getting; raya--Ramananda Raya; calila--departed; darasane--to see Lord Jagannatha; rayera--of Ramananda Raya; prema-bhakti--of ecstatic love for Krsna; riti--process; bujhe--understands; kon jane--what person.

TRANSLATION

Having received Sri Caitanya Mahaprabhu's permission, Ramananda Raya hastily went to the temple of Lord Jagannatha. Who can understand the devotional service of Raya Ramananda?

TEXT 41

TEXT

ksetre asi' raja sarvabhaume bolaila
sarvabhaume namaskari' tanhare puchila

SYNONYMS

ksetre--to Jagannatha Puri; asi'--coming; raja--the King; sarvabhaume--for Sarvabhauma Bhattacarya; bolaila--called; sarvabhaume--unto Sarvabhauma Bhattacarya; namaskari'--offering obeisances; tanhare puchila--he asked him.

TRANSLATION

When King Prataparudra returned to Jagannatha Puri, he called for Sarvabhauma Bhattacarya. When the Bhattacarya went to see the King, the King offered him respects and made the following inquiries.

TEXT 42

TEXT

mora lagi' prabhu-pade kaile nivedana?
sarvabhauma kahe,--kainu aneka yatana

SYNONYMS

mora lagi'--on my behalf; prabhu-pade--at the lotus feet of the Lord; kaile nivedana--did you submit my petition; sarvabhauma kahe--Sarvabhauma replied; kainu--I did; aneka yatana--much endeavor.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?"
Sarvabhauma replied, "Yes, with much endeavor I have tried my best.

TEXT 43

TEXT

tathapi na kare tenha raja-darasana
ksetra chadi' yabena punah yadi kari nivedana

SYNONYMS

tathapi--yet; na kare--does not do; tenha--He; raja-darasana--visiting a king; ksetra chadi'--leaving Jagannatha-ksetra; yabena--He will go away; punah--again; yadi--if; kari nivedana--I request.

TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannatha Puri and go elsewhere."

TEXT 44

TEXT

suniya rajara mane duhkha upajila
visada kariya kichu kahite lagila

SYNONYMS

suniya--hearing; rajara--of the King; mane--in the mind; duhkha--unhappiness; upajila--arose; visada--lamentation; kariya--doing; kichu--something; kahite--to speak; lagila--began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

TEXT 45

TEXT

papi nica uddharite tanra avatara
jagai madhai tenha karila uddhara

SYNONYMS

papi--sinful; nica--lowborn; uddharite--to deliver; tanra--His; avatara--incarnation; jagai--Jagai; madhai--Madhai; tenha--He; karila uddhara--delivered.

TRANSLATION

The King said, "Sri Caitanya Mahaprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagai and Madhai.

TEXT 46

TEXT

prataparudra chadi' karibe jagat nistara
ei pratijna kari' kariyachena avatara?

SYNONYMS

prataparudra chadi'--except for Prataparudra; karibe--He will do; jagat--of the whole universe; nistara--deliverance; ei pratijna--this promise; kari'--making; kariyachena--has made; avatara--incarnation.

TRANSLATION

"Alas, has Sri Caitanya Mahaprabhu incarnated to deliver all kinds of sinners with the exception of a king named Maharaja Prataparudra?

PURPORT

Sri Caitanya Mahaprabhu's mission is thus described by Narottama dasa Thakura: patita-pavana-hetu tava avatara. mo-sama patita prabhu na paibe ara. If Sri Caitanya Mahaprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Maharaja Prataparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Sri Caitanya Mahaprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord--provided, of course, he surrenders unto the Lord. Maharaja Prataparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

TEXT 47

TEXT

adarsaniyan api nica-jatin
samviksate hanta tathapi no mam
mad-eka-varjam krpayisyatiti
nirniya kim so 'vatatara devah

SYNONYMS

adarsaniyan--upon those who are unfit to be seen; api--although; nica-jatin--the lower class of men; samviksate--puts His merciful glance; hanta--alas; tatha api--still; na u--not; mam--upon me; mat--myself; eka--alone; varjam--rejecting; krpayisyati--He will bestow His mercy; iti--thus; nirniya--deciding; kim--whether; sah--Lord Sri Caitanya Mahaprabhu; avatatara--has descended; devah--the Supreme Personality of Godhead.

TRANSLATION

" 'Alas, has Sri Caitanya Mahaprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.' "

PURPORT

This verse is found in the Sri Caitanya-candrodaya-nataka (8.28).

TEXT 48

TEXT

tanra pratijna--more na karibe darasana
mora pratijna--tanha vina chadiba jivana

SYNONYMS

tanra pratijna--His determination; more--unto me; na--not; karibe--will do; darasana--seeing; mora pratijna--my promise; tanha vina--without Him; chadiba--I will give up; jivana--life.

TRANSLATION

Maharaja Prataparudra continued, "If Sri Caitanya Mahaprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

PURPORT

A devotee with Maharaja Prataparudra's determination will certainly be victorious in advancing in Krsna consciousness. Sri Krsna confirms this in the Bhagavad-gita (9.14):

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a mahatma engaged in the Lord's service in full Krsna consciousness. Thus Maharaja Prataparudra's determination is very much exalted and is called drdha-vrata. Because of this determination, he was finally able to receive Lord Caitanya's direct mercy.

TEXT 49

TEXT

yadi sei mahaprabhura na pai krpa-dhana
kiba rajya, kiba deha,--saba akarana

SYNONYMS

yadi--if; sei--that; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; na--not; pai--I get; krpa-dhana--the treasure of mercy; kiba rajya--what is the value of my kingdom; kiba deha--what is the value of this body; saba akarana--everything useless.

TRANSLATION

"If I do not receive Sri Caitanya Mahaprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

This is an excellent example of drdha-vrata, determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In Srimad-Bhagavatam (5.5.5) it is said: parabhavas tavad abodha-jato yavan na jijnasata atma-tattvam. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

TEXT 50

TEXT

eta suni' sarvabhauma ha-ila cintita
rajara anuraga dekhi' ha-ila vismita

SYNONYMS

eta suni'--hearing this; sarvabhauma--Sarvabhauma; ha-ila--became; cintita--very thoughtful; rajara--of the King; anuraga--attachment; dekhi'--seeing; ha-ila--became; vismita--astonished.

TRANSLATION

Hearing King Prataparudra's determination, Sarvabhauma Bhattacarya became thoughtful. Indeed, he was very much astonished to see the King's determination.

PURPORT

Sarvabhauma Bhattacarya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Sri Caitanya Mahaprabhu. This is certainly sufficient cause for astonishment. In Srimad-Bhagavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be drdha-vrata, firmly determined.

TEXT 51

TEXT

bhattacarya kahe--deva na kara visada
tomare prabhura avasya ha-ibe prasada

SYNONYMS

bhattacarya kahe--the Bhattacarya said; deva--O King; na kara visada--do not be worried; tomare--unto you; prabhura--of Lord Sri Caitanya Mahaprabhu; avasya--certainly; ha-ibe--there must be; prasada--mercy.

TRANSLATION

Finally Sarvabhauma Bhattacarya said, "My dear King, do not worry. Because of your firm determination, I am sure that Sri Caitanya Mahaprabhu's mercy will definitely be bestowed upon you."

PURPORT

Due to King Prataparudra's firm determination, the Bhattacarya predicted that the King would receive Sri Caitanya Mahaprabhu's mercy without fail. As confirmed elsewhere in Caitanya-caritamrta (Madhya 19.151), guru-krsna-prasade paya bhakti-lata-bija: "By the mercy of the spiritual master and Krsna, one gets the seed of devotional service." The Bhattacarya was the spiritual master of King Prataparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Krsna combine to grant success to a devotee engaged in Krsna consciousness. This is confirmed by the Vedas:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23)

Maharaja Prataparudra had firm faith in the Bhattacarya, who declared Sri Caitanya Mahaprabhu to be the Supreme Personality of Godhead. Having firm faith in the Bhattacarya as his spiritual master, King Prataparudra immediately accepted Sri Caitanya Mahaprabhu as the Supreme Lord. Thus he began worshiping Sri Caitanya Mahaprabhu in his mind. This is the process of devotional service. According to Lord Krsna in the Bhagavad-gita (9.34):

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmanam mat-parayanah

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Krsna is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Krsna, chanting of Krsna and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Krsna. Srila Sarvabhauma Bhattacarya explains this further.

TEXT 52

TEXT

tenha--premadhina, tomara prema--gadhatara
avasya karibena krpa tomara upara

SYNONYMS

tenha--He (Sri Caitanya Mahaprabhu); prema-adhina--under the control of love; tomara prema--your love; gadha-tara--very deep; avasya--certainly; karibena krpa--He will bestow mercy; tomara upara--upon you.

TRANSLATION

As soon as the Bhattacarya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Sri Caitanya Mahaprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

PURPORT

Such determination is the first qualification. As confirmed by Rupa Gosvami (Upadesamrta 3): utsahan niscayad dhairyat. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Krsna will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Krsna. This is confirmed by the sastras.

TEXT 53

TEXT

tathapi kahiye ami eka upaya
ei upaya kara' prabhu dekhibe yahaya

SYNONYMS

tathapi--still; kahiye--say; ami--I; eka upaya--one means; ei upaya--this means; kara'--try to adopt; prabhu--Lord Sri Caitanya Mahaprabhu; dekhibe--will see you; yahaya--by that.

TRANSLATION

Sarvabhauma Bhattacarya then suggested, "There is one means by which you can directly see Him.

TEXT 54

TEXT

ratha-yatra-dine prabhu saba bhakta lana
ratha-age nrtya karibena premavista hana

SYNONYMS

ratha-yatra-dine--on the day of the car festival ceremony; prabhu--Sri Caitanya Mahaprabhu; saba--all; bhakta--devotees; lana--taking with Him; ratha--the chariot; age--in front of; nrtya karibena--will dance; prema-avista hana--in great ecstatic love.

TRANSLATION

"On the day of the car festival, Sri Caitanya Mahaprabhu will dance before the Deity in great ecstatic love.

TEXT 55

TEXT

premavese puspodyane karibena pravesa
sei-kale ekale tumi chadi' raja-vesa

SYNONYMS

prema-avese--in ecstatic love; puspa-udyane--into the garden at Gundica where the Lord stays; karibena pravesa--will enter; sei-kale--at that time; ekale--alone; tumi--you; chadi'--giving up; raja-vesa--the royal dress.

TRANSLATION

"On that Ratha-yatra festival day, after dancing before the Lord, Sri Caitanya Mahaprabhu will enter the Gundica garden. At that time you should go there alone, stripped of your royal dress.

TEXT 56

TEXT

'krsna-rasa-pancadhyaya' karite pathana
ekale yai' mahaprabhura dharibe carana

SYNONYMS

krsna-rasa-panca-adhyaya--the five chapters in the Tenth Canto of Srimad-Bhagavatam in which Lord Krsna's pastimes of the rasa dance are described; karite pathana--to recite; ekale yai'--going alone; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; dharibe carana--catch hold of the lotus feet.

TRANSLATION

"When Sri Caitanya Mahaprabhu enters the Gundica, you should also go there and read the five chapters about Lord Krsna's dancing with the gopis. In this way you can catch hold of the Lord's lotus feet.

TEXT 57

TEXT

bahya-jnana nahi, se-kale krsna-nama suni,
alingana karibena tomaya 'vaisnava' jani'

SYNONYMS

bahya-jnana nahi--without external consciousness; se-kale--at that time; krsna-nama suni'--by hearing the holy name of Lord Krsna; alingana karibena--He will embrace; tomaya--you; vaisnava jani'--taking you to be a Vaisnava.

TRANSLATION

"Lord Sri Caitanya Mahaprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Srimad-Bhagavatam, He will embrace you, knowing you to be a pure Vaisnava.

PURPORT

A Vaisnava is always ready to help another Vaisnava progress toward realization of the Absolute Truth. Sarvabhauma Bhattacarya could understand the King's position as a pure Vaisnava. The King was always thinking of Sri Caitanya Mahaprabhu, and the Bhattacarya wanted to help him approach the Lord. A Vaisnava is always compassionate, especially when he sees a prospective devotee very much determined (drdha-vrata). Consequently the Bhattacarya was ready to help the King.

TEXT 58

TEXT

ramananda raya, aji tomara prema-guna
prabhu-age kahite prabhura phiri' gela mana

SYNONYMS

ramananda raya--Ramananda Raya; aji--today; tomara--your; prema-guna--quality of love; prabhu-age--in front of the Lord; kahite--when he described; prabhura--of Lord Sri Caitanya Mahaprabhu; phiri' gela--became changed; mana--the mind.

TRANSLATION

"The Lord has already changed His mind due to Ramananda Raya's description of your pure love for Him."

PURPORT

At first the Lord did not want to see the King, but due to the Bhattacarya's and Ramananda Raya's earnest endeavors, the Lord's mind was changed. The Lord already declared that Krsna would be merciful upon the King due to the King's service to the devotees. This is the process by which one can advance in Krsna consciousness. First there must be the devotee's mercy; then Krsna's mercy will descend. Yasya prasadad bhagavat-prasado. yasyaprasadan na gatih kuto 'pi. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahlada Maharaja's in Srimad-Bhagavatam (7.5.32):

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Maharaja Prataparudra worshiped both Ramananda Raya and Sarvabhauma Bhattacarya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Sri Caitanya Mahaprabhu.

TEXT 59

TEXT

suni' gajapatira mane sukha upajila

prabhure milite ei mantrana drdha kaila

SYNONYMS

suni'--hearing; gajapatira--of King Prataparudra; mane--in the mind; sukha--happiness; upajila--awakened; prabhure--Sri Caitanya Mahaprabhu; milite--to meet; ei--this; mantrana--instruction; drdha kaila--decided to accept rigidly.

TRANSLATION

Maharaja Prataparudra took the Bhattacarya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

TEXT 60

TEXT

snana-yatra kabe habe puchila bhattere
bhatta kahe,--tina dina achaye yatrare

SYNONYMS

snana-yatra--the bathing ceremony of Lord Jagannatha; kabe--when; habe--will be; puchila--he inquired; bhattere--from the Bhattacarya; bhatta kahe--the Bhattacarya said; tina dina--three days; achaye--there are still; yatrare--until the festival.

TRANSLATION

When the King asked the Bhattacarya when the bathing ceremony [Snana-yatra] of Lord Jagannatha would take place, the Bhattacarya replied that there were only three days left before the ceremony.

TEXT 61

TEXT

rajare prabodhiya bhatta gela nijalaya
snana-yatra-dine prabhura ananda hrdaya

SYNONYMS

rajare--the King; prabodhiya--encouraging; bhatta--Sarvabhauma Bhattacarya; gela--departed; nija-alaya--to his own home; snana-yatra-dine--on the day of the bathing ceremony of Lord Jagannatha; prabhura--of Sri Caitanya Mahaprabhu; ananda--full of happiness; hrdaya--heart.

TRANSLATION

After thus encouraging the King, Sarvabhauma Bhattacarya returned home. On the day of Lord Jagannatha's bathing ceremony, Sri Caitanya Mahaprabhu was very happy at heart.

TEXT 62

TEXT

snana-yatra dekhi' prabhura haila bada sukha

isvarera 'anavasare' paila bada duhkha

SYNONYMS

snana-yatra--the bathing ceremony of Lord Jagannatha; dekhi'--seeing; prabhura--of Lord Sri Caitanya Mahaprabhu; haila--became; bada--very much; sukha--happiness; isvarera--of the Lord; anavasare--during the pastime of retirement; paila--got; bada--very much; duhkha--unhappiness.

TRANSLATION

Upon seeing the bathing ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu became very happy. But when Lord Jagannatha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Sri Jagannatha, which takes place just a fortnight before the Ratha-yatra ceremony, the body of the Lord Jagannatha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannatha regularly every day, and for them His retirement after the bathing ceremony is unbearable. Sri Caitanya Mahaprabhu felt Lord Jagannatha's absence from the temple very much.

TEXT 63

TEXT

gopi-bhave virahe prabhu vyakula hana
alalanathe gela prabhu sabare chadiya

SYNONYMS

gopi-bhave--in the mood of the gopis; virahe--in separation; prabhu--Lord Sri Caitanya Mahaprabhu; vyakula--agitated; hana--being; alalanathe--to Alalanatha; gela--went; prabhu--Lord Sri Caitanya Mahaprabhu; sabare--all; chadiya--having given up.

TRANSLATION

Due to separation from Lord Jagannatha, Sri Caitanya Mahaprabhu felt the same great anxiety the gopis feel in separation from Krsna. In this condition He gave up all association and went to Alalanatha.

TEXT 64

TEXT

pache prabhura nikata aila bhakta-gana
gauda haite bhakta aise,--kaila nivedana

SYNONYMS

pache--behind; prabhura--of Sri Caitanya Mahaprabhu; nikata--in the presence; aila--came; bhakta-gana--the devotees; gauda haite--from Bengal; bhakta--devotees; aise--come; kaila nivedana--submitted.

TRANSLATION

The devotees who had followed the Lord came into His presence and requested Him to return to Puri. They submitted that the devotees from Bengal were coming to Purusottama-ksetra.

TEXT 65

TEXT

sarvabhauma nilacale aila prabhu lana
prabhu aila,--raja-thani kahilena giya

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; nilacale--to Jagannatha Puri; aila--came; prabhu--Sri Caitanya Mahaprabhu; lana--taking; prabhu--Sri Caitanya Mahaprabhu; aila--arrived; raja-thani--to the King; kahilena--said; giya--after going.

TRANSLATION

In this way Sarvabhauma Bhattacarya brought Lord Caitanya back to Jagannatha Puri. He then went to King Prataparudra and informed him of the Lord's arrival.

TEXT 66

TEXT

hena-kale aila tatha gopinathacarya
rajake asirvada kari' kahe,--suna bhattacarya

SYNONYMS

hena-kale--during this time; aila--came; tatha--there; gopinatha-acarya--Gopinatha Acarya; rajake--unto the King; asirvada kari'--offering a benediction; kahe--said; suna bhattacarya--my dear Bhattacarya, kindly listen.

TRANSLATION

At this time, Gopinatha Acarya came there while Sarvabhauma Bhattacarya was with King Prataparudra. Being a brahmana, he offered his benediction to the King and addressed Sarvabhauma Bhattacarya as follows.

TEXT 67

TEXT

gauda haite vaisnava asitechena dui-sata
mahaprabhura bhakta saba--maha-bhagavata

SYNONYMS

gauda haite--from Bengal; vaisnava--devotees; asitechena--are coming; dui-sata--numbering about two hundred; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; bhakta--the devotees; saba--all; maha-bhagavata--greatly advanced devotees.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Sri Caitanya Mahaprabhu.

TEXT 68

TEXT

narendre asiya sabe haila vidyamana
tan-sabare cahi vasa prasada-samadhana

SYNONYMS

narendre--on the bank of Lake Narendra; asiya--coming; sabe--all of them; haila vidyamana--staying; tan-sabare--for all of them; cahi--I want; vasa--residential quarters; prasada--for distributing prasada; samadhana--arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasada arrangements for them."

PURPORT

Narendra is a small lake still existing in Jagannatha Puri, where the Candana-yatra festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannatha temple first take their bath in this lake. There they wash their hands and feet before entering the temple.

TEXT 69

TEXT

raja kahe,--padichake ami ajna diba
vasa adi ye cahiye,--padicha saba diba

SYNONYMS

raja kahe--the King said; padichake--unto the attendant; ami--I; ajna diba--shall give orders; vasa--residential quarters; adi--and other arrangements; ye cahiye--whatever you want; padicha--the attendant; saba--everything; diba--will supply.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasada, as you desire.

TEXT 70

TEXT

mahaprabhura gana yata aila gauda haite
bhattacarya, eke eke dekhaha amate

SYNONYMS

mahaprabhura--of Sri Caitanya Mahaprabhu; gana--associates; yata--all; aila--who have come; gauda haite--from Bengal; bhattacarya--Sarvabhauma Bhattacarya; eke eke--one after another; dekhaha--please show; amate--to me.

TRANSLATION

"Sarvabhauma Bhattacarya, please show me, one after another, all of Sri Caitanya Mahaprabhu's devotees who are coming from Bengal."

TEXT 71

TEXT

bhatta kahe,--attalikaya kara arohana
gopinatha cine sabare, karabe darasana

SYNONYMS

bhatta kahe--the Bhattacarya said; attalikaya--on the roof of the palace; kara arohana--just go up; gopinatha--Gopinatha Acarya; cine--knows; sabare--everyone; karabe darasana--he will show.

TRANSLATION

Sarvabhauma Bhattacarya requested the King, "Go up on the roof of the palace. Gopinatha Acarya knows every one of the devotees. He will identify them for you.

TEXT 72

TEXT

ami kaho nahi cini, cinite mana haya
gopinathacarya sabare kara'be paricaya

SYNONYMS

ami--I; kaho--anyone; nahi--do not; cini--know; cinite mana haya--I desire to know; gopinatha-acarya--Gopinatha Acarya; sabare--all of them; kara'be paricaya--will identify.

TRANSLATION

"Actually I do not know any of them, although I have a desire to know them. Since Gopinatha Acarya knows them all, he will give you their names."

TEXT 73

TEXT

eta bali' tina jana attalikaya cadila
hena-kale vaisnava saba nikate aila

SYNONYMS

eta bali'--saying this; tina jana--the three persons (namely, the King, Gopinatha Acarya and Sarvabhauma Bhattacarya); attalikaya--on the roof of the palace; cadila--went up; hena-kale--at this time; vaisnava--the Vaisnava devotees; saba--all; nikate--nearby; aila--came.

TRANSLATION

After Sarvabhauma said this, he went up to the top of the palace with the King and Gopinatha Acarya. At this time all the Vaisnava devotees from Bengal drew closer to the palace.

TEXT 74

TEXT

damodara-svarupa, govinda,--dui jana
mala-prasada lana yaya, yahan vaisnava-gana

SYNONYMS

damodara-svarupa--Svarupa Damodara; govinda--Govinda; dui jana--two persons; mala-prasada--flower garlands and remnants of Lord Jagannatha's food; lana--taking; yaya--went; yahan--where; vaisnava-gana--the Vaisnavas.

TRANSLATION

Svarupa Damodara and Govinda, taking the flower garlands and prasada of Lord Jagannatha, proceeded to where all the Vaisnavas were standing.

TEXT 75

TEXT

prathamete mahaprabhu pathaila dunhare
raja kahe, ei dui kon cinaha amare

SYNONYMS

prathamete--at first; mahaprabhu--Sri Caitanya Mahaprabhu; pathaila--sent; dunhare--two persons; raja kahe--the King said; ei dui--these two; kon--who are they; cinaha--kindly identify; amare--to me.

TRANSLATION

Lord Sri Caitanya Mahaprabhu first sent them both in advance. The King inquired, "Who are these two? Please let me know their identities."

TEXT 76

TEXT

bhattacarya kahe,--ei svarupa-damodara
mahaprabhura haya inha dvitiya kalevara

SYNONYMS

bhattacarya kahe--the Bhattacarya said; ei--this gentleman; svarupa-damodara--his name is Svarupa Damodara; mahaprabhura--of Sri Caitanya Mahaprabhu; haya--is; inha--he; dvitiya--the second; kalevara--expansion of the body.

TRANSLATION

Sri Sarvabhauma Bhattacarya replied, "Here is Svarupa Damodara, who is practically the second expansion of the body of Sri Caitanya Mahaprabhu.

TEXT 77

TEXT

dvitiya, govinda--bhrtya, ihan donha diya
mala pathanachena prabhu gaurava kariya

SYNONYMS

dvitiya--the second; govinda--Govinda; bhrtya--personal servant; ihan--here; donha diya--through these two persons; mala--flower garlands; pathanachena--has sent; prabhu--Sri Caitanya Mahaprabhu; gaurava kariya--giving much honor.

TRANSLATION

"The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannatha's food with these two persons simply to honor the devotees from Bengal."

TEXT 78

TEXT

adau mala advaitere svarupa paraila
pache govinda dvitiya mala ani' tanre dila

SYNONYMS

adau--in the beginning; mala--a garland; advaitere--unto Advaita Acarya; svarupa--Svarupa Damodara; paraila--offered; pache--after that; govinda--Govinda, the Lord's personal servant; dvitiya--a second; mala--garland; ani'--bringing; tanre dila--delivered to Him.

TRANSLATION

At the beginning, Svarupa Damodara came forward and garlanded Advaita Acarya. Govinda next came and offered a second garland to Advaita Acarya.

TEXT 79

TEXT

tabe govinda dandavat kaila acaryere
tanre nahi cine acarya, puchila damodare

SYNONYMS

tabe--at that time; govinda--Govinda; dandavat--falling flat to offer obeisances; kaila--did; acaryere--unto Advaita Acarya; tanre--him; nahi--not; cine--recognized; acarya--Advaita Acarya; puchila--inquired; damodare--to Svarupa Damodara.

TRANSLATION

When Govinda offered his obeisances by falling down flat before Advaita Acarya, Advaita Acarya asked Svarupa Damodara about his identity, for He did not know Govinda at that time.

TEXT 80

TEXT

damodara kahe,--ihara 'govinda' nama
isvara-purira sevaka ati gunavan

SYNONYMS

damodara kahe--Damodara said; ihara--of him; govinda--Govinda; nama--the name; isvara-purira sevaka--servant of Isvara Puri; ati gunavan--very much qualified.

TRANSLATION

Svarupa Damodara informed Him, "Govinda was the servant of Isvara Puri. He is very highly qualified.

TEXT 81

TEXT

prabhura seva karite puri ajna dila
ataeva prabhu inhake nikate rakhila

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; seva--the service; karite--to perform; puri--Isvara Puri; ajna dila--ordered; ataeva--therefore; prabhu--Sri Caitanya Mahaprabhu; inhake--him; nikate--by His side; rakhila--kept.

TRANSLATION

"Isvara Puri ordered Govinda to serve Sri Caitanya Mahaprabhu. Thus the Lord keeps him by His side."

TEXT 82

TEXT

raja kahe,--yanre mala dila dui-jana
ascarya teja, bada mahanta,--kaha kon jana?

SYNONYMS

raja kahe--the King inquired; yanre--unto which person; mala--garlands; dila--offered; dui-jana--Svarupa Damodara and Govinda; ascarya teja--wonderfully effulgent; bada mahanta--a very great devotee; kaha kon jana--kindly let me know who He is.

TRANSLATION

The King inquired, "To whom did Svarupa Damodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

TEXT 83

TEXT

acarya kahe,--inhara nama advaita acarya
mahaprabhura manya-patra, sarva-sirodharya

SYNONYMS

acarya kahe--Gopinatha Acarya said; inhara nama--His name; advaita acarya--Advaita Acarya; mahaprabhura--of Sri Caitanya Mahaprabhu; manya-patra--honorable; sarva-sirodharya--the topmost devotee.

TRANSLATION

Gopinatha Acarya replied, "His name is Advaita Acarya. He is honored even by Sri Caitanya Mahaprabhu, and He is therefore the topmost devotee.

TEXT 84

TEXT

srivasa-pandita inha, pandita-vakresvara
vidyanidhi-acarya, inha pandita-gadadhara

SYNONYMS

srivasa-pandita--Srivasa Pandita; inha--here; pandita-vakresvara--Vakresvara Pandita; vidyanidhi-acarya--Vidyanidhi Acarya; inha--here; pandita-gadadhara--Gadadhara Pandita.

TRANSLATION

"Here are Srivasa Pandita, Vakresvara Pandita, Vidyanidhi Acarya and Gadadhara Pandita.

TEXT 85

TEXT

acaryaratna inha, pandita-purandara
gangadasa pandita inha, pandita-sankara

SYNONYMS

acaryaratna--Candrasekhara; inha--here; pandita-purandara--Purandara Pandita; gangadasa pandita--Gangadasa Pandita; inha--here; pandita-sankara--Sankara Pandita.

TRANSLATION

"Here are Acaryaratna, Purandara Pandita, Gangadasa Pandita and Sankara Pandita.

TEXT 86

TEXT

ei murari gupta, inha pandita narayana
haridasa thakura inha bhuvana-pavana

SYNONYMS

ei--this; murari gupta--Murari Gupta; inha--here; pandita narayana--Narayana Pandita; haridasa thakura--Haridasa Thakura; inha--here; bhuvana-pavana--deliverer of the whole universe.

TRANSLATION

"Here are Murari Gupta, Pandita Narayana and Haridasa Thakura, the deliverer of the whole universe.

TEXT 87

TEXT

ei hari-bhatta, ei sri-nrsimhananda
ei vasudeva datta, ei sivananda

SYNONYMS

ei--this; hari-bhatta--Hari Bhatta; ei--this; sri-nrsimhananda--Sri Nrsimhananda; ei--this; vasudeva datta--Vasudeva Datta; ei--this; sivananda--Sivananda.

TRANSLATION

"Here is Hari Bhatta, and there is Nrsimhananda. Here are Vasudeva Datta and Sivananda Sena.

TEXT 88

TEXT

govinda, madhava ghosa, ei vasu-ghosa
tina bhaira kirtane prabhu payena santosa

SYNONYMS

govinda--Govinda Ghosa; madhava ghosa--Madhava Ghosa; ei--this; vasu-ghosa--Vasudeva Ghosa; tina bhaira--of the three brothers; kirtane--in the sankirtana; prabhu--the Lord; payena santosa--gets very much pleasure.

TRANSLATION

"Here also are Govinda Ghosa, Madhava Ghosa and Vasudeva Ghosa. They are three brothers, and their sankirtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghosa belonged to the kayastha dynasty of the Uttara-radhiya section, and he was known as Ghosa Thakura. Even to the present day there is a place named Agradvipa, near Katwa, where a fair takes place and is named after Ghosa Thakura. As far as Vasudeva Ghosa is concerned, he composed many nice songs about Lord Sri Caitanya Mahaprabhu, and these are all authorized Vaisnava songs, like the songs of Narottama dasa Thakura, Bhaktivinoda Thakura, Locana dasa Thakura, Govinda dasa Thakura and other great Vaisnavas.

TEXT 89

TEXT

raghava pandita, inha acarya nandana
sriman pandita ei, srikanta, narayana

SYNONYMS

raghava pandita--Raghava Pandita; inha--here; acarya nandana--Acarya Nandana; sriman pandita--Sriman Pandita; ei--this; srikanta--Srikanta; narayana--and also Narayana.

TRANSLATION

"Here is Raghava Pandita, here is Acarya Nandana, there is Sriman Pandita, and here are Srikanta and Narayana."

PURPORT

Narottama dasa Thakura, honoring the personal associates of Lord Sri Caitanya Mahaprabhu, has sung as follows (Prarthana 13):

gaurangera sangi-gane, nitya-siddha kari' mane
se yaya vrajendra-suta-pasa

One who is intelligent understands that all the personal associates and devotees of Lord Sri Caitanya Mahaprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called nitya-siddha. Srila Rupa Gosvami confirms this statement:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"A person acting in the service of Krsna with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." (Bhakti-rasamrta-sindhu 1.2.187)

A devotee is always thinking of how better to serve Lord Krsna, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is nitya-siddha has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahaprabhu. Therefore Narottama dasa Thakura says, nitya-siddha kari' mane. One should not think that because Sri Caitanya Mahaprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Srila Narottama dasa Thakura says that anyone is a nitya-siddha if he acts on behalf of Sri Caitanya

Mahaprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as nitya-siddha and should not consider them conditioned.

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

(Bg. 14.26)

One who has transcended the material modes of nature is said to be on the Brahman platform. That is also the platform of nitya-siddha. The nitya-siddha not only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahaprabhu as nitya-siddha, one can very easily go back home, back to Godhead.

TEXT 90

TEXT

suklambara dekha, ei sridhara, vijaya
vallabha-sena, ei purusottama, sanjaya

SYNONYMS

suklambara--Suklambara; dekha--see; ei--this; sridhara--Sridhara; vijaya--Vijaya; vallabha-sena--Vallabha Sena; ei--this; purusottama--Purusottama; sanjaya--Sanjaya.

TRANSLATION

Gopinatha Acarya continued to point out the devotees. "Here is Suklambara. See, there is Sridhara. Here is Vijaya, and there is Vallabha Sena. Here is Purusottama, and there is Sanjaya.

TEXT 91

TEXT

kulina-grama-vasi ei satyaraja-khana
ramananda-adi sabe dekha vidyamana

SYNONYMS

kulina-grama-vasi--residents of the village known as Kulina-grama; ei--these; satyaraja-khana--Satyaraja Khan; ramananda-adi--headed by Ramananda; sabe--everyone; dekha--you see; vidyamana--present.

TRANSLATION

"And here are all the residents of Kulina-grama, such as Satyaraja Khan and Ramananda. Indeed, all of them are present here. Please see.

TEXT 92

TEXT

mukunda-dasa, narahari, sri-raghunandana

khanda-vasi ciranjiva, ara sulocana

SYNONYMS

mukunda-dasa--Mukunda dasa; narahari--Narahari; sri-raghunandana--Sri Raghunandana; khanda-vasi--residents of Khanda; ciranjiva--Ciranjiva; ara--and; sulocana--Sulocana.

TRANSLATION

"Here are Mukunda dasa, Narahari, Sri Raghunandana, Ciranjiva and Sulocana, all residents of Khanda.

TEXT 93

TEXT

kateka kahiba, ei dekha yata jana
caitanyera gana, saba--caitanya-jivana

SYNONYMS

kateka kahiba--how many shall I speak; ei--these; dekha--see; yata jana--all the persons; caitanyera gana--associates of Sri Caitanya Mahaprabhu; saba--all of them; caitanya-jivana--considering Sri Caitanya Mahaprabhu their life and soul.

TRANSLATION

"How many names shall I speak to you? All the devotees you see here are associates of Sri Caitanya Mahaprabhu, who is their life and soul."

TEXT 94

TEXT

raja kahe--dekhi' mora haila camatkara
vaisnavera aiche teja dekhi nahi ara

SYNONYMS

raja kahe--the King said; dekhi'--after seeing; mora--my; haila--there is; camatkara--astonishment; vaisnavera--of the devotees of the Lord; aiche--such; teja--effulgence; dekhi--I see; nahi--not; ara--anyone else.

TRANSLATION

The King said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

TEXT 95

TEXT

koti-surya-sama saba--ujjvala-varana
kabhu nahi suni ei madhura kirtana

SYNONYMS

koti-surya-sama--equal to the shining of millions of suns; saba--all of them; ujjvala-varana--very bright luster; kabhu nahi suni--I have never heard; ei--this; madhura kirtana--such melodious performance of congregational chanting.

TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of sankirtana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaisnava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such kirtana without hesitation. Even dramas about the pastimes of Lord Caitanya or Sri Krsna should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories.

TEXT 96

TEXT

aiche prema, aiche nrtya, aiche hari-dhvani
kahan nahi dekhi, aiche kahan nahi suni

SYNONYMS

aiche--such; prema--ecstatic love; aiche nrtya--such dancing; aiche hari-dhvani--such vibration of the chanting of the holy name; kahan--anywhere; nahi dekhi--I have never seen; aiche--such; kahan--anywhere; nahi suni--I never heard.

TRANSLATION

"I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during sankirtana."

PURPORT

Because the temple of Lord Jagannatha is situated at Jagannatha Puri, many devotees from all parts of the world came to perform sankirtana in glorification of the Lord. All these devotees were certainly seen and heard by Maharaja Prataparudra, but he herein admits that the kirtana performed by the associates of the Lord was unique. He had never before heard such sankirtana nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahaprabhu at Mayapura and perform sankirtana congregationally. This will attract the attention of all the important

personalities in India, just as the beauty, bodily luster and sankirtana performance by the associates of Sri Caitanya Mahaprabhu attracted the attention of Maharaja Prataparudra. The associates of Sri Caitanya Mahaprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Sri Caitanya Mahaprabhu is to be understood as a nitya-siddha associate of the Lord.

TEXT 97

TEXT

bhattacarya kahe ei madhura vacana
caitanyera srsti--ei prema-sankirtana

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; kahe--replied; ei--this; madhura vacana--transcendental sweetness of the voice; caitanyera srsti--the creation of Lord Sri Caitanya Mahaprabhu; ei--this; prema-sankirtana--chanting in the ecstasy of love of Godhead.

TRANSLATION

Sarvabhauma Bhattacarya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-sankirtana, congregational chanting in love of Godhead.

TEXT 98

TEXT

avatari' caitanya kaila dharma-pracarana
kali-kale dharma--krsna-nama-sankirtana

SYNONYMS

avatari'--descending; caitanya--Sri Caitanya Mahaprabhu; kaila--did; dharma-pracarana--preaching of real religion; kali-kale--in this Age of Kali; dharma--religious principle; krsna-nama--of the holy name of Lord Krsna; sankirtana--chanting.

TRANSLATION

"In this Age of Kali, Sri Caitanya Mahaprabhu has descended to preach the religion of Krsna consciousness. Therefore the chanting of the holy names of Lord Krsna is the religious principle for this age.

TEXT 99

TEXT

sankirtana-yajne tanre kare aradhana
sei ta' sumedha, ara--kali-hata-jana

SYNONYMS

sankirtana-yajne--in the performance of congregational chanting; tanre--unto Sri Caitanya Mahaprabhu; kare--does; aradhana--worship; sei ta'--such a person;

su-medha--sharply intelligent; ara--others; kali-hata-jana--victims of this Age of Kali.

TRANSLATION

"Anyone who worships Lord Caitanya Mahaprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Krsna maha-mantra. The real meaning of religion is stated in Srimad-Bhagavatam (6.3.19-22).

dharmam tu saksad bhagavat-pranitam
na vai vidur rsayo napi devah
na siddha-mukhya asura manusyah
kuto nu vidyadhara-caranadayah

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

dvadasaite vijanimo
dharmam bhagavatam bhatah
guhyam visuddham durbodham
yam jnatvamrtam asnute

etavan eva loke 'smin
pumsam dharmah parah smrtah
bhakti-yogo bhagavati
tan-nama-grahanadibhih

The purport of these verses is that dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or siddha-mukhyas, and what to speak of asuras, human beings, Vidyadharas, Caranas, and so on. The principles of dharma, religion, come down in the parampara system beginning with twelve personalities--namely, Lord Brahma; the great saint Narada; Lord Siva; the four Kumaras; Kapila, the son of Devahuti; Svayambhuva Manu; Prahlada Maharaja; King Janaka; grandfather Bhisma; Bali Maharaja; Sukadeva Gosvami; and Yamaraja. The principles of religion are known to these twelve personalities. Dharma refers to the religious principles by which one can understand the Supreme Personality of Godhead. Dharma is very confidential, uncontaminated by any material influence, and very difficult for ordinary men to understand. However, if one actually understands dharma, he immediately becomes liberated and is transferred to the kingdom of God. Bhagavata-dharma, or the principle of religion enunciated by the parampara system, is the supreme principle of religion. In other words, dharma refers to the science of bhakti-yoga, which begins by the novice's chanting the holy name of the Lord (tan-nama-grahanadibhih).

Therefore in this Age of Kali, as recommended here in the Caitanya-caritamrta (text 98), kali-kale dharma--krsna-nama-sankirtana: the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In

the next text of the Caitanya-caritamrta, quoted from Srimad-Bhagavatam (11.5.32), this principle is further stressed.

TEXT 100

TEXT

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah

SYNONYMS

krsna-varnam--repeating the syllables krs-na; tvisa--with a luster; akrsnam--not black (golden); sa-anga--along with associates; upanga--servitors; astra--weapons; parsadam--confidential companions; yajnaih--by sacrifice; sankirtana-prayaih--consisting chiefly of congregational chanting; yajanti--they worship; hi--certainly; su-medhasah--intelligent persons.

TRANSLATION

" 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.' "

PURPORT

For an explanation of this verse, refer to Adi-lila, Chapter Three, verse 52.

TEXT 101

TEXT

raja kahe,--sastra-pramane caitanya hana krsna
tabe kene pandita saba tanhate vitrsna?

SYNONYMS

raja kahe--the King said; sastra-pramane--by the evidence of revealed scripture; caitanya--Sri Caitanya Mahaprabhu; hana--is; krsna--the Supreme Personality of Godhead, Lord Krsna; tabe--therefore; kene--why; pandita--so-called learned scholars; saba--all; tanhate--unto Him; vitrsna--indifferent.

TRANSLATION

The King said, "According to evidence given in the revealed scriptures, it is concluded that Lord Sri Caitanya Mahaprabhu is Lord Krsna Himself. Why, then, are learned scholars sometimes indifferent to Him?"

TEXT 102

TEXT

bhatta kahe,--tanra krpa-lesa haya yanre
sei se tanhare 'krsna' kari' la-ite pare

SYNONYMS

bhatta kahe--Sarvabhauma Bhattacarya said; tanra krpa--of Lord Caitanya's mercy; lesa--even a fraction; haya--there is; yanre--unto whom; sei se--that person only; tanhare--Lord Sri Caitanya Mahaprabhu; krsna kari'--accepting as Krsna; la-ite pare--can take up.

TRANSLATION

The Bhattacarya replied, "A person who has received but a small fraction of mercy from Sri Caitanya Mahaprabhu can understand that He is Lord Krsna. No one else can.

PURPORT

The sankirtana movement can be spread by a person who is especially favored by Lord Krsna (krsna-sakti vina nahe tara pravartana). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhanta Sarasvati. The labdha-caitanya is one who has actually awakened his original consciousness, Krsna consciousness. The influence of the pure devotees in Krsna consciousness is such that it can awaken others to become immediately Krsna conscious and engage themselves in the transcendental loving service of Krsna. In this way the descendants of pure devotees increase, and Lord Caitanya Mahaprabhu takes much pleasure in seeing the increase of His devotees. The word su-medhasah means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahaprabhu and through Him in loving Radha-Krsna. Those not interested in understanding Sri Caitanya Mahaprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Sri Caitanya Mahaprabhu, he cannot properly chant and dance in the sankirtana movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Krsna consciousness.

TEXT 103

TEXT

tanra krpa nahe yare, pandita nahe kene
dekhile sunileha tanre 'isvara' na mane

SYNONYMS

tanra krpa--His mercy; nahe--there is not; yare--unto whom; pandita--learned scholar; nahe--even though; kene--nevertheless; dekhile--even by seeing; sunileha--even by listening; tanre--Him; isvara--as the Supreme Personality of Godhead; na mane--does not accept.

TRANSLATION

"If the mercy of Sri Caitanya Mahaprabhu is not bestowed upon a person--regardless of how learned a scholar that person may be and regardless of his seeing or listening--he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the sampradaya of Lord Sri Caitanya Mahaprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Sri Caitanya Mahaprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Sri Caitanya Mahaprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Sri Caitanya Mahaprabhu when he criticizes the Krsna consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

TEXT 104

TEXT

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

SYNONYMS

atha--therefore; api--indeed; te--Your; deva--my Lord; pada-ambuja-dvaya--of the two lotus feet; prasada--of the mercy; lesa--by only a trace; anugrhitah--favored; eva--certainly; hi--indeed; janati--one knows; tattvam--the truth; bhagavat--of the Supreme Personality of Godhead; mahimnah--of the greatness; na--never; ca--and; anyah--another; ekah--one; api--although; ciram--for a long period; vicinvan--speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

This verse is a quotation from Srimad-Bhagavatam (10.14.29). It is explained in the Madhya-lila, in the Sixth Chapter, text 84.

TEXT 105

TEXT

raja kahe,--sabe jagannatha na dekhiya
caitanyera vasa-grhe calila dhana

SYNONYMS

raja kahe--the King said; sabe--all of them; jagannatha--Lord Jagannatha; na dekhiya--without visiting; caitanyera--of Lord Sri Caitanya Mahaprabhu; vasa-grhe--to the residential place; calila--they went; dhana--running.

TRANSLATION

The King said, "Instead of visiting the temple of Lord Jagannatha, all the devotees are running toward the residence of Sri Caitanya Mahaprabhu."

TEXT 106

TEXT

bhatta kahe,--ei ta' svabhavika prema-rita
mahaprabhu milibare utkanthita cita

SYNONYMS

bhatta kahe--the Bhattacarya replied; ei ta'--this is; svabhavika--spontaneous; prema-rita--attraction of love; mahaprabhu--Sri Caitanya Mahaprabhu; milibare--for meeting; utkanthita--anxious; cita--mind.

TRANSLATION

Sarvabhauma Bhattacarya replied, "This is spontaneous love. All the devotees are very anxious to meet Sri Caitanya Mahaprabhu.

TEXT 107

TEXT

age tanre mili' sabe tanre sange lana
tanra sange jagannatha dekhibena giya

SYNONYMS

age--first; tanre--Sri Caitanya Mahaprabhu; mili'--meeting; sabe--all the devotees; tanre--Him; sange--with them; lana--taking; tanra sange--with Him; jagannatha--Lord Jagannatha; dekhibena--they will see; giya--going.

TRANSLATION

"First the devotees will meet Sri Caitanya Mahaprabhu and then take Him with them to the temple to see Lord Jagannatha."

TEXT 108

TEXT

raja kahe,--bhavanandera putra vaninatha
prasada lana sange cale panca-sata

SYNONYMS

raja kahe--the King said; bhavanandera putra--the son of Bhavananda; vaninatha--Vaninatha; prasada lana--taking maha-prasada; sange--along; cale--goes; panca-sata--five or seven men.

TRANSLATION

The King said, "The son of Bhavananda Raya named Vaninatha, along with five or seven other men, went there to obtain the remnants of Lord Jagannatha's food.

TEXT 109

TEXT

mahaprabhura alaye karila gamana
eta maha-prasada cahi'--kaha ki karana

SYNONYMS

mahaprabhura--of Sri Caitanya Mahaprabhu; alaye--the residential place; karila gamana--he has already gone; eta--so much; maha-prasada--maha-prasada; cahi'--requiring; kaha--please tell; ki karana--what is the reason.

TRANSLATION

"Indeed, Vaninatha has already gone to the residence of Lord Sri Caitanya Mahaprabhu and has taken a huge quantity of maha-prasada. Please let me know the reason for this."

TEXT 110

TEXT

bhatta kahe,--bhakta-gana aila janina
prabhura ingite prasada yaya tanra lana

SYNONYMS

bhatta kahe--Sarvabhauma Bhattacarya said; bhakta-gana--all the devotees; aila--have come; janina--knowing; prabhura--of Lord Sri Caitanya Mahaprabhu; ingite--by the indication; prasada--remnants of the food of Jagannatha; yaya--go; tanra--all of them; lana--taking.

TRANSLATION

Sarvabhauma Bhattacarya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vaninatha and the others have brought such great quantities of maha-prasada."

TEXT 111

TEXT

raja kahe,--upavasa, ksaura--tirthera vidhana
taha na kariya kene khaiba anna-pana

SYNONYMS

raja kahe--the King said; upavasa--fasting; ksaura--shaving; tirthera vidhana--this is the regulation for visiting a holy place; taha--that; na kariya--without performing; kene--why; khaiba--they shall eat; anna-pana--solid and liquid food.

TRANSLATION

The King then asked the Bhattacarya, "Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasada?"

TEXT 112

TEXT

bhatta kahe,--tumi yei kaha, sei vidhi-dharma
ei raga-marge ache suksma-dharma-marma

SYNONYMS

bhatta kahe--the Bhattacarya said; tumi yei kaha--whatever you say; sei vidhi-dharma--that is a regulative principle; ei raga-marge--in this spontaneous love; ache--there are; suksma-dharma-marma--subtle intricacies of the religious system.

TRANSLATION

The Bhattacarya told the King, "What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. Tirthi-kurvanti tirthani (Bhag. 1.13.10). Therefore a common man's visit to a holy place and an exalted saintly person's visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahaprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Sri Caitanya Mahaprabhu. Immediately upon arrival at the holy place, they went to see Lord Caitanya, and by His order they took maha-prasada without following the regulations governing holy places.

TEXT 113

TEXT

isvarera paroksa ajna--ksaura, uposana
prabhura saksat ajna--prasada-bhojana

SYNONYMS

isvarera--of the Supreme Personality of Godhead; paroksa--indirect; ajna--order; ksaura--shaving; uposana--fasting; prabhura--of the Lord; saksat--direct; ajna--order; prasada-bhojana--to take the prasada.

TRANSLATION

"The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasada, naturally the devotees take prasada as their first duty.

TEXT 114

TEXT

tahan upavasa, yahan nahi maha-prasada
prabhu-ajna-prasada-tyage haya aparadha

SYNONYMS

tahan--there; upavasa--fasting; yahan--where; nahi--there is not; maha-prasada--remnants of food of the Lord; prabhu-ajna--direct order of Sri Caitanya Mahaprabhu; prasada--remnants of food; tyage--giving up; haya--there is; aparadha--offense.

TRANSLATION

"When maha-prasada is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasada, neglecting such an opportunity is offensive.

TEXT 115

TEXT

visese sri-haste prabhu kare parivesana
eta labha chadi' kon kare uposana

SYNONYMS

visese--especially; sri-haste--with His transcendental hands; prabhu--Sri Caitanya Mahaprabhu; kare--does; parivesana--distribution; eta--so much; labha--profit; chadi'--giving up; kon--who; kare--does; uposana--fasting.

TRANSLATION

"When Sri Caitanya Mahaprabhu is distributing prasada with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?

TEXT 116

TEXT

purve prabhu more prasada-anna ani' dila
prate sayyaya vasi' ami se anna khaila

SYNONYMS

purve--before this; prabhu--Sri Caitanya Mahaprabhu; more--unto me; prasada-anna--rice maha-prasada; ani'--bringing; dila--delivered; prate--early in the

morning; sayyaya--on my bed; vasi'--sitting; ami--I; se--that; anna--rice; khaila--ate.

TRANSLATION

"Previously the Lord gave me maha-prasada rice one morning, and I ate that just sitting on my bed, without having even washed my mouth.

TEXT 117

TEXT

yanre krpa kari' karena hrdaye prerana
krsnasraya haya, chade veda-loka-dharma

SYNONYMS

yanre--in whomever; krpa--mercy; kari'--bestowing; karena--does; hrdaye--in the heart; prerana--inspiration; krsna-asraya--shelter of Lord Krsna; haya--there is; chade--he gives up; veda--Vedic principles; loka-dharma--social etiquette.

TRANSLATION

"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Krsna and abandons all Vedic and social customs.

PURPORT

This is also the teaching of Lord Krsna in the Bhagavad-gita (18.66):

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from Srimad-Bhagavatam (4.29.46).

TEXT 118

TEXT

yada yam anugrhnati
bhagavan atma-bhavitah
sa jahati matim loke
vede ca parinisthitam

SYNONYMS

yada--when; yam--to whom; anugrhnati--shows special favor; bhagavan--the Supreme Personality of Godhead; atma-bhavitah--who is seated in everyone's

heart; sah--that person; jahati--gives up; matim--attention; loke--to social behavior; vede--to Vedic injunctions; ca--also; parinisthitam--attached.

TRANSLATION

" 'When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.' "

PURPORT

This instruction (Bhag. 4.29.46) was given by Narada Gosvami to King Pracinabarhi in connection with the story of Puranjana. Here Narada implies that without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas. In previous verses (Bhag. 4.29.42-44) Narada admits that even personalities like Lord Brahma, Lord Siva, Manu, the Prajapatis (headed by Daksa), the four Kumaras, Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasistha and even Narada himself could not properly receive the causeless mercy of the Lord.

TEXT 119

TEXT

tabe raja attalika haite talete aila
kasi-misra, padicha-patra, dunhe anaila

SYNONYMS

tabe--thereafter; raja--the King; attalika haite--from the top of the palace; talete--to the ground; aila--came down; kasi-misra--of the name Kasi Misra; padicha-patra--the inspector of the temple; dunhe--both of them; anaila--called for.

TRANSLATION

After this, King Prataparudra came down from the top of his palace to the ground and called for Kasi Misra and the inspector of the temple.

TEXTS 120-121

TEXT

prataparudra ajna dila sei dui jane
prabhu-sthane asiyachena yata prabhura gane

sabare svacchanda vasa, svacchanda prasada
svacchanda darsana karaiha, nahe yena badha

SYNONYMS

prataparudra--King Prataparudra; ajna dila--ordered; sei dui jane--to those two persons; prabhu-sthane--at the place of Sri Caitanya Mahaprabhu; asiyachena--have arrived; yata--all the devotees who; prabhura gane--associates of the Lord; sabare--to all of them; svacchanda--convenient; vasa--residential places; svacchanda--convenient; prasada--remnants of the food of Jagannatha; svacchanda darsana--convenient visit; karaiha--arrange for; nahe yena badha--so that there will not be any difficulties.

TRANSLATION

Maharaja Prataparudra then told both Kasi Misra and the temple inspector, "Provide all the devotees and associates of Sri Caitanya Mahaprabhu with comfortable residences, convenient eating facilities for prasada and convenient visiting arrangements at the temple so that there will not be any difficulty.

TEXT 122

TEXT

prabhura ajna paliha dunhe savadhana hana
ajna nahe, tabu kariha, ingita bujhiya

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; ajna--the order; paliha--carry out; dunhe--both of you; savadhana--careful; hana--becoming; ajna nahe--although there is no direct order; tabu--still; kariha--do; ingita--indication; bujhiya--understanding.

TRANSLATION

"The orders of Sri Caitanya Mahaprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

TEXT 123

TEXT

eta bali' vidaya dila sei dui-jane
sarvabhauma dekhite aila vaisnava-milane

SYNONYMS

eta bali'--saying this; vidaya dila--granted permission to go; sei dui-jane--to those two persons; sarvabhauma--Sarvabhauma Bhattacarya; dekhite--to see; aila--came; vaisnava-milane--in the meeting of all the Vaisnavas.

TRANSLATION

Saying this, the King gave them permission to leave. Sarvabhauma Bhattacarya also went to see the assembly of all the Vaisnavas.

TEXT 124

TEXT

gopinathacarya bhattacarya sarvabhauma
dure rahi' dekhe prabhura vaisnava-milana

SYNONYMS

gopinatha-acarya--Gopinatha Acarya; bhattacarya sarvabhauma--Sarvabhauma Bhattacarya; dure rahi'--standing a little off; dekhe--see; prabhura--of Sri Caitanya Mahaprabhu; vaisnava-milana--meeting with the Vaisnavas.

TRANSLATION

From a distant place both Gopinatha Acarya and Sarvabhauma Bhattacarya watched the meeting of all the Vaisnavas with Sri Caitanya Mahaprabhu.

TEXT 125

TEXT

simha-dvara dahine chadi' saba vaisnava-gana
kasi-misra-grha-pathe karila gamana

SYNONYMS

simha-dvara dahine--on the right side of the lion gate; chadi'--leaving aside; saba--all; vaisnava-gana--devotees of Lord Sri Caitanya Mahaprabhu; kasi-misra-grha--to the house of Kasi Misra; pathe--on the way; karila gamana--began to proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaisnavas began to proceed toward the house of Kasi Misra.

TEXT 126

TEXT

hena-kale mahaprabhu nija-gana-sange
vaisnave milila asi' pathe bahu-range

SYNONYMS

hena-kale--at this time; mahaprabhu--Sri Caitanya Mahaprabhu; nila-gana-sange--in the association of His personal assistants; vaisnave--all the Vaisnavas; milila--met; asi'--coming; pathe--on the road; bahu-range--in great jubilation.

TRANSLATION

In the meantime, Sri Caitanya Mahaprabhu, accompanied by His personal associates, met all the Vaisnavas on the road with great jubilation.

TEXT 127

TEXT

advaita karila prabhura carana vandana
acaryere kaila prabhu prema-alingana

SYNONYMS

advaita--Advaita Acarya; karila--did; prabhura--of Lord Sri Caitanya Mahaprabhu; carana--of the lotus feet; vandana--worship; acaryere--unto Advaita Acarya; kaila--did; prabhu--Sri Caitanya Mahaprabhu; prema-alingana--embracing in ecstatic love.

TRANSLATION

First Advaita Acarya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

TEXT 128

TEXT

premanande haila dunhe parama asthira
samaya dekhiya prabhu haila kichu dhira

SYNONYMS

prema-anande--in ecstatic love; haila--became; dunhe--both of them; parama asthira--greatly agitated; samaya--the time; dekhiya--seeing; prabhu--the Lord; haila--became; kichu--a little; dhira--patient.

TRANSLATION

Indeed, Sri Caitanya Mahaprabhu and Advaita Acarya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahaprabhu remained patient.

TEXT 129

TEXT

srivasadi karila prabhura carana vandana
pratyeke karila prabhu prema-alingana

SYNONYMS

srivasa-adi--devotees headed by Srivasa Thakura; karila--did; prabhura--of Sri Caitanya Mahaprabhu; carana vandana--worshiping the lotus feet; pratyeke--to everyone; karila--did; prabhu--Sri Caitanya Mahaprabhu; prema-alingana--embracing in love.

TRANSLATION

After this, all the devotees, headed by Srivasa Thakura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

TEXT 130

TEXT

eke eke sarva-bhakte kaila sambhasana
saba lana abhyantare karila gamana

SYNONYMS

eke eke--one after another; sarva-bhakte--to every devotee; kaila--did; sambhasana--address; saba lana--taking all of them; abhyantare--inside; karila gamana--entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

TEXT 131

TEXT

misrera avasa sei haya alpa sthana
asankhya vaisnava tahan haila parimana

SYNONYMS

misrera avasa--the residence of Kasi Misra; sei--that; haya--is; alpa sthana--insufficient place; asankhya--unlimited; vaisnava--devotees; tahan--there; haila--were; parimana--overcrowded.

TRANSLATION

Since the residence of Kasi Misra was insufficient, all the assembled devotees were very much overcrowded.

TEXT 132

TEXT

apana-nikate prabhu saba vasaila
apani sri-haste sabare malya-gandha dila

SYNONYMS

apana-nikate--by His own side; prabhu--Sri Caitanya Mahaprabhu; saba--all of them; vasaila--made sit; apani--personally Himself; sri-haste--with His hand; sabare--unto everyone; malya--garland; gandha--sandalwood pulp; dila--offered.

TRANSLATION

Sri Caitanya Mahaprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

TEXT 133

TEXT

bhattacarya, acarya tabe mahaprabhura sthane
yatha-yogya milila sabakara sane

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; acarya--Gopinatha Acarya; tabe--thereafter; mahaprabhura sthane--at the place of Sri Caitanya Mahaprabhu; yatha-yogya--as it is befitting; milila--met; sabakara sane--with all the Vaisnavas assembled there.

TRANSLATION

After this, Gopinatha Acarya and Sarvabhauma Bhattacarya met all the Vaisnavas at the place of Sri Caitanya Mahaprabhu in a befitting manner.

TEXT 134

TEXT

advaitere kahena prabhu madhura vacane
aji ami purna ha-ilana tomara agamane

SYNONYMS

advaitere--unto Advaita Acarya Prabhu; kahena--says; prabhu--Sri Caitanya Mahaprabhu; madhura vacane--in sweet language; aji--today; ami--I; purna--perfect; ha-ilana--became; tomara--Your; agamane--on arrival.

TRANSLATION

Sri Caitanya Mahaprabhu addressed Advaita Acarya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

TEXTS 135-136

TEXT

advaita kahe,--isvarera ei svabhava haya
yadyapi apane purna, sarvaisvarya-maya

tathapi bhakta-sange haya sukhollasa
bhakta-sange kare nitya vividha vilasa

SYNONYMS

advaita kahe--Advaita Acarya Prabhu said; isvarera--of the Lord; ei--this; svabhava--feature; haya--becomes; yadyapi--although; apane--Himself; purna--all-perfect; sarva-aisvarya-maya--full of all opulences; tathapi--still; bhakta-sange--in the association of devotees; haya--there is; sukha-ullasa--great jubilation; bhakta-sange--with devotees; kare--does; nitya--eternally; vividha--various; vilasa--pastimes.

TRANSLATION

Advaita Acarya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

TEXT 137

TEXT

vasudeva dekhi' prabhu anandita hana
tanre kichu kahe tanra ange hasta diya

SYNONYMS

vasudeva--Vasudeva; dekhi'--seeing; prabhu--Lord Sri Caitanya Mahaprabhu; anandita hana--becoming very much pleased; tanre--unto him; kichu kahe--says something; tanra ange--on his body; hasta diya--placing His hand.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw Vasudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

TEXT 138

TEXT

yadyapi mukunda--ama-sange sisu haite
tanha haite adhika sukha tomare dekhite

SYNONYMS

yadyapi--although; mukunda--Mukunda; ama-sange--with Me; sisu haite--from childhood; tanha haite--than him; adhika--still more; sukha--happiness; tomare dekhite--to see you.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vasudeva Datta was the father of Mukunda Datta, who was the childhood friend of Sri Caitanya Mahaprabhu. It is naturally a great pleasure to see a friend, but Sri Caitanya Mahaprabhu informed the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.

TEXT 139

TEXT

vasu kahe,--mukunda adau paila tomara sanga
tomara carana paila sei punar-janma

SYNONYMS

vasu kahe--Vasudeva Datta said; mukunda--Mukunda; adau--in the beginning; paila--got; tomara sanga--Your association; tomara carana--Your lotus feet; paila--got; sei--that; punah-janma--transcendental rebirth.

TRANSLATION

Vasudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

TEXT 140

TEXT

chota hana mukunda ebe haila amara jyestha
tomara krpa-patra tate sarva-gune srestha

SYNONYMS

chota hana--being junior; mukunda--Mukunda; ebe--now; haila--has become; amara--my; jyestha--senior; tomara--Your; krpa-patra--favorite; tate--therefore; sarva-gune--in all good qualities; srestha--superior.

TRANSLATION

Thus Vasudeva Datta admitted his inferiority to Mukunda, his son. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendentally senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

TEXT 141

TEXT

punah prabhu kahe--ami tomara nimitte
dui pustaka aniyachi 'daksina' ha-ite

SYNONYMS

punah--again; prabhu kahe--the Lord said; ami--I; tomara nimitte--for your sake; dui--two; pustaka--books; aniyachi--have brought; daksina ha-ite--from South India.

TRANSLATION

The Lord said, "For your sake only, I have brought two books from South India.

TEXT 142

TEXT

svarupera thani ache, laha ta likhiya
vasudeva anandita pustaka pana

SYNONYMS

svarupera thani--in the possession of Svarupa Damodara; ache--they are; laha--you take; ta--them; likhiya--copying; vasudeva--Vasudeva; anandita--very glad; pustaka--the books; pana--getting.

TRANSLATION

"The books are kept with Svarupa Damodara, and you can get them copied." Hearing this, Vasudeva became very glad.

TEXT 143

TEXT

pratyeka vaisnava sabe likhiya la-ila
krame krame dui grantha sarvatra vyapila

SYNONYMS

pratyeka--each and every; vaisnava--devotee; sabe--all; likhiya--copying; la-ila--took; krame krame--by and by; dui grantha--the two books; sarvatra--everywhere; vyapila--become broadcast.

TRANSLATION

Indeed, each and every Vaisnava copied the two books. By and by, the two books [the Brahma-samhita and Sri Krsna-karnamrta] were broadcast all over India.

TEXT 144

TEXT

srivasadye kahe prabhu kari' maha-prita
tomara cari-bhaira ami ha-inu vikrita

SYNONYMS

srivasa-adye--unto Srivasa and his three brothers; kahe--says; prabhu--the Lord; kari'--giving; maha-prita--great love; tomara--of you; cari-bhaira--of four brothers; ami--I; ha-inu--became; vikrita--purchased.

TRANSLATION

The Lord addressed Srivasa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

TEXT 145

TEXT

srivasa kahena,--kene kaha viparita
krpa-mulye cari bhai ha-i tomara krita

SYNONYMS

srivasa kahena--Srivasa Thakura replied; kene--why; kaha viparita--do You speak just the opposite; krpa-mulye--by the price of Your mercy; cari bhai--we four brothers; ha-i--become; tomara--of You; krita--purchased.

TRANSLATION

Srivasa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

TEXT 146

TEXT

sankare dekhiya prabhu kahe damodare
sagaurava-priti amara tomara upare

SYNONYMS

sankare dekhiya--seeing Sankara; prabhu--the Lord; kahe--says; damodare--unto Damodara; sa-gaurava-priti--affection with awe and reverence; amara--My; tomara upare--upon you.

TRANSLATION

After seeing Sankara, Lord Sri Caitanya Mahaprabhu told Damodara, "My affection for you is on the platform of awe and reverence.

PURPORT

Here the Lord is addressing Damodara Pandita, who is different from Svarupa Damodara. Damodara Pandita is the elder brother of Sankara. Thus the Lord informed Damodara that His affection toward him was on the platform of awe and reverence. However, the Lord's affection toward his younger brother, Sankara, was on the platform of pure love.

TEXT 147

TEXT

suddha kevala-prema sankara-upare
ataeva tomara sange rakhaha sankare

SYNONYMS

suddha kevala-prema--pure unalloyed affection; sankara-upare--upon Sankara; ataeva--therefore; tomara sange--along with you; rakhaha--keep; sankare--Sankara.

TRANSLATION

"Therefore keep your younger brother Sankara with you because he is connected to Me by pure unalloyed love."

TEXT 148

TEXT

damodara kahe,--sankara chota ama haite
ebe amara bada bhai tomara krpate

SYNONYMS

damodara kahe--Damodara Pandita replied; sankara--Sankara; chota--younger; ama haite--than me; ebe--now; amara--my; bada bhai--elder brother; tomara--of You; krpate--by the mercy.

TRANSLATION

Damodara Pandita replied, "Sankara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him."

TEXT 149

TEXT

sivanande kahe prabhu,--tomara amate
gadha anuraga haya, jani age haite

SYNONYMS

sivanande--unto Sivananda Sena; kahe--says; prabhu--the Lord; tomara--your; amate--upon Me; gadha anuraga--deep affection; haya--there is; jani--I know; age haite--from the very beginning.

TRANSLATION

Then turning toward Sivananda Sena, the Lord said, "I know that from the very beginning your affection for Me has been very great."

TEXT 150

TEXT

suni' sivananda-sena premavista hana
dandavat hana pade sloka padiya

SYNONYMS

suni'--hearing; sivananda-sena--Sivananda Sena; prema-avista hana--becoming absorbed in pure love; dandavat hana--offering obeisances; pade--falls down; sloka--a verse; padiya--reciting.

TRANSLATION

Immediately upon hearing this, Sivananda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

TEXT 151

TEXT

nimajjato 'nanta bhavarnavantas
ciraya me kulam ivasi labdhah
tvayapi labdham bhagavann idanim
anuttamam patram idam dayayah

SYNONYMS

nimajjatah--being immersed; ananta--O unlimited one; bhava-arnava-antah--within the ocean of nescience; ciraya--after a long time; me--of me; kulam--the shore; iva--like; asi--You are; labdhah--obtained; tvaya--by You; api--also; labdham--has been gained; bhagavan--O my Lord; idanim--now; anuttamam--the best; patram--candidate; idam--this; dayayah--for showing Your mercy.

TRANSLATION

" 'O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.' "

PURPORT

This is a verse from the Stotra-ratna (21), composed by Alabandaru Yamunacarya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is

the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this dangerous ocean of birth and death. The Lord is always prepared to show His mercy to the fallen souls struggling against miserable material conditions. As Lord Krsna states in the Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

TEXT 152

TEXT

prathame murari-gupta prabhure na miliya
bahirete padi' ache dandavat hana

SYNONYMS

prathame--at first; murari-gupta--Murari Gupta; prabhure--to Sri Caitanya Mahaprabhu; na--without; miliya--meeting; bahirete--outside; padi'--falling down; ache--was there; dandavat--falling flat like a stick; hana--becoming so.

TRANSLATION

Murari Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

TEXT 153

TEXT

murari na dekhiya prabhu kare anvesana
murari la-ite dhana aila bahu-jana

SYNONYMS

murari--Murari; na--without; dekhiya--seeing; prabhu--the Lord; kare--does; anvesana--inquiry; murari--Murari Gupta; la-ite--to take; dhana--running; aila--came; bahu-jana--many persons.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu could not see Murari amongst the devotees, He inquired about him. Thereupon many people immediately went to Murari, running to take him to the Lord.

TEXT 154

TEXT

trna dui-guccha murari dasane dhariya
mahaprabhu age gela dainyadhina hana

SYNONYMS

trna--of straw; dui--two; guccha--bunches; murari--Murari; dasane--in his teeth; dhariya--catching; mahaprabhu--of Sri Caitanya Mahaprabhu; age--in front; gela--went; dainya-adhina--under obligation of meekness; hana--becoming.

TRANSLATION

Thus Murari Gupta, catching two bunches of straw in his teeth, went before Sri Caitanya Mahaprabhu with humility and meekness.

TEXT 155

TEXT

murari dekhiya prabhu aila milite
pache bhage murari, lagila kahite

SYNONYMS

murari--Murari; dekhiya--seeing; prabhu--Lord Caitanya Mahaprabhu; aila--came out; milite--to meet; pache--thereafter; bhage--runs away; murari--Murari; lagila--began; kahite--to speak.

TRANSLATION

Upon seeing Murari come to meet Him, Lord Sri Caitanya Mahaprabhu went up to him, but Murari began to run away and speak as follows.

TEXT 156

TEXT

more na chuniha, prabhu, muni ta' pamara
tomara sparsa-yogya nahe papa kalevara

SYNONYMS

more--me; na chuniha--do not touch; prabhu--my Lord; muni--I; ta'--certainly; pamara--most abominable; tomara--of You; sparsa-yogya--fit to be touched; nahe--not; papa--sinful; kalevara--body.

TRANSLATION

"My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

TEXT 157

TEXT

prabhu kahe,--murari, kara dainya samvarana
tomara dainya dekhi' mora vidirna haya mana

SYNONYMS

prabhu kahe--the Lord said; murari--My dear Murari; kara dainya samvarana--please restrain your great humility; tomara--your; dainya--humility; dekhi'--seeing; mora--My; vidirna haya mana--mind becomes disturbed.

TRANSLATION

The Lord said, "My dear Murari, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

TEXT 158

TEXT

eta bali' prabhu tanre kaila alingana
nikate vasana kare anga sammarjana

SYNONYMS

eta bali'--saying this; prabhu--the Lord; tanre--him; kaila--did; alingana--embrace; nikate--nearby; vasana--making sit down; kare--does; anga--of his body; sammarjana--cleansing.

TRANSLATION

Saying this, the Lord embraced Murari and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

TEXTS 159-160

TEXT

acaryaratna, vidyanidhi, pandita gadadhara
gangadasa, hari-bhatta, acarya purandara

pratyeke sabara prabhu kari' guna gana
punah punah alingiya karila sammana

SYNONYMS

acaryaratna--Acaryaratna; vidyanidhi--Vidyanidhi; pandita gadadhara--Pandita Gadadhara; gangadasa--Gangadasa; hari-bhatta--Hari Bhatta; acarya purandara--Acarya Purandara; pratyeke--each and every one of them; sabara--of all of them; prabhu--the Lord; kari' guna gana--glorifying the qualities; punah punah--again and again; alingiya--embracing; karila--did; sammana--honor.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then again and again embraced all the devotees, including Acaryaratna, Vidyanidhi, Pandita Gadadhara, Gangadasa, Hari Bhatta and

Acarya Purandara. The Lord described their good qualities and glorified them again and again.

TEXT 161

TEXT

sabare sammani' prabhura ha-ila ullasa
haridase na dekhiya kahe,--kahan haridasa

SYNONYMS

sabare sammani'--respecting everyone; prabhura--of the Lord; ha-ila--there was; ullasa--jubilation; haridase--Haridasa Thakura; na dekhiya--without seeing; kahe--says; kahan haridasa--where is Haridasa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Sri Caitanya Mahaprabhu became very jubilant. However, not seeing Haridasa Thakura, He inquired, "Where is Haridasa?"

TEXT 162

TEXT

dura haite haridasa gosane dekhiya
rajapatha-prante padi' ache dandavat hana

SYNONYMS

dura haite--from a distance; haridasa gosane--Haridasa Thakura; dekhiya--seeing; rajapatha-prante--at the side of the common road; padi'--falling down; ache--he was; dandavat hana--offering obeisances.

TRANSLATION

Sri Caitanya Mahaprabhu then saw in the distance that Haridasa Thakura was lying down flat on the road offering obeisances.

TEXT 163

TEXT

milana-sthane asi' prabhure na milila
rajapatha-prante dure padiya rahila

SYNONYMS

milana-sthane--in the meeting place; asi'--coming; prabhure--unto Lord Sri Caitanya Mahaprabhu; na--not; milila--did meet; rajapatha-prante--on the side of the common road; dure--at a distant place; padiya--falling flat; rahila--remained.

TRANSLATION

Haridasa Thakura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

TEXT 164

TEXT

bhakta saba dhana aila haridase nite
prabhu tomaya milite cahe, calaha tvarite

SYNONYMS

bhakta--devotees; saba--all; dhana--running; aila--came; haridase--Haridasa; nite--to take; prabhu--Lord Sri Caitanya Mahaprabhu; tomaya--you; milite--to meet; cahe--wants; calaha--just come; tvarite--very soon.

TRANSLATION

All the devotees then went to Haridasa Thakura, saying, "The Lord wants to meet you. Please come immediately."

TEXT 165

TEXT

haridasa kahe,--muni nica-jati chara
mandira-nikate yaite mora nahi adhikara

SYNONYMS

haridasa kahe--Haridasa Thakura said; muni--I; nica-jati--low caste; chara--abominable; mandira-nikate--near the temple; yaite--to go; mora--my; nahi--there is not; adhikara--authority.

TRANSLATION

Haridasa Thakura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

PURPORT

Although Haridasa Thakura was such a highly exalted Vaisnava that he was addressed as Haridasa Gosvami, he still did not like to disturb the common sense of the general populace. Haridasa Thakura was so exalted that he was addressed as thakura and gosani, and these titles are offered to the most advanced Vaisnavas. The spiritual master is generally called gosani, and thakura is used to address the paramahamsas, those in the topmost rank of spirituality. Nonetheless, Haridasa Thakura did not want to go near the temple, although he was called there by Sri Caitanya Mahaprabhu Himself. The Jagannatha temple still accepts only those Hindus who are in the varnasrama order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation, and thus Haridasa Thakura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaisnava humility.

TEXT 166

TEXT

nibhrte tota-madhye sthana yadi pana

tahan padi' raho, ekale kala gonana

SYNONYMS

nibhrte--in a solitary place; tota-madhye--within the gardens; sthana--place; yadi--if; pana--I get; tahan--there; padi' raho--I shall stay; ekale--alone; kala--time; gonana--I shall pass.

TRANSLATION

Haridasa Thakura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time.

TEXT 167

TEXT

jagannatha-sevakera mora sparsa nahi haya
tahan padi' rahon,--mora ei vancha haya

SYNONYMS

jagannatha-sevakera--of the servants of Lord Jagannatha; mora--my; sparsa--touching; nahi--not; haya--takes place; tahan--there; padi' rahon--I stay; mora--my; ei--this; vancha--desire; haya--is.

TRANSLATION

"I do not wish the servants of Lord Jagannatha to touch me. I would remain there in the garden alone. That is my desire."

TEXT 168

TEXT

ei katha loka giya prabhure kahila
suniya prabhura mane bada sukha ha-ila

SYNONYMS

ei katha--this message; loka--people; giya--going; prabhure--unto Lord Sri Caitanya Mahaprabhu; kahila--informed; suniya--hearing; prabhura mane--in the mind of the Lord; bada--very much; sukha--happiness; ha-ila--became.

TRANSLATION

When this message was relayed to Sri Caitanya Mahaprabhu by the people, the Lord became very happy to hear it.

TEXT 169

TEXT

hena-kale kasi-misra, padicha,--dui jana
asiya karila prabhura carana vandana

SYNONYMS

hena-kale--at this time; kasi-misra--Kasi Misra; padicha--the superintendent; dui jana--two persons; asiya--coming; karila--did; prabhura--of Lord Sri Caitanya Mahaprabhu; carana vandana--worshiping the lotus feet.

TRANSLATION

At this time, Kasi Misra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Sri Caitanya Mahaprabhu.

TEXT 170

TEXT

sarva vaisnava dekhi' sukha bada paila
yatha-yogya saba-sane anande milila

SYNONYMS

sarva vaisnava--all the Vaisnavas; dekhi'--seeing; sukha--happiness; bada--very much; paila--got; yatha-yogya--as is befitting; saba-sane--along with everyone; anande--in happiness; milila--met.

TRANSLATION

Upon seeing all the Vaisnavas together, Kasi Misra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

TEXT 171

TEXT

prabhu-pade dui jane kaila nivedane
ajna deha',--vaisnavera kari samadhane

SYNONYMS

prabhu-pade--unto the lotus feet of Sri Caitanya Mahaprabhu; dui jane--both of them; kaila--did; nivedane--submission; ajna deha'--please order; vaisnavera--of all the Vaisnavas; kari--let us do; samadhane--accommodation.

TRANSLATION

Both submitted to Lord Sri Caitanya Mahaprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaisnavas.

TEXT 172

TEXT

sabara kariyachi vasa-grha-sthana
maha-prasada sabakare kari samadhana

SYNONYMS

sabara--for all of them; kariyachi--we have arranged; vasa-grha-sthana--residential places for staying; maha-prasada--remnants of food of Jagannatha; sabakare--to all of them; kari--let us do; samadhana--distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaisnavas. Now let us distribute maha-prasada to all of them."

TEXT 173

TEXT

prabhu kahe,--gopinatha, yaha' vaisnava lana
yahan yahan kahe vasa, tahan deha' lana

SYNONYMS

prabhu kahe--the Lord Caitanya Mahaprabhu said; gopinatha--My dear Gopinatha; yaha'--please go; vaisnava lana--taking all the Vaisnavas; yahan yahan--wherever; kahe--they say; vasa--staying place; tahan--there; deha'--give; lana--accepting.

TRANSLATION

Sri Caitanya Mahaprabhu immediately told Gopinatha Acarya, "Please go with the Vaisnavas and accommodate them in whatever residences Kasi Misra and the temple superintendent offer."

TEXT 174

TEXT

maha-prasadanna deha vaninatha-sthane
sarva-vaisnavera inho karibe samadhane

SYNONYMS

maha-prasada-anna--the remnants of food; deha--deliver; vaninatha-sthane--unto Vaninatha; sarva-vaisnavera--unto all the Vaisnavas; inho--he; karibe--will do; samadhane--distribution.

TRANSLATION

Then the Lord told Kasi Misra and the temple superintendent, "As for the remnants of food left by Jagannatha, let them be delivered to Vaninatha Raya's charge, for he can take care of all the Vaisnavas and distribute maha-prasada to them."

TEXT 175

TEXT

amara nikate ei puspera udyane
eka-khani ghara ache parama-nirjane

SYNONYMS

amara nikate--nearby My place; ei--this; puspera udyane--in a garden of flowers; eka-khani--one; ghara--room; ache--there is; parama-nirjane--in a very solitary place.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

TEXT 176

TEXT

sei ghara amake deha'--ache prayojana
nibhrte vasiya tahan kariba smarana

SYNONYMS

sei ghara--that room; amake deha'--please give to Me; ache prayojana--there is necessity; nibhrte--in the solitary place; vasiya--sitting; tahan--there; kariba smarana--I shall remember the lotus feet of the Lord.

TRANSLATION

"Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

PURPORT

This statement of Sri Caitanya Mahaprabhu is significant. Nibhrte vasiya tahan kariba smarana: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Krsna maha-mantra. We should always remember that it was Sri Caitanya Mahaprabhu Himself who wanted such a place, either for Himself or Haridasa Thakura. No one can suddenly attain the level of Haridasa Thakura and sit down in a solitary place to chant the Hare Krsna maha-mantra and remember the lotus feet of the Lord. Only an exalted person like Haridasa Thakura or Sri Caitanya Mahaprabhu, who is personally exhibiting the proper behavior for an acarya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Srila Bhaktisiddhanta Sarasvati Thakura has condemned this process for neophytes. He has even stated in a song, pratisthara tare, nirjanera ghare, tava hari-nama kevala kaitava: "Sitting in a solitary place intending to chant the Hare Krsna maha-mantra is considered a cheating process." This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Sri Caitanya Mahaprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Krsna maha-mantra as Sri Caitanya Mahaprabhu Himself did. Although Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannatha Puri to teach us a lesson. Even at Jagannatha Puri the Lord chanted the Hare Krsna maha-mantra in great meetings at the Jagannatha temple. The point is that one should not try to imitate Haridasa Thakura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Sri Caitanya Mahaprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Krsna maha-mantra and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates

Haridasa Thakura, his enemies (kama, krodha, lobha, moha, mada and matsarya) will disturb and fatigue him. Instead of chanting the Hare Krsna maha-mantra, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Krsna mantra in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the sahajiyas in Vrndavana.

TEXT 177

TEXT

misra kahe,--saba tomara, caha ki karane?
apana-icchaya laha, yei tomara mane

SYNONYMS

misra kahe--Kasi Misra said; saba--everything; tomara--Yours; caha ki karane--why do You beg; apana-icchaya--by Your own will; laha--You take; yei--whatever; tomara mane--is in Your mind.

TRANSLATION

Kasi Misra then told Sri Caitanya Mahaprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

TEXT 178

TEXT

ami-dui ha-i tomara dasa ajnakari
ye caha, sei ajna deha' krpa kari'

SYNONYMS

ami--we; dui--two; ha-i--are; tomara--Your; dasa--servants; ajna-kari--order-carriers; ye caha--whatever You want; sei ajna--that order; deha'--give; krpa kari'--being merciful.

TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

TEXT 179

TEXT

eta kahi' dui jane vidaya la-ila
gopinatha, vaninatha--dunhe sange nila

SYNONYMS

eta kahi'--saying this; dui jane--both of them; vidaya la-ila--took leave; gopinatha--Gopinatha Acarya; vaninatha--Vaninatha Raya; dunhe sange nila--took both of them with them.

TRANSLATION

Saying this, Kasi Misra and the temple inspector took their leave, and Gopinatha and Vaninatha went with them.

TEXT 180

TEXT

gopinathe dekhaila saba vasa-ghara
vaninatha-thani dila prasada vistara

SYNONYMS

gopinathe--unto Gopinatha Acarya; dekhaila--showed; saba--all; vasa-ghara--residential places; vaninatha-thani--unto Vaninatha Raya; dila--delivered; prasada vistara--remnants of food in large quantities.

TRANSLATION

Gopinatha was then shown all the residential places, and Vaninatha was given large quantities of food [maha-prasada] left by Lord Jagannatha.

TEXT 181

TEXT

vaninatha aila bahu prasada pitha lana
gopinatha aila vasa samskara kariya

SYNONYMS

vaninatha--Vaninatha; aila--returned; bahu--a very large quantity of; prasada--remnants of food; pitha lana--also taking cakes with them; gopinatha--Gopinatha Acarya; aila--returned; vasa--residential places; samskara kariya--cleansing.

TRANSLATION

Thus Vaninatha Raya returned with large quantities of Lord Jagannatha's food remnants, including cakes and other good eatables. Gopinatha Acarya also returned after cleansing all the residential quarters.

TEXT 182

TEXT

mahaprabhu kahe,--suna, sarva vaisnava-gana
nija-nija-vasa sabe karaha gamana

SYNONYMS

mahaprabhu kahe--Lord Sri Caitanya Mahaprabhu said; suna--kindly listen; sarva vaisnava-gana--all Vaisnavas; nija-nija-vasa--to the respective residential quarters; sabe--all of you; karaha--make; gamana--departure.

TRANSLATION

Sri Caitanya Mahaprabhu then addressed all the Vaisnavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

TEXT 183

TEXT

samudra-snana kari' kara cuda darasana
tabe aji ihan asi' karibe bhojana

SYNONYMS

samudra-snana--bathing in the sea; kari'--finishing; kara--just do; cuda darasana--observing the top of the temple; tabe--thereafter; aji--today; ihan--here; asi'--coming back; karibe bhojana--take your lunch.

TRANSLATION

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

TEXT 184

TEXT

prabhu namaskari' sabe vasate calila
gopinathacarya sabe vasa-sthana dila

SYNONYMS

prabhu namaskari'--after offering obeisances to Lord Sri Caitanya Mahaprabhu; sabe--all the devotees; vasate calila--departed for their residential quarters; gopinatha-acarya--Gopinatha Acarya; sabe--to everyone; vasa--residential quarters; sthana--place; dila--delivered.

TRANSLATION

After offering obeisances to Sri Caitanya Mahaprabhu, all the devotees departed for their residences, and Gopinatha Acarya showed them their respective quarters.

TEXT 185

TEXT

mahaprabhu aila tabe haridasa-milane
haridasa kare preme nama-sankirtane

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; aila--came; tabe--thereafter; haridasa-milane--to meet Thakura Haridasa; haridasa--Thakura Haridasa; kare--does; preme--in ecstatic love; nama-sankirtane--chanting of the holy name.

TRANSLATION

After this, Sri Caitanya Mahaprabhu went to meet Haridasa Thakura, and He saw him engaged in chanting the maha-mantra with ecstatic love. Haridasa chanted, "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare."

TEXT 186

TEXT

prabhu dekhi' pade age dandavat hana
prabhu alingana kaila tanre uthana

SYNONYMS

prabhu dekhi'--after seeing the Lord; pade--fell down; age--in front of Him; dandavat--flat like a stick; hana--becoming; prabhu--Lord Sri Caitanya Mahaprabhu; alingana kaila--embraced; tanre--him; uthana--raising him up.

TRANSLATION

As soon as Haridasa Thakura saw Sri Caitanya Mahaprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Sri Caitanya Mahaprabhu raised him up and embraced him.

TEXT 187

TEXT

dui-jane premavese karena krandane
prabhu-gune bhrtya vikala, prabhu bhrtya-gune

SYNONYMS

dui-jane--both of them; prema-avese--in loving ecstasy; karena krandane--were crying; prabhu-gune--by the quality of the Lord; bhrtya--servant; vikala--transformed; prabhu--the Lord; bhrtya-gune--by the quality of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

PURPORT

The Mayavadi philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Mayavadis say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Mayavadis try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Krsnadasa Kaviraja Gosvami explains: prabhu-gune bhrtya vikala, prabhu bhrtya-gune. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained by Lord Krsna in the Bhagavad-gita (4.11):

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."

The Lord is always eager to congratulate the servant because of the servant's transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

TEXT 188

TEXT

haridasa kahe,--prabhu, na chunio more
muni--nica, asprsya, parama pamare

SYNONYMS

haridasa kahe--Haridasa Thakura said; prabhu--my dear Lord; na chunio more--please do not touch me; muni--I; nica--most fallen; asprsya--untouchable; parama pamare--the lowest of mankind.

TRANSLATION

Haridasa Thakura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men."

TEXT 189

TEXT

prabhu kahe,--toma sparsi pavitra ha-ite
tomara pavitra dharma nahika amate

SYNONYMS

prabhu kahe--the Lord said; toma sparsi--I touch you; pavitra ha-ite--just to become purified; tomara--your; pavitra--purified; dharma--occupation; nahika--is not; amate--in Me.

TRANSLATION

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridasa Thakura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both

of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into maya. Thus it is by misuse of free will that one falls under the influence of maya.

The Mayavadi philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim to maya. They try to explain that when the servant, the living entity, is out of the clutches of maya, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of maya, for in such a case His unlimitedness would be crippled or limited. Thus the Mayavada explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of maya. Maya is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, maya. Being freed from maya's influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

TEXT 190

TEXT

ksane ksane kara tumi sarva-tirthe snana
ksane ksane kara tumi yajna-tapo-dana

SYNONYMS

ksane ksane--at every moment; kara--do; tumi--you; sarva-tirthe snana--bathing in all the holy places of pilgrimage; ksane ksane--at every moment; kara--perform; tumi--you; yajna--sacrifices; tapah--austerities; dana--charity.

TRANSLATION

Sri Caitanya Mahaprabhu exalted Haridasa Thakura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

TEXT 191

TEXT

nirantara kara cari veda adhyayana
dvija-nyasi haite tumi parama-pavana

SYNONYMS

nirantara--constantly; kara--you do; cari--four; veda--of the Vedas; adhyayana--study; dvija--brahmana; nyasi--sannyasi; haite--than; tumi--you; parama-pavana--supremely pure.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brahmana or sannyasi."

TEXT 192

TEXT

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

SYNONYMS

aho bata--how wonderful it is; sva-pacah--dog-eaters; atah--than the initiated brahmana; gariyan--more glorious; yat--of whom; jihva-agre--on the tongue; vartate--remains; nama--holy name; tubhyam--of You, my Lord; tepuh--have performed; tapah--austerity; te--they; juhuvuh--have performed sacrifices; sasnuh--have bathed in all holy places; aryah--really belonging to the Aryan race; brahma--all the Vedas; anucuh--have studied; nama--holy name; grnanti--chant; ye--who; te--they.

TRANSLATION

Sri Caitanya Mahaprabhu then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmana. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Aryan.' "

PURPORT

The word Aryan means advanced. Unless one is spiritually advanced, he cannot be called an Aryan, and this is the difference between Aryan and non-Aryan. Non-Aryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brahmana, a sannyasi or an Aryan. It is not possible to become a brahmana, sannyasi or Aryan without being properly qualified. Bhagavata-dharma never allows one to become a cheap brahmana, sannyasi or Aryan. The qualities or qualifications described herein are quoted from Srimad-Bhagavatam (3.33.7) and were spoken by Devahuti, the mother of Kapiladeva, when she understood the influence of devotional service (bhakti-yoga). In this way Devahuti praised the devotee, pointing out his greatness in all respects.

TEXT 193

TEXT

eta bali tanre lana gela puspodyane
ati nibhrte tanre dila vasa-sthane

SYNONYMS

eta bali--saying this; tanre lana--taking him; gela--went; puspa-udyane--in the flower garden; ati nibhrte--in a very much secluded place; tanre--unto him; dila--delivered; vasa-sthane--a place to remain.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu took Haridasa Thakura within the flower garden, and there, in a very much secluded place, He showed him his residence.

TEXT 194

TEXT

ei-sthane rahi' kara nama sankirtana
prati-dina asi' ami kariba milana

SYNONYMS

ei-sthane--in this place; rahi'--remaining; kara--perform; nama sankirtana--chanting of the holy name; prati-dina--every day; asi'--coming; ami--I; kariba--shall do; milana--meeting.

TRANSLATION

Sri Caitanya Mahaprabhu requested Haridasa Thakura, "Remain here and chant the Hare Krsna maha-mantra. I shall personally come here to meet you daily.

TEXT 195

TEXT

mandirera cakra dekhi' kariha pranama
ei thani tomara asibe prasadanna

SYNONYMS

mandirera--of the temple of Jagannatha; cakra--the wheel on the top; dekhi'--seeing; kariha pranama--offer your obeisances; ei thani--in this place; tomara--your; asibe--will come; prasada-anna--remnants of food of Jagannatha.

TRANSLATION

"Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasada is concerned, I shall arrange to have that sent here."

Since he was born in a Muslim family, Srila Haridasa Thakura could not enter the temple of Jagannatha due to temple restrictions. Nonetheless, he was recognized by Sri Caitanya Mahaprabhu as Namacarya Haridasa Thakura. Haridasa Thakura, however, considered himself unfit to enter the Jagannatha temple. Sri Caitanya Mahaprabhu could have personally taken Haridasa Thakura into the Jagannatha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Visnu wheel on top of the temple and offer obeisances (namaskara). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Sri Caitanya Mahaprabhu promised to come daily to see Srila Haridasa Thakura, and this indicates that Srila Haridasa Thakura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Sri Caitanya Mahaprabhu assured Haridasa Thakura that

the remnants of His food would be sent there. As the Lord states in the Bhagavad-gita (9.22), yoga-ksemam vahamy aham: "I arrange all life's necessities for My devotees."

A reference is made here for those who are very anxious to imitate the behavior of Thakura Haridasa in an unnatural way. One must receive the order of Sri Caitanya Mahaprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Sri Caitanya Mahaprabhu asked Nityananda Prabhu to go to Bengal and preach, and He asked the Gosvamis, Rupa and Sanatana, to go to Vrndavana and excavate the lost places of pilgrimage. In this case the Lord asked Haridasa Thakura to remain there at Jagannatha Puri and constantly chant the holy names of the Lord. Thus Sri Caitanya Mahaprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridasa Thakura without being ordered by Sri Caitanya Mahaprabhu or His representative. Srila Bhaktisiddhanta Sarasvati Thakura condemns such imitations in this way:

dusta mana! tumi kisera vaisnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

"My dear mind, you are trying to imitate Haridasa Thakura and chant the Hare Krsna mantra in a secluded place, but you are not worth being called a Vaisnava because what you want is cheap popularity and not the actual qualifications of Haridasa Thakura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of maya, and your so-called chanting in a secluded place will bring about your downfall."

TEXT 196

TEXT

nityananda, jagadananda, damodara, mukunda
haridase mili' sabe paila ananda

SYNONYMS

nityananda--Nityananda; jagadananda--Jagadananda; damodara--Damodara; mukunda--Mukunda; haridase--Haridasa; mili'--meeting; sabe--all of them; paila--got; ananda--great pleasure.

TRANSLATION

When Nityananda Prabhu, Jagadananda Prabhu, Damodara Prabhu and Mukunda Prabhu met Haridasa Thakura, they all became very much pleased.

TEXT 197

TEXT

samudra-snana kari' prabhu aila nija sthane
advaitadi gela sindhu karibare snane

SYNONYMS

samudra-snana kari'--after bathing in the sea; prabhu--Sri Caitanya Mahaprabhu; aila--came; nija sthane--to His own place; advaita-adi--devotees,

headed by Advaita Prabhu; gela--went; sindhu--to the ocean; karibare--just to take; snane--bath.

TRANSLATION

When Sri Caitanya Mahaprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

TEXT 198

TEXT

asi' jagannathera kaila cuda darasana
prabhura avase aila karite bhojana

SYNONYMS

asi'--coming back; jagannathera--of Lord Jagannatha; kaila--did; cuda darasana--looking at the top of the temple; prabhura--of Lord Caitanya Mahaprabhu; avase--at the residence; aila--came; karite bhojana--to take their luncheon.

TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannatha temple. They then went to the residence of Sri Caitanya Mahaprabhu to take their luncheon.

TEXT 199

TEXT

sabare vasaila prabhu yogya krama kari'
sri-haste parivesana kaila gaurahari

SYNONYMS

sabare--all the devotees; vasaila--made to sit; prabhu--Sri Caitanya Mahaprabhu; yogya--befitting; krama--in order, one after another; kari'--setting; sri-haste--by His own transcendental hand; parivesana--distribution; kaila--did; gaurahari--Lord Sri Caitanya Mahaprabhu.

TRANSLATION

One after the other, Sri Caitanya Mahaprabhu made all the devotees sit in their proper places. He then began to distribute prasada with His own transcendental hand.

TEXT 200

TEXT

alpa anna nahi aise dite prabhura hate
dui-tinera anna dena eka eka pate

SYNONYMS

alpa anna--a small quantity of prasada; nahi--does not; aise--come; dite--to give; prabhura--of Sri Caitanya Mahaprabhu; hate--in the hand; dui--two; tinera--or of three; anna--food; dena--He delivers; eka eka pate--on each and every plantain leaf.

TRANSLATION

All the devotees were served prasada on plantain leaves, and Sri Caitanya Mahaprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

TEXT 201

TEXT

prabhu na khaile keha na kare bhojana
urdhva-haste vasi' rahe sarva bhakta-gana

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; na khaile--without eating; keha--anyone; na--not; kare--does; bhojana--eating; urdhva-haste--raising the hand; vasi'--sitting; rahe--remain; sarva--all; bhakta-gana--devotees.

TRANSLATION

All the devotees kept their hands raised over the prasada distributed to them, for they did not want to eat without seeing the Lord eat first.

TEXT 202

TEXT

svarupa-gosani prabhuke kaila nivedana
tumi na vasile keha na kare bhojana

SYNONYMS

svarupa-gosani--Svarupa Damodara Gosani; prabhuke--unto Sri Caitanya Mahaprabhu; kaila--did; nivedana--submission; tumi--You; na vasile--if not sitting; keha--anyone; na--not; kare--does; bhojana--eating.

TRANSLATION

Svarupa Damodara Gosvami then informed Sri Caitanya Mahaprabhu, "Unless You sit and take prasada, no one will accept it.

TEXT 203

TEXT

toma-sange rahe yata sannyasira gana
gopinathacarya tanre kariyache nimantrana

SYNONYMS

toma-sange--along with You; rahe--remain; yata--as many as; sannyasira gana--rank of sannyasis; gopinatha-acarya--Gopinatha Acarya; tanre--all of them; kariyache--has done; nimantrana--invitation.

TRANSLATION

"Gopinatha Acarya has invited all the sannyasis who remained with You to come and take prasada.

TEXT 204

TEXT

acarya asiyachena bhiksara prasadanna lana
puri, bharati achena tomara apeksa kariya

SYNONYMS

acarya--Gopinatha Acarya; asiyachena--has come; bhiksara--for eating; prasada-anna lana--taking the remnants of all kinds of food; puri--Paramananda Puri; bharati--Brahmananda Bharati; achena--are; tomara--for You; apeksa kariya--waiting.

TRANSLATION

"Gopinatha Acarya has already come bringing sufficient remnants of food to distribute to all the sannyasis, and sannyasis like Paramananda Puri and Brahmananda Bharati are waiting for You.

TEXT 205

TEXT

nityananda lana bhiksa karite vaisa tumi
vaisnavera parivesana karitechi ami

SYNONYMS

nityananda lana--taking along Sri Nityananda Prabhu; bhiksa--luncheon; karite--to take; vaisa--sit down; tumi--You; vaisnavera--to all the devotees; parivesana--distribution of prasada; karitechi--am doing; ami--I.

TRANSLATION

"You may sit down and accept the luncheon with Nityananda Prabhu, and I shall distribute the prasada to all the Vaisnavas."

TEXT 206

TEXT

tabe prabhu prasadanna govinda-hate dila
yatna kari' haridasa-thakure pathaila

SYNONYMS

tabe--thereafter; prabhu--Sri Caitanya Mahaprabhu; prasada-anna--remnants of Jagannatha's food; govinda-hate--in the hand of Govinda; dila--delivered; yatna

kari'--with great attention; haridasa-thakure--unto Haridasa Thakura; pathaila--sent.

TRANSLATION

After this, Sri Caitanya Mahaprabhu carefully delivered some prasada into the hands of Govinda to be given to Haridasa Thakura.

TEXT 207

TEXT

apane vasila saba sannyasire lana
parivesana kare acarya harasita hana

SYNONYMS

apane--personally; vasila--sat down; saba--all; sannyasire lana--taking with Him the sannyasis; parivesana kare--distributes; acarya--Gopinatha Acarya; harasita hana--with great pleasure.

TRANSLATION

Then Sri Caitanya Mahaprabhu personally sat down to accept lunch with the other sannyasis, and Gopinatha Acarya began to distribute the prasada with great pleasure.

TEXT 208

TEXT

svarupa gosani, damodara, jagadananda
vaisnavere parivese tina jane--ananda

SYNONYMS

svarupa gosani--Svarupa Gosani; damodara--Damodara; jagadananda--Jagadananda; vaisnavere parivese--distributed to the Vaisnavas; tina jane--the three persons; ananda--very jubilant.

TRANSLATION

Then Svarupa Damodara Gosvami, Damodara Pandita and Jagadananda all began to distribute prasada to the devotees with great pleasure.

TEXT 209

TEXT

nana pitha-pana khaya akantha puriya
madhye madhye 'hari' kahe anandita hana

SYNONYMS

nana--various; pitha-pana--cakes and sweet rice; khaya--eat; a-kantha puriya--filling up to the throat; madhye madhye--occasionally; hari--the holy name of Krsna; kahe--they speak; anandita hana--in great jubilation.

TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

PURPORT

It is the practice of Vaisnavas while taking prasada to chant the holy name of Lord Hari at intervals and also sing various songs, such as sarira avidya-jala. Those who are honoring prasada, accepting the remnants of food offered to the Deity, must always remember that prasada is not ordinary food. Prasada is transcendental. We are therefore reminded:

maha-prasade govinde
nama-brahmani vaisnave
sv-alpa-punya-vatam rajan
visvaso naiva jayate

Those who are not pious cannot understand the value of maha-prasada or the holy name of the Lord. Both prasada and the Lord's name are on the Brahman platform, or spiritual platform. One should never consider prasada to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaisnava strictly follows this principle and does not accept any food that is not prasada. One should take prasada with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, maha-prasada and the holy name do not belong to the mundane platform. By worshiping the Deity, eating prasada and chanting the Hare Krsna maha-mantra, one can always remain on the spiritual platform (brahma-bhuyaya kalpate).

TEXT 210

TEXT

bhojana samapta haila, kaila acamana
sabare paraila prabhu malya-candana

SYNONYMS

bhojana--lunch; samapta--ending; haila--there was; kaila--did; acamana--washing the mouth; sabare--on everyone; paraila--put; prabhu--Sri Caitanya Mahaprabhu; malya-candana--a garland and sandalwood pulp.

TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Sri Caitanya Mahaprabhu personally decorated everyone with flower garlands and sandalwood pulp.

TEXT 211

TEXT

visrama karite sabe nija vasa gela
sandhya-kale asi' punah prabhuke milila

SYNONYMS

visrama karite--going to take rest; sabe--all the Vaisnavas; nija--to their own; vasa--residential quarters; gela--went; sandhya-kale--in the evening; asi'--coming; punah--again; prabhuke milila--met Sri Caitanya Mahaprabhu.

TRANSLATION

After thus accepting prasada, they all went to take rest at their respective residences, and in the evening they again came to meet Sri Caitanya Mahaprabhu.

TEXT 212

TEXT

hena-kale ramananda aila prabhu-sthane
prabhu milaila tanre saba vaisnava-gane

SYNONYMS

hena-kale--at this time; ramananda--Ramananda; aila--came; prabhu-sthane--at the place of Sri Caitanya Mahaprabhu; prabhu--Sri Caitanya Mahaprabhu; milaila--caused to meet; tanre--him (Sri Ramananda Raya); saba--all; vaisnava-gane--the devotees of the Lord.

TRANSLATION

At this time Ramananda Raya also came to meet Sri Caitanya Mahaprabhu, and the Lord took the opportunity to introduce all the Vaisnavas to him.

TEXT 213

TEXT

saba lana gela prabhu jagannathalaya
kirtana arambha tatha kaila mahasaya

SYNONYMS

saba lana--taking all of them; gela--went; prabhu--Sri Caitanya Mahaprabhu; jagannatha-alaya--to the temple of Lord Jagannatha; kirtana--congregational chanting; arambha--beginning; tatha--there; kaila--did; mahasaya--the great personality.

TRANSLATION

The great Personality of Godhead, Sri Caitanya Mahaprabhu, then took all of them to the temple of Jagannatha and began the congregational chanting of the holy name there.

TEXT 214

TEXT

sandhya-dhupa dekhi' arambhila sankirtana
padicha asi' sabare dila malya-candana

SYNONYMS

sandhya-dhupa--dhupa-arati just in the beginning of the evening; dekhi'--they all saw; arambhila--began; sankirtana--congregational chanting; padicha--the inspector of the temple; asi'--coming; sabare--unto everyone; dila--offered; malya-candana--flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhupa-arati of the Lord, they all began congregational chanting. Then the padicha, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

TEXT 215

TEXT

cari-dike cari sampradaya karena kirtana
madhye nrtya kare prabhu sacira nandana

SYNONYMS

cari-dike--in the four directions; cari--four; sampradaya--groups; karena--performed; kirtana--congregational chanting; madhye--in the middle; nrtya kare--dances; prabhu--Sri Caitanya Mahaprabhu; sacira nandana--the son of mother Saci.

TRANSLATION

Four parties were then distributed in four directions to perform sankirtana, and in the middle of them the Lord Himself, known as the son of mother Saci, began to dance.

TEXT 216

TEXT

asta mrdanga baje, batrisa karatala
hari-dhvani kare sabe, bale--bhala, bhala

SYNONYMS

asta mrdanga--eight mrdangas; baje--sounded; batrisa--thirty-two; karatala--cymbals; hari-dhvani--vibrating the transcendental sound; kare--does; sabe--every one of them; bale--says; bhala bhala--very good, very good.

TRANSLATION

In the four groups there were eight mrdangas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

TEXT 217

TEXT

kirtanera dhvani maha-mangala uthila
caturdasa loka bhari' brahmanda bhedila

SYNONYMS

kirtanera dhvani--the vibration of the sankirtana; maha-mangala uthila--all good fortune awakened; caturdasa--fourteen; loka--planetary systems; bhari'--filling up; brahmanda--the whole universe; bhedila--penetrated.

TRANSLATION

When the tumultuous vibration of sankirtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

TEXT 218

TEXT

kirtana-arambhe prema uthali' calila
nilacala-vasi loka dhana aila

SYNONYMS

kirtana-arambhe--in the beginning of the sankirtana; prema--ecstasy of love; uthali'--overpowering; calila--began to proceed; nilacala-vasi--all the residents of Jagannatha Puri; loka--people; dhana--running; aila--came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflooded everything, and all the residents of Jagannatha Puri came running.

TEXT 219

TEXT

kirtana dekhi' sabara mane haila camatkara
kabhu nahi dekhi aiche premera vikara

SYNONYMS

kirtana dekhi'--seeing the performance of sankirtana; sabara--of all of them; mane--in the mind; haila--there was; camatkara--astonishment; kabhu--at any time; nahi--never; dekhi--see; aiche--such; premera--of ecstatic love; vikara--transformation.

TRANSLATION

Everyone was astonished to see such a performance of sankirtana, and they all agreed that never before had kirtana been so performed and ecstatic love of God so exhibited.

TEXT 220

TEXT

tabe prabhu jagannathera mandira bediya
pradaksina kari' bulena nartana kariya

SYNONYMS

tabe--thereafter; prabhu--Sri Caitanya Mahaprabhu; jagannathera--of Lord Jagannatha; mandira--temple; bediya--walking all around; pradaksina--circumambulation; kari'--doing; bulena--walks; nartana kariya--dancing.

TRANSLATION

At this time Sri Caitanya Mahaprabhu circumambulated the temple of Jagannatha and continuously danced about the whole area.

TEXT 221

TEXT

age-pache gana kare cari sampradaya
achadera kale dhare nityananda raya

SYNONYMS

age-pache--in front and in the rear; gana--singing; kare--do; cari--four; sampradaya--groups; achadera--of falling down; kale--at the time; dhare--captures; nityananda raya--Lord Sri Nityananda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kirtana parties sang in front and in the rear. When Sri Caitanya Mahaprabhu fell down to the ground, Sri Nityananda Raya Prabhu lifted Him up.

TEXT 222

TEXT

asru, pulaka, kampa, sveda, gambhira hunkara
premera vikara dekhi' loke camatkara

SYNONYMS

asru--tears; pulaka--jubilation; kampa--trembling; sveda--perspiration; gambhira hunkara--deep resounding; premera--of ecstatic love; vikara--transformation; dekhi'--seeing; loke--all the people; camatkara--were astonished.

TRANSLATION

While kirtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Sri Caitanya Mahaprabhu. Upon seeing this transformation, all the people present became very much astonished.

TEXT 223

TEXT

pickari-dhara jini' asru nayane
cari-dikera loka saba karaye sincane

SYNONYMS

pickari-dhara--like water coming in force from a syringe; jini'--conquering; asru--tears; nayane--in the eyes; cari-dikera--in all four directions; loka--people; saba--all; karaye sincane--moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

TEXT 224

TEXT

'beda-nrtya' mahaprabhu kari' kata-ksana
mandirera pache rahi' karaye kirtana

SYNONYMS

beda-nrtya--the dancing surrounding the temple; mahaprabhu--Sri Caitanya Mahaprabhu; kari'--performing; kata-ksana--for some time; mandirera pache--at the rear of the temple; rahi'--staying; karaye--performed; kirtana--congregational chanting.

TRANSLATION

After circumambulating the temple, Sri Caitanya Mahaprabhu for some time remained at the rear of the temple and continued His sankirtana.

TEXT 225

TEXT

cari-dike cari sampradaya uccaihsvare gaya
madhye tandava-nrtya kare gauraraya

SYNONYMS

cari-dike--on four sides; cari sampradaya--the four groups; uccaih-svare--very loudly; gaya--chant; madhye--in the middle; tandava-nrtya--jumping and dancing; kare--performs; gauraraya--Sri Caitanya Mahaprabhu.

TRANSLATION

On all four sides the four sankirtana groups chanted very loudly, and in the middle Sri Caitanya Mahaprabhu danced, jumping high.

TEXT 226

TEXT

bahu-ksana nrtya kari' prabhu sthira haila
cari mahantere tabe nacite ajna dila

SYNONYMS

bahu-ksana--for a long period; nrtya kari'--dancing; prabhu--Sri Caitanya Mahaprabhu; sthira haila--became silent; cari mahantere--to four great personalities; tabe--then; nacite--to dance; ajna dila--ordered.

TRANSLATION

After dancing for a long time, Sri Caitanya Mahaprabhu became still and ordered four great personalities to begin to dance.

TEXT 227

TEXT

eka sampradaye nace nityananda-raye
advaita-acarya nace ara sampradaye

SYNONYMS

eka sampradaye--in one group; nace--dances; nityananda-raye--Lord Nityananda; advaita-acarya--Advaita Acarya Prabhu; nace--dances; ara--another; sampradaye--in a group.

TRANSLATION

In one group Nityananda Prabhu began to dance, and in another group Advaita Acarya began to dance.

TEXT 228

TEXT

ara sampradaye nace pandita-vakresvara
srivasa nace ara sampradaya-bhitara

SYNONYMS

ara sampradaye--in another sampradaya, or group; nace--dances; pandita-vakresvara--Vakresvara Pandita; srivasa--Srivasa Thakura; nace--dances; ara--another; sampradaya-bhitara--in the middle of a group.

TRANSLATION

Vakresvara Pandita began to dance in another group, and in yet another group Srivasa Thakura began to dance.

TEXT 229

TEXT

madhye rahi' mahaprabhu karena darasana
tahan eka aisvarya tanra ha-ila prakatana

SYNONYMS

madhye rahi'--keeping in the middle; mahaprabhu--Sri Caitanya Mahaprabhu; karena darasana--looks over; tahan--there; eka--one; aisvarya--miracle; tanra--of Him; ha-ila--became; prakatana--exhibited.

TRANSLATION

While this dancing was going on, Sri Caitanya Mahaprabhu watched them and performed a miracle.

TEXT 230

TEXT

cari-dike nrtya-gita kare yata jana
sabe dekhe,--prabhu kare amare darasana

SYNONYMS

cari-dike--on four sides; nrtya-gita--chanting and dancing; kare--does; yata jana--all people; sabe dekhe--everyone sees; prabhu--Sri Caitanya Mahaprabhu; kare--does; amare darasana--looking at me.

TRANSLATION

Sri Caitanya Mahaprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Sri Caitanya Mahaprabhu was looking at them.

TEXT 231

TEXT

cari janera nrtya dekhite prabhura abhilasa
sei abhilase kare aisvarya prakasa

SYNONYMS

cari janera--of the four persons; nrtya--dancing; dekhite--to see; prabhura--of Sri Caitanya Mahaprabhu; abhilasa--desire; sei abhilase--for that purpose; kare--does; aisvarya prakasa--exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Sri Caitanya Mahaprabhu exhibited Himself in such a way to appear as if He were seeing everyone.

TEXT 232

TEXT

darsane avesa tanra dekhi' matra jane
kemane caudike dekhe,--iha nahi jane

SYNONYMS

darsane--while looking over; avesa--emotional ecstasy; tanra--His; dekhi'--seeing; matra jane--only knows; kemane--how; cau-dike--on four sides; dekhe--He sees; iha nahi jane--one does not know.

TRANSLATION

Everyone who saw Sri Caitanya Mahaprabhu could understand that He was performing a miracle, but they did not know how it was that He could see on all four sides.

TEXT 233

TEXT

pulina-bhojane yena krsna madhya-sthane
caudikera sakha kahe,--amare nehane

SYNONYMS

pulina-bhojane--eating on the bank of Yamuna; yena--as; krsna--Lord Krsna; madhya-sthane--sitting in the middle; cau-dikera--on four sides; sakha--cowherd boyfriends; kahe--say; amare nehane--just seeing me.

TRANSLATION

In His own pastimes in Vrndavana, when Krsna used to eat on the bank of the Yamuna and sit in the center of His friends, every one of the cowherd boys would perceive that Krsna was looking at him. In the same way, when Caitanya Mahaprabhu was dancing, everyone saw that Caitanya Mahaprabhu was facing him.

TEXT 234

TEXT

nrtya karite yei aise sannidhane
mahaprabhu kare tanre drdha alingane

SYNONYMS

nrtya karite--dancing; yei--anyone who; aise--comes; sannidhane--nearby; mahaprabhu--Sri Caitanya Mahaprabhu; kare--does; tanre--unto him; drdha--tight; alingane--embracing.

TRANSLATION

When someone came nearby while dancing, Sri Caitanya Mahaprabhu would tightly embrace him.

TEXT 235

TEXT

maha-nrtya, maha-prema, maha-sankirtana
dekhi' premavese bhase nilacala-jana

SYNONYMS

maha-nrtya--great dancing; maha-prema--great love; maha-sankirtana--great congregational chanting; dekhi'--seeing; prema-avese--in ecstatic love; bhase--float; nilacala-jana--all the residents of Jagannatha Puri.

TRANSLATION

Upon seeing the great dancing, great love and great sankirtana, all the people of Jagannatha Puri floated in an ecstatic ocean of love.

TEXT 236

TEXT

gajapati raja suni' kirtana-mahattva
attalika cadi' dekhe svagana-sahita

SYNONYMS

gajapati raja--the King of Orissa; suni'--hearing; kirtana-mahattva--the greatness of sankirtana; attalika cadi'--ascending to the top of the palace; dekhe--sees; svagana-sahita--along with his personal associates.

TRANSLATION

Hearing the greatness of the sankirtana, King Prataparudra went up to the top of his palace and watched the performance with his personal associates.

TEXT 237

TEXT

kirtana dekhiya rajara haila camatkara
prabhuke milite utkantha badila apara

SYNONYMS

kirtana dekhiya--seeing the performance of kirtana; rajara--of the King; haila--there was; camatkara--astonishment; prabhuke--Sri Caitanya Mahaprabhu; milite--to meet; utkantha--anxiety; badila--increased; apara--unlimitedly.

TRANSLATION

The King was very much astonished to see Sri Caitanya Mahaprabhu's kirtana, and the King's anxiety to meet Him increased unlimitedly.

TEXT 238

TEXT

kirtana-samaptye prabhu dekhi' puspanjali
sarva vaisnava lana prabhu aila vasa cali'

SYNONYMS

kirtana-samaptye--at the end of the performance of kirtana; prabhu--Sri Caitanya Mahaprabhu; dekhi'--after seeing; puspanjali--offering flowers to the Lord Jagannatha Deity; sarva vaisnava--all the devotees; lana--accompanying; prabhu--Sri Caitanya Mahaprabhu; aila--returned; vasa--to His residence; cali'--going.

TRANSLATION

After the sankirtana ended, Sri Caitanya Mahaprabhu watched the offering of flowers to the Lord Jagannatha Deity. Then He and all the Vaisnavas returned to His residence.

TEXT 239

TEXT

padicha aniya dila prasada vistara
sabare bantiya taha dilena isvara

SYNONYMS

padicha--the superintendent of the temple; aniya--bringing; dila--delivered; prasada--of remnants of Jagannatha's food; vistara--a large quantity; sabare--unto everyone; bantiya--distributing; taha--that; dilena--gave; isvara--the Lord.

TRANSLATION

The superintendent of the temple then brought large quantities of prasada, which Sri Caitanya Mahaprabhu personally distributed to all the devotees.

TEXT 240

TEXT

sabare vidaya dila karite sayana
ei-mata lila kare sacira nandana

SYNONYMS

sabare--unto everyone; vidaya--bidding farewell; dila--gave; karite sayana--to take rest; ei-mata--in this way; lila--pastimes; kare--performed; sacira nandana--the son of Saci.

TRANSLATION

Finally they all departed to rest in bed. In this way Sri Caitanya Mahaprabhu, the son of Sacimata, performed His pastimes.

TEXT 241

TEXT

yavat achila sabe mahaprabhu-sange
prati-dina ei-mata kare kirtana-range

SYNONYMS

yavat--so long; achila--remained; sabe--all the devotees; mahaprabhu-sange--along with Sri Caitanya Mahaprabhu; prati-dina--every day; ei-mata--in this way; kare--performed; kirtana-range--sankirtana in great pleasure.

TRANSLATION

As long as the devotees remained at Jagannatha Puri with Sri Caitanya Mahaprabhu, the pastime of sankirtana was performed with great jubilation every day.

TEXT 242

TEXT

ei ta' kahilun prabhura kirtana-vilasa
yeba iha sune, haya caitanyera dasa

SYNONYMS

ei ta' kahilun--thus I have explained; prabhura--of the Lord; kirtana-vilasa--pastimes in yeba--anyone who; iha--this; sune--listens to; haya--becomes; caitanyera dasa--a servant of Sri Caitanya Mahaprabhu.

TRANSLATION

In this way I have explained the Lord's pastime of sankirtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Sri Caitanya Mahaprabhu.

TEXT 243

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Eleventh Chapter, describing the beda-kirtana pastimes of Sri Caitanya Mahaprabhu.

Chapter 12
The Cleansing of the Gundica Temple

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura summarizes this chapter as follows.

The King of Orissa, Maharaja Prataparudra, tried his best to see Lord Caitanya Mahaprabhu. Srila Nityananda Prabhu and the other devotees informed the Lord about the King's desire, but Sri Caitanya Mahaprabhu would not agree to see him. At that time Sri Nityananda Prabhu devised a plan, and He sent a piece of the Lord's outward garment to the King. The next day, when Ramananda Raya again entreated Sri Caitanya Mahaprabhu to see the King, the Lord, denying the

request, asked Ramananda Raya to bring the King's son before Him. The prince visited the Lord dressed like a Vaisnava, and this awakened remembrance of Krsna. Thus Sri Caitanya Mahaprabhu delivered the son of Maharaja Prataparudra.

After this, Sri Caitanya Mahaprabhu washed the Gundica temple before the Ratha-yatra took place. He then took His bath at Indradyumna Lake and partook of prasada in the garden nearby. While Sri Caitanya Mahaprabhu washed the temple of Gundica, a Gaudiya Vaisnava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then again, the son of Advaita Prabhu named Gopala fainted during kirtana, and when he did not come to his senses, Sri Caitanya Mahaprabhu favored him by awakening him. There was also some humorous talk between Nityananda Prabhu and Advaita Prabhu during prasada. Advaita Prabhu said that Nityananda Prabhu was unknown to anyone and that it was not the duty of a householder brahmana to accept dinner with a person unknown in society. In answer to this humorous statement, Sri Nityananda Prabhu replied that Advaita Acarya was a monist and that one could not know how his mind could be turned by eating with such an impersonalist. The conversation of these two prabhus--Nityananda Prabhu and Advaita Prabhu--carried a deep meaning that only an intelligent man can understand. After all the Vaisnavas finished their luncheon, Svarupa Damodara and others took their prasada within the room. Sri Caitanya Mahaprabhu took great pleasure when He saw the Jagannatha Deity after the period of the Deity's retirement. At that time Lord Caitanya was accompanied by all the devotees, and all of them were very much pleased.

TEXT 1

TEXT

sri-gundica-mandiram atma-vrndaih
sammarjayan ksalanatah sa gaurah
sva-citta-vac chitalam ujjvalam ca
krsnopavesaupayikam cakara

SYNONYMS

sri-gundica--known as Gundica; mandiram--the temple; atma-vrndaih--with His associates; sammarjayan--washing; ksalanatah--by cleansing; sah--that; gaurah--Sri Caitanya Mahaprabhu; sva-citta-vat--like His own heart; sitalam--cool and calm; ujjvalam--bright and clean; ca--and; krsna--of Lord Sri Krsna; upavesa--for the sitting; aupayikam--befitting; cakara--made.

TRANSLATION

Sri Caitanya Mahaprabhu washed and cleansed the Gundica temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Sri Krsna to sit.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; gauracandra--to Gauracandra, Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all

glories; advaita-candra--to Advaita Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Gauracandra! All glories to Nityananda! All glories to Advaitacandra! And all glories to the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

jaya jaya srivasadi gaura-bhakta-gana
sakti deha,--kari yena caitanya varnana

SYNONYMS

jaya jaya--all glories; srivasa-adi--headed by Srivasa Thakura; gaura-bhakta-gana--to the devotees of Sri Caitanya Mahaprabhu; sakti deha--please give me power; kari yena--so that I may do; caitanya--of Sri Caitanya Mahaprabhu; varnana--description.

TRANSLATION

All glories to the devotees of Lord Sri Caitanya Mahaprabhu, headed by Srivasa Thakura! I beg their power so that I can properly describe Sri Caitanya Mahaprabhu.

TEXT 4

TEXT

purve daksina haite prabhu yabe aila
tanre milite gajapati utkanthita haila

SYNONYMS

purve--formerly; daksina haite--from South India; prabhu--Lord Sri Caitanya Mahaprabhu; yabe--when; aila--returned; tanre--Him; milite--to meet; gajapati--the King of Orissa; utkanthita--full of anxieties; haila--became.

TRANSLATION

When Sri Caitanya Mahaprabhu returned from His South Indian tour, Maharaja Prataparudra, the King of Orissa, became very anxious to meet Him.

TEXT 5

TEXT

kataka haite patri dila sarvabhauma-thani
prabhura ajna haya yadi, dekhibare yai

SYNONYMS

kataka haite--from Kataka, the capital of Orissa; patri--a letter; dila--sent; sarvabhauma--of Sarvabhauma Bhattacarya; thani--to the place; prabhura--of

Sri Caitanya Mahaprabhu; ajna--order; haya--there is; yadi--if; dekhibare yai--I can go and see.

TRANSLATION

The King sent a letter from his capital, Kataka, to Sarvabhauma Bhattacarya, entreating him to obtain the Lord's permission so that he could go and see Him.

TEXT 6

TEXT

bhattacarya likhila,--prabhura ajna na haila
punarapi raja tanre patri pathaila

SYNONYMS

bhattacarya likhila--Sarvabhauma Bhattacarya replied; prabhura--of Sri Caitanya Mahaprabhu; ajna--order; na--not; haila--there is; punarapi--again; raja--the King; tanre--unto him; patri--a letter; pathaila--dispatched.

TRANSLATION

Replying to the King's letter, the Bhattacarya wrote that Sri Caitanya Mahaprabhu had not given His permission. After this, the King wrote him another letter.

TEXT 7

TEXT

prabhura nikate ache yata bhakta-gana
mora lagi' tan-sabare kariha nivedana

SYNONYMS

prabhura nikate--in the place of Sri Caitanya Mahaprabhu; ache--there are; yata--all; bhakta-gana--devotees; mora lagi'--for me; tan-sabare--unto all of them; kariha--please submit; nivedana--petition.

TRANSLATION

In this letter the King requested Sarvabhauma Bhattacarya, "Please appeal to all the devotees associated with Sri Caitanya Mahaprabhu and submit this petition to them on my behalf.

TEXT 8

TEXT

sei saba dayalu more hana sadaya
mora lagi' prabhu-pade karibe vinaya

SYNONYMS

sei saba--all of them; dayalu--merciful; more--unto me; hana--becoming; sa-daya--favorably disposed; mora lagi'--for me; prabhu-pade--at the lotus feet of Lord Sri Caitanya Mahaprabhu; karibe--will do; vinaya--humble submission.

TRANSLATION

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

TEXT 9

TEXT

tan-sabara prasade mile sri-prabhura paya
prabhu-krpa vina mora rajya nahi bhaya

SYNONYMS

tan-sabara prasade--by the mercy of all of them; mile--one gets; sri-prabhura paya--the lotus feet of Sri Caitanya Mahaprabhu; prabhu-krpa--the mercy of the Lord; vina--without; mora--my; rajya--kingdom; nahi--does not; bhaya--appeal to me.

TRANSLATION

"By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

TEXT 10

TEXT

yadi more krpa na karibe gaurahari
rajya chadi' yogi ha-i' ha-iba bhikhari

SYNONYMS

yadi--if; more--unto me; krpa--mercy; na--not; karibe--will do; gaurahari--Sri Caitanya Mahaprabhu; rajya chadi'--giving up the kingdom; yogi--mendicant; ha-i'--becoming; ha-iba--I shall become; bhikhari--a beggar.

TRANSLATION

"If Gaurahari, Lord Sri Caitanya Mahaprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

TEXT 11

TEXT

bhattacarya patri dekhi' cintita hana
bhakta-gana-pasa gela sei patri lana

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; patri--the letter; dekhi'--seeing; cintita hana--becoming very anxious; bhakta-gana--all the devotees; pasa--near; gela--went; sei--that; patri--letter; lana--taking.

TRANSLATION

When the Bhattacarya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

TEXT 12

TEXT

sabare miliya kahila raja-vivarana
piche sei patri sabare karaila darasana

SYNONYMS

sabare--everyone; miliya--meeting; kahila--said; raja-vivarana--description of the King's desire; piche--later; sei patri--that letter; sabare--unto everyone; karaila darasana--showed.

TRANSLATION

Sarvabhauma Bhattacarya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

TEXT 13

TEXT

patri dekhi' sabara mane ha-ila vismaya
prabhu-pade gajapatira eta bhakti haya!!

SYNONYMS

patri--the letter; dekhi'--seeing; sabara--of everyone; mane--in the mind; ha-ila--there was; vismaya--astonishment; prabhu-pade--unto the lotus feet of Sri Caitanya Mahaprabhu; gajapatira--of the King of Orissa; eta--so much; bhakti--devotion; haya--there is.

TRANSLATION

Upon reading the letter, everyone was astonished to see that King Prataparudra had so much devotion for the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 14

TEXT

sabe kahe,--prabhu tanre kabhu na milibe
ami-saba kahi yadi, duhkha se manibe

SYNONYMS

sabe kahe--everyone said; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--unto him; kabhu--at any time; na--not; milibe--would see; ami-saba--all of us; kahi--say; yadi--if; duhkha--unhappiness; se--Lord Sri Caitanya Mahaprabhu; manibe--will feel.

TRANSLATION

The devotees gave their opinion and said, "The Lord will never meet the King, and if we requested Him to do so, the Lord will surely feel very unhappy."

TEXT 15

TEXT

sarvabhauma kahe,--sabe cala' eka-bara
milite na kahiba, kahiba raja-vyavahara

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya said; sabe cala'--let all of us go; eka-bara--once; milite--to meet; na kahiba--we shall not request; kahiba--we shall simply describe; raja-vyavahara--the behavior of the King.

TRANSLATION

Sarvabhauma Bhattacarya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

TEXT 16

TEXT

eta bali' sabe gela mahaprabhura sthane
kahite unmukha sabe, na kahe vacane

SYNONYMS

eta bali'--deciding like this; sabe--all of them; gela--went; mahaprabhura--of Sri Caitanya Mahaprabhu; sthane--to the place; kahite--to speak; unmukha--ready; sabe--all; na--do not; kahe--say; vacane--any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Sri Caitanya Mahaprabhu. There, although ready to speak, they could not even utter a word.

TEXT 17

TEXT

prabhu kahe,--ki kahite sabara agamana
dekhiye kahite caha,--na kaha, ki karana?

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; ki--what; kahite--to speak; sabara--of all of you; agamana--there is the presence here; dekhiye--I see; kahite caha--you want to speak; na kaha--but do not speak; ki karana--what is the reason.

TRANSLATION

After they arrived at Sri Caitanya Mahaprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

TEXT 18

TEXT

nityananda kahe,--tomaya cahi nivedite
na kahile rahite nari, kahite bhaya citte

SYNONYMS

nityananda kahe--Lord Nityananda said; tomaya--unto You; cahi--we want; nivedite--to submit; na kahile--if we do not speak; rahite nari--we cannot stay; kahite--but to speak; bhaya citte--we are very fearful.

TRANSLATION

Nityananda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

TEXT 19

TEXT

yogyayogya tomaya saba cahi nivedite
toma na milile raja cahe yogi haite

SYNONYMS

yogya--befitting; ayogya--not befitting; tomaya--unto You; saba--we all; cahi--want; nivedite--to submit; toma--You; na milile--if he does not meet; raja--the King; cahe--wants; yogi haite--to become a mendicant.

TRANSLATION

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

TEXT 20

TEXT

kane mudra la-i' muni ha-iba bhikhari
rajya-bhoga nahe citte vina gaurahari

SYNONYMS

kane mudra--a kind of earring; la-i'--taking; muni--I; ha-iba--shall become; bhikhari--a beggar; rajya-bhoga--enjoyment of the kingdom; nahe--not; citte--in the mind; vina--without; gaurahari--Sri Caitanya Mahaprabhu.

TRANSLATION

Nityananda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Sri Caitanya Mahaprabhu."

PURPORT

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called yogis and sometimes kanaphata yogis. The word kanaphata refers to one who has put a hole in his ear to wear an earring made of ivory. Maharaja Prataparudra was so depressed by not getting to see Sri Caitanya Mahaprabhu that he decided to become such a yogi. Ordinary men think that a yogi must have an ivory earring in his ear, but this is not the sign of a real yogi. Maharaja Prataparudra also thought that to become a mendicant yogi, one must wear such an earring.

TEXT 21

TEXT

dekhiba se mukha-candra nayana bhariya
dhariba se pada-padma hrdaye tuliya

SYNONYMS

dekhiba--I shall see; se--that; mukha-candra--moonlike face; nayana bhariya--to the fulfillment of the eyes; dhariba--I shall catch; se--those; pada-padma--lotus feet; hrdaye--on my heart; tuliya--raising.

TRANSLATION

Nityananda Prabhu continued, "The King also expressed his desire to see the moonlike face of Sri Caitanya Mahaprabhu to his eye's full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

TEXT 22

TEXT

yadyapi suniya prabhura komala haya mana
tathapi bahire kahe nisthura vacana

SYNONYMS

yadyapi--although; suniya--hearing; prabhura--of Lord Sri Caitanya Mahaprabhu; komala--softened; haya--becomes; mana--mind; tathapi--still; bahire--externally; kahe--He says; nisthura vacana--hard words.

TRANSLATION

Hearing all these statements, Sri Caitanya Mahaprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

TEXT 23

TEXT

toma-sabara iccha,--ei amare lana
rajake milaha ihan katakete giya

SYNONYMS

toma-sabara--of all of you; iccha--the desire; ei--is; amare lana--taking Me; rajake--the King; milaha--meet; ihan--here; katakete giya--by going to Kataka.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I can understand that you all desire to take Me to Kataka to see the King."

PURPORT

Sri Caitanya Mahaprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kataka. He did not even consider allowing the King to come from Kataka to Jagannatha Puri to see Him. It is significant that Sri Caitanya Mahaprabhu was so kind that He was ready to go see the King at Kataka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kataka to see the King.

TEXT 24

TEXT

paramartha thakuka--loke karibe nindana
loke rahu--damodara karibe bhartsana

SYNONYMS

parama-artha thakuka--what to speak of spiritual advancement; loke--people in general; karibe nindana--will blaspheme; loke rahu--what to speak of people in general; damodara--Damodara Pandita; karibe--will do; bhartsana--chastisement.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "What to speak of spiritual advancement--all the people will blaspheme Me. And what to speak of all the people--Damodara would chastise Me.

TEXT 25

TEXT

toma-sabara ajnaya ami na mili rajare
damodara kahe yabe, mili tabe tanre

SYNONYMS

toma-sabara--of all of you; ajnaya--by the order; ami--I; na--not; mili--shall meet; rajare--the King; damodara--Damodara Pandita; kahe--says; yabe--when; mili--I shall meet; tabe--then; tanre--him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Damodara will give his permission."

PURPORT

From the spiritual point of view, a sannyasi is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a sannyasi and a king is always considered abominable. A sannyasi is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyasi to preach and not take part in any social or political matters. If a sannyasi is subject to public criticism, his preaching will not be fruitful. Sri Caitanya Mahaprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Damodara Pandita was present. This Damodara Pandita was a very faithful devotee and a staunch lover of Sri Caitanya Mahaprabhu. Whenever there was anything that might touch or taint the character of the Lord, Damodara Pandita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Sri Caitanya Mahaprabhu wanted to point out Damodara Pandita's foolishness in coming forward to criticize the Lord. This is why the Lord stated that if Damodara Pandita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Damodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Sri Caitanya Mahaprabhu was considered the guide and spiritual master of all the devotees living with Him. Damodara Pandita was one of them, and the Lord rendered Damodara Pandita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

TEXT 26

TEXT

damodara kahe,--tumi svatantra isvara
kartavyakartavya saba tomara gocara

SYNONYMS

damodara kahe--Pandita Damodara said; tumi--You; svatantra--fully independent; isvara--the Supreme Personality of Godhead; kartavya--duty which is permissible; akartavya--duty which is not permissible; saba--all; tomara--of You; gocara--within knowledge.

TRANSLATION

Damodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

TEXT 27

TEXT

ami kon ksudra-jiva, tomake vidhi diba?
apani milibe tanre, tahao dekhiba

SYNONYMS

ami kon--I am just some; ksudra-jiva--insignificant living entity; tomake--unto You; vidhi--injunction; diba--I shall give; apani--You; milibe--will meet; tanre--the King; tahao dekhiba--I shall see it.

TRANSLATION

"I am merely an insignificant jiva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

TEXT 28

TEXT

raja tomare sneha kare, tumi--sneha-vasa
tanra snehe karabe tanre tomara parasa

SYNONYMS

raja--the King; tomare--You; sneha kare--loves; tumi--You; sneha-vasa--controlled by love and affection; tanra--his; snehe--by love; karabe--will do; tanre--unto him; tomara--Your; parasa--touching.

TRANSLATION

"The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

TEXT 29

TEXT

yadyapi isvara tumi parama svatantra
tathapi svabhave hao prema-paratantra

SYNONYMS

yadyapi--although; isvara--the Supreme Personality of Godhead; tumi--You; parama--supremely; svatantra--independent; tathapi--still; svabhave--by Your nature; hao--You become; prema-paratantra--subordinate to love.

TRANSLATION

"Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

TEXT 30

TEXT

nityananda kahe--aiche haya kon jana
ye tomare kahe, 'kara raja-darasana'

SYNONYMS

nityananda kahe--Nityananda Prabhu said; aiche--such; haya--there is; kon jana--any person; ye--who; tomare--unto You; kahe--orders; kara--do; raja-darasana--meeting the King.

TRANSLATION

Nityananda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?

TEXT 31

TEXT

kintu anuragi lokera svabhava eka haya
ista na paile nija prana se chadaya

SYNONYMS

kintu--still; anuragi--affectionate; lokera--of the people; svabhava--nature; eka--one; haya--there is; ista--desirable; na paile--without getting; nija--own; prana--life; se--he; chadaya--gives up.

TRANSLATION

"Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?

TEXT 32

TEXT

yajnika-brahmani saba tahate pramana
krsna lagi' pati-age chadileka prana

SYNONYMS

yajnika-brahmani--the wives of the brahmanas who were engaged in performing great sacrifices; saba--all; tahate--in that connection; pramana--evidence; krsna lagi'--for the matter of Krsna; pati-age--in front of their husbands; chadileka prana--gave up their lives.

TRANSLATION

"For instance, some of the wives of the brahmanas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Krsna."

PURPORT

This refers to the day Lord Sri Krsna and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathura. At that time the cowherd boys, being a little hungry, requested food, and Lord Krsna asked them to go to the brahmanas who were engaged nearby in performing yajna, or sacrifice, and to get some food from that yajna. Being so ordered by the Lord, all the cowherd boys went to the brahmanas and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the brahmanas. All these wives were very much devoted to Lord Krsna in spontaneous love, and as soon as they heard the request of the cowherd boys and understood

that Krsna wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

TEXT 33

TEXT

eka yukti ache, yadi kara avadhana
tumi na milileha tanre, rahe tanra prana

SYNONYMS

eka yukti--one plan; ache--there is; yadi--if; kara avadhana--You consider it; tumi--You; na milileha--may not meet; tanre--with him; rahe--remains; tanra--his; prana--life.

TRANSLATION

Nityananda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He suggested, "by which You need not meet the King but which would enable the King to continue living.

TEXT 34

TEXT

eka bahirvasa yadi deha' krpa kari'
taha pana prana rakhe tomara asa dhari'

SYNONYMS

eka bahirvasa--one outward covering; yadi--if; deha'--You give; krpa kari'--by Your mercy; taha pana--getting that; prana rakhe--he would live; tomara asa dhari'--hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future."

PURPORT

Sri Nityananda Prabhu was thus very tactfully suggesting that Caitanya Mahaprabhu give a piece of His old clothing to the King. Even though the King was not to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityananda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

TEXT 35

TEXT

prabhu kahe,--tumi-saba parama vidvan

yei bhala haya, sei kara samadhana

SYNONYMS

prabhu kahe--the Lord replied; tumi-saba--all of you; parama vidvan--greatly learned personalities; yei--whatever; bhala haya--is right; sei--that; kara samadhana--execute.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

TEXT 36

TEXT

tabe nityananda-gosani govindera pasa
magiya la-ila prabhura eka bahirvasa

SYNONYMS

tabe--at that time; nityananda-gosani--Lord Nityananda Prabhu; govindera pasa--from Govinda, the personal servant of Sri Caitanya Mahaprabhu; magiya--requesting; la-ila--took; prabhura--of the Lord; eka--one; bahirvasa--outer garment.

TRANSLATION

Lord Nityananda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

TEXT 37

TEXT

sei bahirvasa sarvabhauma-pasa dila
sarvabhauma sei vastra rajare patha'la

SYNONYMS

sei--that; bahirvasa--garment; sarvabhauma-pasa--in the care of Sarvabhauma Bhattacarya; dila--delivered; sarvabhauma--Sarvabhauma Bhattacarya; sei--that; vastra--cloth; rajare--unto the King; patha'la--sent.

TRANSLATION

Thus Nityananda Prabhu delivered the old cloth to the care of Sarvabhauma Bhattacarya, and Sarvabhauma Bhattacarya sent it to the King.

TEXT 38

TEXT

vastra pana rajara haila anandita mana
prabhu-rupa kari' kare vastrera pujana

SYNONYMS

vastra pana--getting that cloth; rajara--of the King; haila--there was; anandita mana--very happy mind; prabhu-rupa kari'--accepting as Sri Caitanya Mahaprabhu Himself; kare--executes; vastrera--of the cloth; pujana--worship.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is also on the same platform. The King had great affection for Sri Caitanya Mahaprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sarvabhauma Bhattacarya, the King began to worship it, accepting it as Sri Caitanya Mahaprabhu. The Lord's clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Sesa, Visnu, the expansion of Sri Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Sri Caitanya Mahaprabhu instructs us that just as Krsna is worshipable, Krsna's place, Vrndavana, is also worshipable. And as Vrndavana is worshipable, similarly the paraphernalia in Vrndavana--the trees, roads, river, everything--is worshipable. A pure devotee thus sings, jaya jaya vrndavana-vasi yata jana: "All glories to the residents of Vrndavana." If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23)

Thus following in the footsteps of Maharaja Prataparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Siva as tadiyanam. In the Padma Purana it is said:

aradhananam sarvesam
visnor aradhanam param
tasmat parataram devi
tadiyanam samarcanam

"O Devi, the most exalted system of worship is the worship of Lord Visnu. Greater than that is the worship of tadiya, or anything belonging to Visnu." Sri Visnu is sac-cid-ananda-vigraha. Similarly, the most confidential servant of Krsna, the spiritual master, and all devotees of Visnu are tadiya. The sac-cid-ananda-vigraha, guru, Vaisnavas, and things used by them must be considered tadiya and without a doubt worshipable by all living beings.

TEXT 39

TEXT

ramananda raya yabe 'daksina' haite aila
prabhu-sange rahite rajake nivedila

SYNONYMS

ramananda raya--Ramananda Raya; yabe--when; daksina--South India; haite--from; aila--returned; prabhu-sange--with Lord Sri Caitanya Mahaprabhu; rahite--to stay; rajake--unto the King; nivedila--requested.

TRANSLATION

After returning from his service in South India, Ramananda Raya requested the King to allow him to remain with Sri Caitanya Mahaprabhu.

TEXT 40

TEXT

tabe raja santose tanhare ajna dila
apani milana lagi' sadhite lagila

SYNONYMS

tabe--at that time; raja--the King; santose--in great satisfaction; tanhare--unto Ramananda Raya; ajna dila--gave the order; apani--personally; milana lagi'--to meet; sadhite lagila--began to solicit.

TRANSLATION

When Ramananda Raya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Ramananda Raya to make a meeting arrangement.

TEXT 41

TEXT

mahaprabhu maha-krpa karena tomare
more milibare avasya sadhibe tanhare

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; maha-krpa--great mercy; karena--does; tomare--unto you; more--me; milibare--for meeting; avasya--certainly; sadhibe--you must solicit; tanhare--Him.

TRANSLATION

The King told Ramananda Raya, "Sri Caitanya Mahaprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

TEXT 42

TEXT

eka-sange dui jana ksetre yabe aila

ramananda raya tabe prabhure milila

SYNONYMS

eka-sange--together; dui jana--these two persons; ksetre--at Jagannatha-ksetra (Jagannatha Puri); yabe--when; aila--came back; ramananda raya--Ramananda Raya; tabe--at that time; prabhure--Sri Caitanya Mahaprabhu; milila--met.

TRANSLATION

The King and Ramananda Raya returned together to Jagannatha-ksetra [Puri], and Sri Ramananda Raya met Sri Caitanya Mahaprabhu.

TEXT 43

TEXT

prabhu-pade prema-bhakti janaila rajara
prasanga pana aiche kahe bara-bara

SYNONYMS

prabhu-pade--unto the lotus feet of the Lord; prema-bhakti--ecstatic love; janaila--informed; rajara--of the King; prasanga--discussion; pana--getting; aiche--thus; kahe--says; bara-bara--again and again.

TRANSLATION

At that time, Ramananda Raya informed Sri Caitanya Mahaprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

TEXT 44

TEXT

raja-mantri ramananda--vyavahare nipuna
raja-priti kahi' dravaila prabhura mana

SYNONYMS

raja-mantri--diplomatic minister; ramananda--Sri Ramananda Raya; vyavahare--in general behavior; nipuna--very expert; raja-priti--the love of the King for Sri Caitanya Mahaprabhu; kahi'--describing; dravaila--softened; prabhura--of Lord Sri Caitanya Mahaprabhu; mana--the mind.

TRANSLATION

Sri Ramananda Raya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Sri Caitanya Mahaprabhu, he gradually softened the Lord's mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord--like Ramananda Raya, Raghunatha dasa Gosvami, Sanatana Gosvami and Rupa Gosvami--were government officers and had a background of very opulent householder life. Consequently

they knew how to deal with people. In many instances we have seen the diplomacy of Rupa Gosvami, Raghunatha dasa Gosvami and Ramananda Raya employed in the service of the Lord. When Raghunatha dasa Gosvami's father and uncle were to be arrested by government officials, Raghunatha dasa Gosvami hid them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanatana Gosvami, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Sri Caitanya Mahaprabhu. Now we see Ramananda Raya, a most confidential devotee of the Lord, diplomatically soften the heart of Sri Caitanya Mahaprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Ramananda Raya and entreaties of Sarvabhauma Bhattacarya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

TEXT 45

TEXT

utkanthate prataparudra nare rahibare
ramananda sadhilena prabhure milibare

SYNONYMS

utkanthate--in great anxiety; prataparudra--King Prataparudra; nare rahibare--could not stay; ramananda--Sri Ramananda Raya; sadhilena--solicited; prabhure--unto Sri Caitanya Mahaprabhu; milibare--to meet.

TRANSLATION

Maharaja Prataparudra, in great anxiety, could not endure not seeing the Lord; therefore Sri Ramananda Raya, by his diplomacy, arranged a meeting with the Lord for the King.

TEXT 46

TEXT

ramananda prabhu-paya kaila nivedana
eka-bara prataparudre dekhaha carana

SYNONYMS

ramananda--Ramananda; prabhu-paya--at the lotus feet of Sri Caitanya Mahaprabhu; kaila--did; nivedana--submission; eka-bara--once only; prataparudre--unto Maharaja Prataparudra; dekhaha--show; carana--Your lotus feet.

TRANSLATION

Sri Ramananda Raya frankly requested Sri Caitanya Mahaprabhu, "Please show Your lotus feet to the King at least once."

TEXT 47

TEXT

prabhu kahe,--ramananda, kaha vicariya
rajake milite yuyaya sannyasi hana?

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; ramananda--My dear Ramananda; kaha--please ask Me; vicariya--after due consideration; rajake--the King; milite--to meet; yuyaya--is it befitting; sannyasi--in the renounced order of life; hana--being.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "My dear Ramananda, you should make this request after duly considering whether it is befitting for a sannyasi to meet a king.

TEXT 48

TEXT

rajara milane bhiksukera dui loka nasa
paraloka rahu, loke kare upahasa

SYNONYMS

rajara milane--by meeting with a king; bhiksukera--of the mendicant; dui loka--in two worlds; nasa--destruction; para-loka--spiritual world; rahu--let alone; loke--in this material world; kare--do; upahasa--joking.

TRANSLATION

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyasi meets a king."

TEXT 49

TEXT

ramananda kahe,--tumi isvara svatantra
kare tomara bhaya, tumi naha paratantra

SYNONYMS

ramananda kahe--Ramananda said; tumi--You; isvara--the Supreme Lord; svatantra--independent; kare tomara bhaya--why should You be afraid of anyone; tumi naha--You are not; para-tantra--dependent.

TRANSLATION

Ramananda Raya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

TEXT 50

TEXT

prabhu kahe,--ami manusya asrame sannyasi
kaya-mano-vakye vyavahare bhaya vasi

SYNONYMS

prabhu kahe--the Lord said; ami manusya--I am a human being; asrame--in the social order; sannyasi--a renounced person; kaya-manah-vakye--with My body, mind and words; vyavahare--in general dealings; bhaya--fear; vasi--I do.

TRANSLATION

When Ramananda Raya addressed Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead, Caitanya Mahaprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways--with My body, mind and words.

TEXT 51

TEXT

sukla-vastre masi-bindu yaiche na lukaya
sannyasira alpa chidra sarva-loke gaya

SYNONYMS

sukla-vastre--on white cloth; masi-bindu--a spot of ink; yaiche--as much as; na--does not; lukaya--become hidden; sannyasira--of a sannyasi; alpa--a very little; chidra--fault; sarva-loke--the general public; gaya--advertise.

TRANSLATION

"As soon as the general public finds a little fault in the behavior of a sannyasi, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

TEXT 52

TEXT

raya kahe,--kata papira kariyacha avyahati
isvara-sevaka tomara bhakta gajapati

SYNONYMS

raya kahe--Ramananda Raya replied; kata papira--of numberless sinful persons; kariyacha--You have done; avyahati--deliverance; isvara-sevaka--a servitor of the Lord; tomara--Your; bhakta--devotee; gajapati--the King.

TRANSLATION

Ramananda Raya replied, "My dear Lord, You have delivered so many sinful people. This King Prataparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

TEXT 53

TEXT

prabhu kahe,--purna yaiche dugdhera kalasa
sura-bindu-pate keha na kare parasa

SYNONYMS

prabhu kahe--the Lord replied; purna--completely filled; yaiche--just as; dugdhera--of milk; kalasa--container; sura-bindu-pate--with simply a drop of liquor; keha--anyone; na kare--does not; parasa--touch.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

TEXT 54

TEXT

yadyapi prataparudra--sarva-gunavan
tanhare malina kaila eka 'raja'-nama

SYNONYMS

yadyapi--although; prataparudra--the King; sarva-guna-van--qualified in every respect; tanhare--unto him; malina kaila--makes impure; eka--one; raja-nama--the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

TEXT 55

TEXT

tathapi tomara yadi mahagraha haya
tabe ani' milaha tumi tanhara tanaya

SYNONYMS

tathapi--still; tomara--your; yadi--if; maha-agraha--great eagerness; haya--there is; tabe--then; ani'--bringing; milaha--cause to meet; tumi--you; tanhara--his; tanaya--son.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

TEXT

"atma vai jayate putrah"--ei sastra-vani
putrera milane yena milibe apani

SYNONYMS

atma vai jayate putrah--his self appears as the son; ei--this; sastra-vani--the indication of revealed scriptures; putrera milane--by meeting the son; yena--as if; milibe--he will meet; apani--personally.

TRANSLATION

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

PURPORT

In Srimad-Bhagavatam (10.78.36) it is said: atma vai putra utpanna iti vedanusasanam. The Vedas enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

TEXT 57

TEXT

tabe raya yai' saba rajare kahila
prabhura ajnaya tanra putra lana aila

SYNONYMS

tabe--thereafter; raya--Ramananda Raya; yai'--going; saba--everything; rajare--unto the King; kahila--described; prabhura ajnaya--under the order of the Lord; tanra putra--his son; lana aila--he brought with him.

TRANSLATION

Ramananda Raya then went to inform the King about his talks with Sri Caitanya Mahaprabhu, and, following the Lord's orders, brought the King's son to see Him.

TEXT 58

TEXT

sundara, rajara putra--syamala-varana
kisora vayasa, dirgha kamala-nayana

SYNONYMS

sundara--beautiful; rajara putra--the son of the King; syamala-varana--blackish complexion; kisora vayasa--the age just before youth; dirgha--long; kamala-nayana--lotus eyes.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

TEXT 59

TEXT

pitambara, dhare ange ratna-abharana
sri-krsna-smarane tenha haila 'uddipana'

SYNONYMS

pita-ambara--dressed in yellow cloth; dhare--carries; ange--on the body; ratna-abharana--ornaments of jewels; sri-krsna-smarane--for remembering Sri Krsna; tenha--he; haila--was; uddipana--stimulation.

TRANSLATION

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Krsna.

TEXT 60

TEXT

tanre dekhi, mahaprabhura krsna-smrti haila
premavese tanre mili' kahite lagila

SYNONYMS

tanre dekhi--seeing him; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; krsna-smrti--remembrance of Krsna; haila--there was; prema-avese--in ecstatic love; tanre--him; mili'--meeting; kahite lagila--began to say.

TRANSLATION

Seeing the boy, Sri Caitanya Mahaprabhu immediately remembered Krsna. Meeting the boy in ecstatic love, the Lord began to speak.

TEXT 61

TEXT

ei--maha-bhagavata, yanhara darsane
vrajendra-nandana-smrti haya sarva-jane

SYNONYMS

ei--here is; maha-bhagavata--a first-class devotee; yanhara darsane--by the sight of whom; vrajendra-nandana--of the son of the King of Vraja; smrti--remembrance; haya--becomes; sarva-jane--for everyone.

TRANSLATION

"Here is a great devotee," Sri Caitanya Mahaprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Krsna, son of Maharaja Nanda."

PURPORT

On his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Sri Caitanya Mahaprabhu did not regard the son of Maharaja Prataparudra with the idea that he was a materialist, being the son of a materialist. Nor did He

consider Himself the enjoyer. Mayavadi philosophers make a great mistake by assuming that the sac-cid-ananda-vigraha, the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words bhauma ijya-dhih (Bhag. 10.84.13), materialistic Mayavadis imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a gopi. He also accepted the King's son directly as the son of Maharaja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in Srimad Bhagavad-gita (panditah sama-darsinah). Such acceptance of the Absolute Truth according to Vaisnava philosophy is explained in both the Mundaka Upanisad (3.2.3) and the Katha Upanisad (1.2.23) in the following words:

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Srila Bhaktivinoda Thakura has sung in his Kalyana-kalpataru: samsare asiya prakrti bhajiya 'purusa' abhimane mari. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

TEXT 62

TEXT

krtartha ha-ilana ami inhara darasane
eta bali' punah tare kaila alingane

SYNONYMS

krta-artha ha-ilana--have become very much obligated; ami--I; inhara--of this boy; darasane--by seeing; eta bali'--saying this; punah--again; tare--him; kaila--did; alingane--embrace.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

TEXT 63

TEXT

prabhu-sparse raja-putrera haila premavesa
sveda, kampa, asru, stambha, pulaka visesa

SYNONYMS

prabhu-sparse--because of being touched by the Lord; raja-putrera--of the King's son; haila--there was; prema-avesa--ecstatic love; sveda--perspiration; kampa--trembling; asru--tears; stambha--being stunned; pulaka--jubilation; visesa--specifically.

TRANSLATION

As soon as the prince was touched by Lord Sri Caitanya Mahaprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

TEXT 64

TEXT

'krsna' 'krsna' kahe, nace, karaye rodana
tanra bhagya dekhi' slagha kare bhakta-gana

SYNONYMS

krsna krsna--O Krsna, O Krsna; kahe--chants; nace--dances; karaye--does; rodana--crying; tanra--his; bhagya--fortune; dekhi'--seeing; slagha--praise; kare--do; bhakta-gana--all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, "Krsna! Krsna!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

TEXT 65

TEXT

tabe mahaprabhu tanre dhairya karaila
nitya asi' amaya miliha--ei ajna dila

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--the boy; dhairya--patient; karaila--caused to be; nitya--daily; asi'--coming; amaya--Me; miliha--meet; ei ajna--this order; dila--gave.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu calmed the youth and ordered him to come there daily to meet Him.

TEXT 66

TEXT

vidaya hana raya aila raja-putre lana
raja sukha paila putrera cesta dekhiya

SYNONYMS

vidaya hana--taking leave; raya--Ramananda Raya; aila--came back; raja-putre lana--taking the King's son; raja--the King; sukha paila--felt great happiness; putrera--of his son; cesta--activities; dekhiya--seeing.

TRANSLATION

Ramananda Raya and the boy then departed from Sri Caitanya Mahaprabhu, and Ramananda took him back to the King's palace. The King was very happy when he heard of his son's activities.

TEXT 67

TEXT

putre alingana kari' premavista haila
saksat parasa yena mahaprabhura paila

SYNONYMS

putre--his son; alingana--embracing; kari'--doing; prema-avista haila--he became ecstatic; saksat--directly; parasa--touch; yena--as if; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; paila--he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Sri Caitanya Mahaprabhu directly.

TEXT 68

TEXT

sei haite bhagyavan rajara nandana
prabhu-bhakta-gana-madhye haila eka-jana

SYNONYMS

sei haite--from that day; bhagyavan--the most fortunate; rajara nandana--the son of the King; prabhu-bhakta-gana-madhye--among the intimate devotees of the Lord; haila--became; eka-jana--one of them.

TRANSLATION

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

In this regard, Srila Prabodhananda Sarasvati writes: yat-karunya-kataksa-vaibhava-vatam. If Sri Caitanya Mahaprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the nagna-matrka-nyaya formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become a mother of so many children. If a person is actually blessed by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of nagna-matrka states that if a person

is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

TEXT 69

TEXT

ei-mata mahaprabhu bhakta-gana-sange
nirantara krida kare sankirtana-range

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; bhakta-gana-sange--in the society of His pure devotees; nirantara--constantly; krida kare--performs pastimes; sankirtana-range--in the course of His sankirtana movement.

TRANSLATION

Thus Sri Caitanya Mahaprabhu acts in the society of His pure devotees, performing His pastimes and spreading the sankirtana movement.

TEXT 70

TEXT

acaryadi bhakta kare prabhure nimantrana
tahan tahan bhiksa kare lana bhakta-gana

SYNONYMS

acarya-adi--headed by Advaita Acarya; bhakta--devotees; kare--do; prabhure--unto Sri Caitanya Mahaprabhu; nimantrana--invitation; tahan tahan--here and there; bhiksa kare--takes His lunch; lana--taking; bhakta-gana--all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Acarya used to invite Sri Caitanya Mahaprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

TEXT 71

TEXT

ei-mata nana range dina kata gela
jagannathera ratha-yatra nikata ha-ila

SYNONYMS

ei-mata--in this way; nana range--in great jubilation; dina kata--some days; gela--passed; jagannathera--of Lord Sri Jagannatha; ratha-yatra--the car festival; nikata ha-ila--became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannatha approached.

TEXT 72

TEXT

prathamei kasi-misre prabhu bolaila
padicha-patra, sarvabhaume bolana anila

SYNONYMS

prathamei--in the beginning; kasi-misre--Kasi Misra; prabhu--Sri Caitanya Mahaprabhu; bolaila--called for; padicha-patra--the superintendent of the temple; sarvabhaume--Sarvabhauma Bhattacarya; bolana--calling; anila--brought.

TRANSLATION

Sri Caitanya Mahaprabhu first of all called for Kasi Misra, then for the superintendent of the temple, then for Sarvabhauma Bhattacarya.

TEXT 73

TEXT

tina-jana-pase prabhu hasiya kahila
gundica-mandira-marjana-seva magi' nila

SYNONYMS

tina-jana-pase--in the presence of the three persons; prabhu--the Lord; hasiya--smiling; kahila--said; gundica-mandira-marjana--of washing the temple known as Gundica; seva--service; magi' nila--obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them for permission to wash the temple known as Gundica.

PURPORT

The Gundica temple is situated two miles northeast of the Jagannatha temple. At the time of the Ratha-yatra festival, Lord Jagannatha goes to the Gundica temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannatha temple, was known as Gundica. There is also mention of the name of the Gundica temple in authoritative scripture. The area of the Gundica temple is estimated to be 288 cubits by 215 cubits. The main temple inside is about 36 cubits by 30 cubits, and the kirtana hall is 32 cubits by 30 cubits.

TEXT 74

TEXT

padicha kahe,--ami-saba sevaka tomara

ye tomara iccha sei kartavya amara

SYNONYMS

padicha kahe--the superintendent said; ami-saba--we are all; sevaka tomara--Your servants; ye tomara--whatever Your; iccha--desire; sei--that; kartavya amara--our duty.

TRANSLATION

Upon hearing the Lord's request for them to wash the Gundica temple, the padicha, the superintendent of the temple, said, "My dear sir, we are all Your servants. Whatever You desire is our duty to perform.

TEXT 75

TEXT

visese rajara ajna hanache amare
prabhura ajna yei, sei sighra karibare

SYNONYMS

visese--specifically; rajara--of the King; ajna--order; hanache--there is; amare--upon me; prabhura--of Your Lordship; ajna--order; yei--whatever; sei--that; sighra karibare--to execute without delay.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

TEXT 76

TEXT

tomara yogya seva nahe mandira-marjana
ei eka lila kara, ye tomara mana

SYNONYMS

tomara--of You; yogya--befitting; seva--service; nahe--not; mandira-marjana--washing the temple; ei--this; eka--one; lila--pastime; kara--You perform; ye tomara mana--as You like.

TRANSLATION

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

TEXT 77

TEXT

kintu ghata, sammarjani bahuta cahiye
ajna deha--aji saba ihan ani diye

SYNONYMS

kintu--but; ghata--waterpots; sammarjani--brooms; bahuta--many; cahiye--You require; ajna deha--just order; aji--immediately today; saba--everything; ihan--here; ani diye--I shall bring and deliver.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

TEXT 78

TEXT

nutana eka-sata ghata, sata sammarjani
padicha aniya dila prabhura iccha jani'

SYNONYMS

nutana--new; eka-sata--one hundred; ghata--waterpots; sata--hundred; sammarjani--brooms; padicha--the superintendent; aniya--bringing; dila--delivered; prabhura--of the Lord; iccha--the desire; jani'--knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

TEXT 79

TEXT

ara dine prabhate lana nija-gana
sri-haste sabara ange lepila candana

SYNONYMS

ara dine--on the next day; prabhate--in the morning; lana--taking; nija-gana--His personal devotees; sri-haste--by His own hand; sabara ange--on everyone's body; lepila candana--smeared pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

TEXT 80

TEXT

sri-haste dila sabare eka eka marjani
saba-gana lana prabhu calila apani

SYNONYMS

sri-haste--by His own hand; dila--delivered; sabare--unto every one of them; eka eka--one by one; marjani--a broom; saba-gana--all the associates; lana--taking; prabhu--Sri Caitanya Mahaprabhu; calila--went; apani--personally.

TRANSLATION

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Gundica.

TEXT 81

TEXT

gundica-mandire gela karite marjana
prathame marjani lana karila sodhana

SYNONYMS

gundica-mandire--to the temple known as Gundica; gela--went; karite--to do; marjana--washing; prathame--in the first instance; marjani--the brooms; lana--taking; karila--did; sodhana--cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Gundica temple. At first they cleansed the temple with the brooms.

TEXT 82

TEXT

bhitara mandira upara,--sakala majila
simhasana maji' punah sthapana karila

SYNONYMS

bhitara mandira--of the interior of the temple; upara--the ceiling; sakala majila--cleansed everything; simhasana--the sitting place of the Lord; maji'--cleansing; punah--again; sthapana--setting down; karila--did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [simhasana], cleansed it and again put it in its original place.

TEXT 83

TEXT

chota-bada-mandira kaila marjana-sodhana
pache taiche sodhila sri-jagamohana

SYNONYMS

chota-bada-mandira--all the small and big temples; kaila--did; marjana-sodhana--proper cleansing; pache--thereafter; taiche--in the similar way;

sodhila--cleansed; sri-jagamohana--the place between the original temple and the kirtana hall.

TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kirtana hall.

TEXT 84

TEXT

cari-dike sata bhakta sammarjani-kare
apani sodhena prabhu, sikha'na sabare

SYNONYMS

cari-dike--all around; sata--hundreds of; bhakta--devotees; sammarjani-kare--do the cleansing work; apani--personally; sodhena--cleanses; prabhu--the Lord; sikha'na sabare--teaching all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Sri Caitanya Mahaprabhu was personally carrying out the operation just to instruct others.

TEXT 85

TEXT

premollase sodhena, layena krsna-nama
bhakta-gana 'krsna' kahe, kare nija-kama

SYNONYMS

prema-ullase--in great jubilation; sodhena--cleanses; layena--chants; krsna--Hare Krsna; nama--name; bhakta-gana--the devotees; krsna kahe--chant Krsna; kare--do; nija-kama--their own duty.

TRANSLATION

Sri Caitanya Mahaprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Krsna all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

TEXT 86

TEXT

dhuli-dhusara tanu dekhite sobhana
kahan kahan asru-jale kare sammarjana

SYNONYMS

dhuli--dust; dhusara--dirt; tanu--body; dekhite--to see; sobhana--very beautiful; kahan kahan--somewhere; asru-jale--with tears; kare--does; sammarjana--washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendentally beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

TEXT 87

TEXT

bhoga-mandira sodhana kari' sodhila prangana
sakala avasa krame karila sodhana

SYNONYMS

bhoga-mandira--the place where food is placed; sodhana kari'--cleansing; sodhila prangana--cleansed the yard; sakala--all; avasa--residential places; krame--one after another; karila sodhana--cleansed.

TRANSLATION

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

TEXT 88

TEXT

trna, dhuli, jhinkura, saba ekatra kariya
bahirvase lana phelaya bahira kariya

SYNONYMS

trna--straws; dhuli--dust; jhinkura--grains of sand; saba--all; ekatra--in one place; kariya--combining; bahirvase lana--taking on His personal cloth; phelaya--throws; bahira kariya--outside.

TRANSLATION

After Sri Caitanya Mahaprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

TEXT 89

TEXT

ei-mata bhakta-gana kari' nija-vase
trna, dhuli bahire phelaya parama harise

SYNONYMS

ei-mata--similarly; bhakta-gana--all the devotees; kari'--doing; nija-vase--in their own cloths; trna--straw; dhuli--dust; bahire phelaya--throw outside; parama harise--with great jubilation.

TRANSLATION

Following the example of Sri Caitanya Mahaprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

TEXT 90

TEXT

prabhu kahe,--ke kata kariyacha sammarjana
trna, dhuli dekhilei janiba parisrama

SYNONYMS

prabhu kahe--the Lord said; ke--every one of you; kata--how much; kariyacha--have done; sammarjana--cleansing; trna--straw; dhuli--dust; dekhilei--when I see; janiba--I can understand; parisrama--how much you have labored.

TRANSLATION

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

TEXT 91

TEXT

sabara jhyantana bojha ekatra karila
saba haite prabhura bojha adhika ha-ila

SYNONYMS

sabara--of all; jhyantana--the dirt collected; bojha--load; ekatra--combined in one place; karila--made; saba haite--than all of them; prabhura bojha--the pile of dirt collected by Sri Caitanya Mahaprabhu; adhika ha-ila--was greater.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Sri Caitanya Mahaprabhu was much greater.

TEXT 92

TEXT

ei-mata abhyantara karila marjana
punah sabakare dila kariya vantana

SYNONYMS

ei-mata--in this way; abhyantara--inside; karila--did; marjana--cleansing; punah--again; sabakare--to all of them; dila--gave; kariya vantana--allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

TEXT 93

TEXT

suksma dhuli, trna, kankara, saba karaha dura
bhala-mate sodhana karaha prabhura antahpura

SYNONYMS

suksma dhuli--fine dust; trna--straw; kankara--grains of sand; saba--all; karaha--do; dura--away; bhala-mate--very well; sodhana--cleansing; karaha--do; prabhura--of the Lord; antahpura--inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

TEXT 94

TEXT

saba vaisnava lana yabe dui-bara sodhila
dekhi' mahaprabhura mane santosa ha-ila

SYNONYMS

saba--all; vaisnava--devotees; lana--taking; yabe--when; dui-bara--for the second time; sodhila--cleansed; dekhi'--seeing; mahaprabhura--of Sri Caitanya Mahaprabhu; mane--in the mind; santosa--satisfaction; ha-ila--there was.

TRANSLATION

After Sri Caitanya Mahaprabhu and all the Vaisnavas cleansed the temple for the second time, Sri Caitanya Mahaprabhu was very happy to see the cleansing work.

TEXT 95

TEXT

ara sata jana sata ghate jala bhari'
prathamei lana ache kala apeksa kari'

SYNONYMS

ara--other; sata jana--about one hundred men; sata ghate--in a hundred waterpots; jala--water; bhari'--filling; prathamei--in the first instance; lana--taking; ache--were; kala--the time; apeksa kari'--awaiting.

TRANSLATION

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

TEXT 96

TEXT

'jala ana' bali' yabe mahaprabhu kahila
tabe sata ghata ani' prabhu-age dila

SYNONYMS

jala ana--bring water; bali'--saying; yabe--when; mahaprabhu--Sri Caitanya Mahaprabhu; kahila--ordered; tabe--at that time; sata ghata--one hundred pots; ani'--bringing; prabhu-age--before the Lord; dila--delivered.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

TEXT 97

TEXT

prathame karila prabhu mandira praksalana
urdhva-adho bhitti, grha-madhya, simhasana

SYNONYMS

prathame--in the first instance; karila--did; prabhu--Sri Caitanya Mahaprabhu; mandira praksalana--washing of the temple; urdhva--on the ceiling; adhah--on the floor; bhitti--walls; grha-madhya--within the home; simhasana--the sitting place of the Lord.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [simhasana] and everything else within the room.

TEXT 98

TEXT

khapara bhariya jala urdhve calaila
sei jale urdhva sodhi bhitti praksalila

SYNONYMS

khapara--basin; bhariya--filling; jala--water; urdhve--on the ceiling; calaila--began to throw; sei jale--with that water; urdhva sodhi--washing the ceiling; bhitti--walls and floor; praksalila--washed.

TRANSLATION

Sri Caitanya Mahaprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

TEXT 99

TEXT

sri-haste karena simhasanera marjana
prabhu age jala ani' deya bhakta-gana

SYNONYMS

sri-haste--with His own hand; karena--does; simhasanera marjana--washing of the sitting place of the Lord; prabhu age--before the Lord; jala--water; ani'--bringing; deya--deliver; bhakta-gana--all devotees.

TRANSLATION

Then Sri Caitanya Mahaprabhu began to wash the sitting place of Lord Jagannatha with His own hands, and all the devotees began to bring water to the Lord.

TEXT 100

TEXT

bhakta-gana kare grha-madhya praksalana
nija nija haste kare mandira marjana

SYNONYMS

bhakta-gana--devotees; kare--do; grha-madhya--within the room; praksalana--washing; nija nija--each one of them; haste--in the hand; kare--does; mandira marjana--cleansing of the temple.

TRANSLATION

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

TEXT 101

TEXT

keha jala ani' deya mahaprabhura kare
keha jala deya tanra carana-upare

SYNONYMS

keha--someone; jala ani'--bringing water; deya--delivers; mahaprabhura kare--to the hand of Sri Caitanya Mahaprabhu; keha--someone; jala deya--pours water; tanra--His; carana-upare--on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Sri Caitanya Mahaprabhu, and someone poured water on His lotus feet.

TEXT 102

TEXT

keha lukana kare sei jala pana
keha magi' laya, keha anye kare dana

SYNONYMS

keha--someone; lukana--concealing himself; kare--does; sei jala--of that water; pana--drinking; keha--someone; magi' laya--begging, takes; keha--another; anye--to another; kare--gives; dana--in charity.

TRANSLATION

The water that fell from the lotus feet of Sri Caitanya Mahaprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

TEXT 103

TEXT

ghara dhui' pranalikaya jala chadi' dila
sei jale prangana saba bhariya rahila

SYNONYMS

ghara dhui'--washing the room; pranalikaya--unto the outlet; jala--water; chadi' dila--let go; sei jale--by that water; prangana--the yard; saba--all; bhariya--filled; rahila--remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

TEXT 104

TEXT

nija-vastre kaila prabhu grha sammarjana
mahaprabhu nija-vastre majila simhasana

SYNONYMS

nija-vastre--by His own garment; kaila--did; prabhu--Sri Caitanya Mahaprabhu; grha--room; sammarjana--mopping; mahaprabhu--Sri Caitanya Mahaprabhu; nija-vastre--by His own garment; majila--polished; simhasana--throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

TEXT 105

TEXT

sata ghata jale haila mandira marjana
mandira sodhiya kaila--yena nija mana

SYNONYMS

sata--one hundred; ghata--of waterpots; jale--by the water; haila--became; mandira--the temple; marjana--cleansed; mandira--the temple; sodhiya--cleansing; kaila--did; yena--as if; nija mana--his own mind.

TRANSLATION

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

TEXT 106

TEXT

nirmala, sitala, snigdha karila mandire
apana-hrdaya yena dharila bahire

SYNONYMS

nirmala--purified; sitala--cool; snigdha--pleasing; karila--made; mandire--the temple; apana-hrdaya--own heart; yena--as if; dharila--kept; bahire--outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

TEXT 107

TEXT

sata sata jana jala bhare sarovare
ghate sthana nahi, keha kupe jala bhare

SYNONYMS

sata sata jana--hundreds of men; jala bhare--draw water; sarovare--from the lake; ghate--on the bank; sthana--place; nahi--there is not; keha--someone; kupe--from the well; jala bhare--draws the water.

TRANSLATION

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

TEXT 108

TEXT

purna kumbha lana aise sata bhakta-gana
sunya ghata lana yaya ara sata jana

SYNONYMS

purna kumbha--a filled waterpot; lana--taking; aise--come; sata bhakta-gana--hundreds of devotees; sunya ghata--an empty waterpot; lana--taking back; yaya--go; ara--another; sata jana--hundreds of men.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

TEXT 109

TEXT

nityananda, advaita, svarupa, bharati, puri
inha vinu ara saba ane jala bhari'

SYNONYMS

nityananda--Nityananda Prabhu; advaita--Advaita Acarya; svarupa--Svarupa Damodara; bharati--Brahmananda Bharati; puri--Paramananda Puri; inha--these; vinu--except; ara--others; saba--all; ane--bring; jala--water; bhari'--filling up.

TRANSLATION

With the exception of Nityananda Prabhu, Advaita Acarya, Svarupa Damodara, Brahmananda Bharati and Paramananda Puri, everyone was engaged in filling the waterpots and bringing them there.

TEXT 110

TEXT

ghate ghate theki' kata ghata bhangi' gela
sata sata ghata loka tahan lana aila

SYNONYMS

ghate ghate theki'--when there was a collision between one pot and another; kata--so many; ghata--pots; bhangi' gela--became broken; sata sata--hundreds of; ghata--pots; loka--people; tahan--there; lana--bringing; aila--came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

TEXT 111

TEXT

jala bhare, ghara dhoya, kare hari-dhvani
'krsna' 'hari' dhvani vina ara nahi suni

SYNONYMS

jala bhare--they were drawing water; ghara dhoya--washing the rooms; kare hari-dhvani--chanting the holy name of Hari; krsna--Lord Krsna; hari--the holy name of Hari; dhvani--vibration; vina--except; ara--anything else; nahi--there was not; suni--hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Krsna and Hari.

TEXT 112

TEXT

'krsna' 'krsna' kahi' kare ghatera prarthana
'krsna' 'krsna' kahi' kare ghata samarpana

SYNONYMS

krsna krsna kahi'--while chanting "Krsna, Krsna"; kare--do; ghatera--for the waterpots; prarthana--begging; krsna krsna--the holy name of Lord Krsna; kahi'--chanting; kare--does; ghata--of the waterpots; samarpana--delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names "Krsna, Krsna," and another delivered a pot while chanting "Krsna, Krsna."

TEXT 113

TEXT

yei yei kahe, sei kahe krsna-name
krsna-nama ha-ila sanketa saba-kame

SYNONYMS

yei yei kahe--anyone who was speaking; sei--he; kahe--says; krsna-name--by uttering the holy name of Krsna; krsna-nama ha-ila--the holy name of Krsna became; sanketa--indication; saba-kame--for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Krsna. Consequently, the holy name of Krsna became an indication for everyone who wanted something.

TEXT 114

TEXT

premavese prabhu kahe 'krsna' 'krsna'-nama
ekale premavese kare sata-janera kama

SYNONYMS

prema-avese--in ecstatic love; prabhu--Lord Sri Caitanya Mahaprabhu; kahe--says; krsna krsna-nama--the holy name of Lord Krsna; ekale--alone; prema-avese--in ecstatic love; kare--does; sata-janera kama--the work of hundreds of men.

TRANSLATION

As Sri Caitanya Mahaprabhu was vibrating the holy name of Krsna in ecstatic love, He Himself was performing the work of hundreds of men.

TEXT 115

TEXT

sata-haste karena yena ksalana-marjana
pratijana-pase yai' karana siksana

SYNONYMS

sata-haste--with one hundred hands; karena--He does; yena--as if; ksalana-marjana--rinsing and washing; pratijana-pase yai'--going to the side of everyone; karana siksana--He was teaching them.

TRANSLATION

It appeared as though Sri Caitanya Mahaprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

TEXT 116

TEXT

bhala karma dekhi' tare kare prasamsana
mane na milile kare pavitra bhartsana

SYNONYMS

bhala--good; karma--work; dekhi'--seeing; tare--to him; kare--does; prasamsana--praising; mane--in His mind; na--not; milile--being approved; kare--He does; pavitra--purified, ungrudgingly; bhartsana--chastisement.

TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

TEXT 117

TEXT

tumi bhala kariyacha, sikhaha anyere
ei-mata bhala karma seho yena kare

SYNONYMS

tumi--you; bhala kariyacha--have done well; sikhaha anyere--teach others; ei-mata--in this way; bhala karma--good work; seho--he also; yena--so that; kare--performs.

TRANSLATION

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

TEXT 118

TEXT

e-katha suniya sabe sankucita hana
bhala-mate karma kare sabe mana diya

SYNONYMS

e-katha suniya--hearing these words; sabe--all; sankucita hana--being ashamed; bhala-mate--very well; karma kare--do work; sabe--all; mana diya--with attention.

TRANSLATION

As soon as they heard Sri Caitanya Mahaprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

TEXT 119

TEXT

tabe praksalana kaila sri-jagamohana
bhoga-mandira-adi tabe kaila praksalana

SYNONYMS

tabe--thereafter; praksalana--washing; kaila--performed; sri-jagamohana--in front of the temple; bhoga-mandira--the place where food is offered; adi--all such places; tabe--then; kaila praksalana--washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

TEXT 120

TEXT

natasala dhui' dhuila catvara-prangana
pakasala-adi kari' karila praksalana

SYNONYMS

nata-sala--the meeting place; dhui'--washing; dhuila--washed; catvara-prangana--the yard and the raised sitting place; paka-sala--the kitchen; adi--and so on; kari'--making; karila praksalana--washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

TEXT 121

TEXT

mandirera catur-dik praksalana kaila
saba antahpura bhala-mate dhoyaila

SYNONYMS

mandirera--the temple; caturh-dik--all around; praksalana kaila--washed; saba--all; antahpura--inside the rooms; bhala-mate--with great care; dhoyaila--washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

TEXT 122

TEXT

hena-kale gaudiya eka subuddhi sarala
prabhura carana-yuge dila ghata-jala

SYNONYMS

hena-kale--at this time; gaudiya--Vaisnava from Bengal; eka--one; su-buddhi--very intelligent; sarala--simple; prabhura carana-yuge--on the lotus feet of the Lord; dila--poured; ghata-jala--one potful of water.

TRANSLATION

After everything was thoroughly washed, a Vaisnava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

TEXT 123

TEXT

sei jala lana apane pana kaila
taha dekhi' prabhura mane duhkha rosa haila

SYNONYMS

sei jala--that water; lana--taking; apane--personally; pana kaila--drank; taha dekhi'--seeing that; prabhura--of the Lord; mane--in the mind; duhkha--unhappiness; rosa--anger; haila--there was.

TRANSLATION

The Gaudiya Vaisnava then took that water and drank it himself. Seeing that, Sri Caitanya Mahaprabhu felt a little unhappy and was also outwardly angry.

TEXT 124

TEXT

yadyapi gosani tare hanache santosa
dharma-samsthapana lagi' bahire maha-rosa

SYNONYMS

yadyapi--although; gosani--the Lord; tare--with him; hanache--became; santosa--satisfied; dharma-samsthapana lagi'--for establishing the etiquette of religious principles; bahire--externally; maha-rosa--very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

TEXT 125

TEXT

siksa lagi' svarupe daki' kahila tanhare
ei dekha tomara 'gaudiya'ra vyavahare

SYNONYMS

siksa lagi'--for instruction; svarupe--unto Svarupa Damodara; daki'--calling; kahila--said; tanhare--unto him; ei dekha--just see here; tomara--your; gaudiyara--of this Vaisnava from Bengal; vyavahare--behavior.

TRANSLATION

The Lord then called for Svarupa Damodara and told him, "Just see the behavior of your Bengali Vaisnava.

TEXT 126

TEXT

isvara-mandire mora pada dhoyaila
sei jala apani lana pana kaila

SYNONYMS

isvara-mandire--in the temple of the Lord; mora--My; pada--feet; dhoyaila--washed; sei jala--that water; apani--personally; lana--taking; pana kaila--drank.

TRANSLATION

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

TEXT 127

TEXT

ei aparadhe mora kahan habe gati
tomara 'gaudiya' kare eteka phaijati!

SYNONYMS

ei aparadhe--by such an offense; mora--of Me; kahan--where; habe--will be; gati--destination; tomara gaudiya--your Bengali Vaisnava; kare--does; eteka--such; phaijati--implication.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaisnava has greatly implicated Me."

PURPORT

It is significant that Sri Caitanya Mahaprabhu told Svarupa Damodara Gosvami that the Bengali Vaisnava was "your Gaudiya Vaisnava." This means that all Gaudiya Vaisnavas who are followers of the Caitanya cult are subordinate to Svarupa Damodara Gosvami. The parampara system is very strictly observed by Gaudiya Vaisnavas. Sri Caitanya Mahaprabhu's personal secretary was Svarupa Damodara Gosvami. The next group of devotees was the six Gosvamis, then Kaviraja Gosvami. It is necessary to observe the parampara system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the Bhakti-rasamrta-sindhu, Hari-bhakti-vilasa and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Sri Caitanya Mahaprabhu Himself was personally the Supreme Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an acarya, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

TEXT 128

TEXT

tabe svarupa gosani tara ghade hata diya
dheka mari' purira bahira rakhilena lana

SYNONYMS

tabe--thereafter; svarupa gosani--Svarupa Damodara Gosani; tara--of him; ghade--on the neck; hata diya--touching with the hand; dheka mari'--pushing a little; purira bahira--out of the temple of Gundica Puri; rakhilena--kept; lana--taking.

TRANSLATION

At this point Svarupa Damodara Gosvami caught the Gaudiya Vaisnava by the neck and, giving him a little push, ejected him from the Gundica Puri temple and made him stay outside.

TEXT 129

TEXT

punah asi' prabhu paya karila vinaya
'ajna-aparadha' ksama karite yuyaya

SYNONYMS

punah asi'--again coming back; prabhu paya--at the lotus feet of the Lord; karila vinaya--made a submission; ajna-aparadha--offense by innocent person; ksama karite--to be excused; yuyaya--deserves.

TRANSLATION

After Svarupa Damodara Gosvami returned within the temple, he requested Sri Caitanya Mahaprabhu to excuse that innocent person.

TEXT 130

TEXT

tabe mahaprabhura mane santosa ha-ila
sari kari' dui pase sabare vasaila

SYNONYMS

tabe--thereafter; mahaprabhura--of Sri Caitanya Mahaprabhu; mane--in the mind; santosa ha-ila--there was satisfaction; sari kari'--making a line; dui pase--on two sides; sabare--all of them; vasaila--made to sit.

TRANSLATION

After this incident, Sri Caitanya Mahaprabhu was very much satisfied. He then asked all of the devotees to sit down in two lines on both sides.

TEXT 131

TEXT

apane vasiya majhe, apanara hate
trna, kankara, kuta lagila kudaite

SYNONYMS

apane--personally; vasiya majhe--sitting in the middle; apanara hate--with His own hand; trna--straw; kankara--grains of sand; kuta--dirt; lagila--began; kudaite--to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

TEXT 132

TEXT

ke kata kudaya, saba ekatra kariba
yara alpa, tara thani pitha-pana la-iba

SYNONYMS

ke kata kudaya--how much one has collected; saba--all; ekatra--in one place; kariba--I shall gather; yara--of whom; alpa--small; tara thani--from him; pitha-pana la-iba--I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Sri Caitanya Mahaprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

TEXT 133

TEXT

ei mata saba puri karila sodhana
sitala, nirmala kaila--yena nija-mana

SYNONYMS

ei mata--in this way; saba puri--all of Gundica Puri; karila sodhana--they cleansed; sitala--cool; nirmala--clean; kaila--made; yena--as; nija-mana--his own mind.

TRANSLATION

In this way all the quarters of the Gundica temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

TEXT 134

TEXT

pranalika chadi' yadi pani vahaila
nutana nadi yena samudre milila

SYNONYMS

pranalika--water from the outlets; chadi'--releasing; yadi--when; pani--water; vahaila--flowed; nutana--new; nadi--river; yena--as if; samudre--in the ocean; milila--met.

TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

TEXT 135

TEXT

ei-mata puradvara-age patha yata
sakala sodhila, taha ke varnibe kata

SYNONYMS

ei-mata--in this way; pura-dvara--of the gateway of the temple; age--in front; patha yata--as many avenues; sakala--all; sodhila--were cleansed; taha--that; ke varnibe--who can describe; kata--how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Gundica temple, Srila Bhaktisiddhanta Sarasvati Thakura says that Sri Caitanya Mahaprabhu, as the world leader, was personally giving instructions on how one should receive Lord Krsna, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Krsna seated in his heart, he must first cleanse the heart, as prescribed by Sri Caitanya Mahaprabhu in His Siksastaka: ceto-darpana-marjanam. In this age, everyone's heart is especially unclean, as confirmed in Srimad-Bhagavatam: hrdy antah-stho hy abhadrani. To wash away all dirty things accumulated within the heart, Sri Caitanya Mahaprabhu advised everyone to chant the Hare Krsna mantra. The first result will be that the heart is cleansed (ceto-darpana-marjanam). Similarly, Srimad-Bhagavatam (1.2.17) confirms this statement:

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Sri Krsna (srnvatam sva-kathah krsnah). This is a simple process. Krsna Himself will help cleanse the heart because He is already seated there. Krsna wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahaprabhu kept the Gundica temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gundica temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyabhilasa-purna), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Srila Rupa Gosvami says: anyabhilasita-sunyam jnana-karmady-anavrtam. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the

heart should be understood to be unclean and therefore unfit to serve as Krsna's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dasa Thakura:

samsara visanale, diva-nisi hiya jvale,
judaite na kainu upaya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires for performing auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmis generally think that the interaction of fruitive activities can be counteracted by another karma, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Krsna consciousness. When one takes to Krsna consciousness and engages himself in the devotional service of the Lord--beginning with chanting and hearing the glories of the Lord--the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In Srimad-Bhagavatam (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: sadhavo hrdayam mahyam sadhunam hrdayam tv aham.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogis and jnanis in the beginning take to the chanting of the Hare Krsna maha-mantra as a way to begin their various practices. But when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Krsna describes them in the Bhagavad-gita in this way:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

By His practical example, Sri Caitanya Mahaprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Sri Caitanya Mahaprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection Srila Bhaktisiddhanta Sarasvati Thakura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again comes into being within the heart. One often thinks of conducting business to improve devotional activity. But the contamination is so strong that it may later develop into misunderstanding, described as kuti-nati (faultfinding) and pratisthasa (the desire for name and fame and for high position), jiva-himsa (envy of other living entities), nisiddhacara (accepting things forbidden in the sastra), kama (desire for material gain) and puja (hankering for popularity). The word kuti-nati means "duplicity." As an example of pratisthasa, one may attempt to imitate Srila Haridasa Thakura by living in a solitary place. One's real desire may be for name and fame--in other words, one thinks that fools will accept one to be as good as Haridasa Thakura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatara (incarnation).

The word jiva-himsa (envy of other living entities) actually means stopping the preaching of Krsna consciousness. Preaching work is described as paropakara, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Mayavadis, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogi or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Sri Caitanya Mahaprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Sri Caitanya Mahaprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kama and moksa). All these are like spots on clean cloth. Sri Caitanya Mahaprabhu also wanted to cleanse all these away.

By His practical activity, Sri Caitanya Mahaprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Sri Krsna to sit down, and we should observe the festival by distributing prasada and chanting the Hare Krsna maha-mantra. Sri Caitanya Mahaprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Sri Caitanya Mahaprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as acaryas must learn from Sri Caitanya Mahaprabhu how to train devotees

by personal example. The Lord was very much pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivrtti, cleansing the heart of all unwanted things. Thus the cleansing of the Gundica-mandira was conducted by Sri Caitanya Mahaprabhu to let us know how the heart should be cleansed and soothed to receive Lord Sri Krsna and enable Him to sit within the heart without disturbance.

TEXT 136

TEXT

nrsimha-mandira-bhitara-bahira sodhila
ksaneka visrama kari' nrtya arambhila

SYNONYMS

nrsimha-mandira--the temple of Nrsimhadeva; bhitara--inside; bahira--outside; sodhila--cleansed; ksaneka--for a few moments; visrama--rest; kari'--after taking; nrtya--dancing; arambhila--began.

TRANSLATION

Sri Caitanya Mahaprabhu also cleansed the Nrsimha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nrsimha temple is a nice temple just outside the Gundica temple. In this temple there is a great festival on the day of Nrsimha-caturdasi. There is also a Nrsimha temple at Navadvipa where the same festival is observed, as described by Murari Gupta in his book Caitanya-carita.

TEXT 137

TEXT

cari-dike bhakta-gana karena kirtana
madhye nrtya karena prabhu matta-simha-sama

SYNONYMS

cari-dike--all around; bhakta-gana--devotees; karena--performed; kirtana--congregational chanting; madhye--in the middle; nrtya--dancing; karena--does; prabhu--Sri Caitanya Mahaprabhu; matta-simha-sama--just like a maddened lion.

TRANSLATION

All around Sri Caitanya Mahaprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

TEXT 138

TEXT

sveda, kampa, vaivarnyasru pulaka, hunkara
nija-anga dhui' age cale asru-dhara

SYNONYMS

sveda--perspiration; kampa--trembling; vaivarnya--fading; asru--tears; pulaka--jubilation; hunkara--roaring; nija-anga--personal body; dhui'--washing; age--forward; cale--goes; asru-dhara--a flow of tears.

TRANSLATION

As usual, when Caitanya Mahaprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

TEXT 139

TEXT

cari-dike bhakta-anga kaila praksalana
sravanera megha yena kare varisana

SYNONYMS

cari-dike--all around; bhakta-anga--the bodies of the devotees; kaila--did; praksalana--washing; sravanera megha--exactly like a cloud in the month of Sravana (July-August); yena--as if; kare varisana--pour.

TRANSLATION

In this way Sri Caitanya Mahaprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Sravana.

TEXT 140

TEXT

maha-ucca-sankirtane akasa bharila
prabhura uddanda-nrtye bhumi-kampa haila

SYNONYMS

maha-ucca-sankirtane--by a great and loud performance of chanting; akasa--the sky; bharila--became filled; prabhura--of Lord Sri Caitanya Mahaprabhu; uddanda-nrtye--by dancing and jumping high; bhumi-kampa--earthquake; haila--there was.

TRANSLATION

The sky was filled with the great and loud chanting of sankirtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahaprabhu.

TEXT 141

TEXT

svarupera ucca-gana prabhure sada bhaya
anande uddanda nrtya kare gauraraya

SYNONYMS

svarupera--of Svarupa Damodara Gosvami; ucca-gana--loud singing; prabhure--to Sri Caitanya Mahaprabhu; sada bhaya--always very pleasing; anande--in jubilation; uddanda nrtya--jumping high and dancing; kare--performs; gauraraya--Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu always liked the loud chanting of Svarupa Damodara. Therefore when Svarupa Damodara sang, Sri Caitanya Mahaprabhu danced and jumped high in jubilation.

TEXT 142

TEXT

ei-mata kata-ksana nrtya ye kariya
visrama karila prabhu samaya bujhiya

SYNONYMS

ei-mata--in this way; kata-ksana--for some time; nrtya--dancing; ye--that; kariya--after performing; visrama karila--rested; prabhu--Sri Caitanya Mahaprabhu; samaya bujhiya--understanding the time.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

TEXT 143

TEXT

acarya-gosanira putra sri-gopala-nama
nrtya karite tanre ajna dila gauradhama

SYNONYMS

acarya-gosanira--of Sri Advaita Acarya; putra--son; sri-gopala-nama--named Sri Gopala; nrtya karite--to dance; tanre--unto him; ajna--order; dila--gave; gauradhama--Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu then ordered Sri Gopala, the son of Advaita Acarya, to dance.

TEXT 144

TEXT

premavese nrtya kari' ha-ila murcchite
acetana hana tenha padila bhumite

SYNONYMS

prema-avese--in ecstatic love; nrtya kari'--dancing; ha-ila murcchite--fainted; acetana hana--being unconscious; tenha--he; padila--fell; bhumite--on the ground.

TRANSLATION

While dancing in ecstatic love, Sri Gopala fainted and fell to the ground unconscious.

TEXT 145

TEXT

aste-vyaste acarya tanre kaila kole
svasa-rahita dekhi' acarya haila vikale

SYNONYMS

aste-vyaste--with great haste; acarya--Advaita Acarya; tanre--him; kaila--took; kole--on His lap; svasa-rahita--without breathing; dekhi'--seeing; acarya--Advaita Acarya; haila--became; vikale--agitated.

TRANSLATION

When Sri Gopala fainted, Advaita Acarya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

TEXT 146

TEXT

nrsimhera mantra padi' mare jala-chanti
hunkarera sabde brahmanda yaya phati'

SYNONYMS

nrsimhera mantra--prayers to Nrsimhadeva; padi'--chanting; mare--throws; jala-chanti--sprinkling of water; hunkarera sabde--by the sound of roaring; brahmanda--the whole universe; yaya--becomes; phati'--cracking.

TRANSLATION

Advaita Acarya and others began to chant the holy name of Lord Nrsimha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

TEXT 147

TEXT

aneka karila, tabu na haya cetana
acarya kandena, kande saba bhakta-gana

SYNONYMS

aneka karila--much endeavor was done; tabu--still; na haya--there was not; cetana--consciousness; acarya kandena--Advaita Acarya began to cry; kande--cried; saba bhakta-gana--all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Acarya and the other devotees began to cry.

TEXT 148

TEXT

tabe mahaprabhu tanra buke hasta dila
'uthaha gopala' bali' uccaihsvare kahila

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; tanra buke--on his chest; hasta--hand; dila--placed; uthaha gopala--stand up, Gopala; bali'--saying; uccaih-svare--very loudly; kahila--said.

TRANSLATION

Then Sri Caitanya Mahaprabhu placed His hand on the chest of Sri Gopala and said loudly, "Gopala, stand up."

TEXT 149

TEXT

sunitei gopalera ha-ila cetana
'hari' bali' nrtya kare sarva-bhakta-gana

SYNONYMS

sunitei--upon hearing; gopalera--of Sri Gopala; ha-ila--there was; cetana--consciousness; hari bali'--chanting the holy name of Hari; nrtya kare--danced; sarva-bhakta-gana--all the devotees.

TRANSLATION

As soon as Gopala heard the voice of Sri Caitanya Mahaprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

TEXT 150

TEXT

ei lila varniyachena dasa vrndavana
ataeva sanksepa kari' karilun varnana

SYNONYMS

ei lila--this pastime; varniyachena--has described; dasa vrndavana--Vrndavana dasa Thakura; ataeva--therefore; sanksepa--briefly; kari'--doing; karilun varnana--I have described.

TRANSLATION

This incident has been described in detail by Vrndavana dasa Thakura. Therefore I have described it only in brief.

PURPORT

This is a matter of etiquette. If a previous acarya has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous acarya. Unless there is some definite improvement, one should not repeat.

TEXT 151

TEXT

tabe mahaprabhu ksaneka visrama kariya
snana karibare gela bhakta-gana lana

SYNONYMS

tabe--thereafter; mahaprabhu--Sri Caitanya Mahaprabhu; ksaneka--for some time; visrama kariya--taking rest; snana karibare--for bathing; gela--went; bhakta-gana lana--taking all the devotees.

TRANSLATION

After taking rest, Sri Caitanya Mahaprabhu and all the devotees departed to take their baths.

TEXT 152

TEXT

tire uthi' parena prabhu suska vasana
nrsimha-deve namaskari' gela upavana

SYNONYMS

tire uthi'--getting on the bank; parena--puts on; prabhu--Sri Caitanya Mahaprabhu; suska vasana--dry garments; nrsimha-deve--unto Lord Nrsimhadeva; namaskari'--offering obeisances; gela upavana--entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nrsimhadeva, whose temple was nearby, the Lord entered a garden.

TEXT 153

TEXT

udyane vasila prabhu bhakta-gana lana
tabe vaninatha aila maha-prasada lana

SYNONYMS

udyane--in the garden; vasila--sat down; prabhu--Sri Caitanya Mahaprabhu; bhakta-gana lana--with the devotees; tabe--at that time; vaninatha--Vaninatha Raya; aila--came; maha-prasada lana--bringing all kinds of maha-prasada.

TRANSLATION

In the garden, Sri Caitanya Mahaprabhu sat down with the other devotees. Vaninatha Raya then came and brought all kinds of maha-prasada.

TEXTS 154-155

TEXT

kasi-misra, tulasi-padicha--dui jana
panca-sata loka yata karaye bhojana

tata anna-pitha-pana saba pathaila
dekhi' mahaprabhura mane santosa ha-ila

SYNONYMS

kasi-misra--Kasi Misra; tulasi-padicha--Tulasi, the superintendent of the temple; dui jana--two persons; panca-sata loka--five hundred men; yata--as much; karaye bhojana--eat; tata--so; anna-pitha-pana--rice, cakes and sweet rice; saba--all; pathaila--sent; dekhi'--seeing; mahaprabhura--of Sri Caitanya Mahaprabhu; mane--in the mind; santosa--satisfaction; ha-ila--there was.

TRANSLATION

Kasi Misra and Tulasi, the superintendent of the temple, brought as much prasada as five hundred men could eat. Seeing the large quantity of prasada, which consisted of rice, cakes, sweet rice and a variety of vegetables, Sri Caitanya Mahaprabhu was very much satisfied.

TEXT 156

TEXT

puri-gosani, mahaprabhu, bharati brahmananda
advaita-acarya, ara prabhu-nityananda

SYNONYMS

puri-gosani--Paramananda Puri; mahaprabhu--Sri Caitanya Mahaprabhu; bharati brahmananda--Brahmananda Bharati; advaita-acarya--Advaita Acarya; ara--and; prabhu-nityananda--Nityananda Prabhu.

TRANSLATION

Among the devotees present with Sri Caitanya Mahaprabhu were Paramananda Puri, Brahmananda Bharati, Advaita Acarya and Nityananda Prabhu.

TEXT 157

TEXT

acaryaratna, acaryanidhi, srivasa, gadadhara
sankara, nandanacarya, ara raghava, vakresvara

SYNONYMS

acaryaratna--Candrasekhara; acaryanidhi--Acaryanidhi; srivasa--Srivasa Thakura; gadadhara--Gadadhara Pandita; sankara--Sankara; nandana-acarya--Nandanacarya; ara--and; raghava--Raghava Pandita; vakresvara--Vakresvara.

TRANSLATION

Acaryaratna, Acaryanidhi, Srivasa Thakura, Gadadhara Pandita, Sankara, Nandanacarya, Raghava Pandita and Vakresvara were also present.

TEXT 158

TEXT

prabhu-ajna pana vaise apane sarvabhauma
pindara upare prabhu vaise lana bhakta-gana

SYNONYMS

prabhu-ajna--the order of the Lord; pana--getting; vaise--sits down; apane--personally; sarvabhauma--Sarvabhauma Bhattacarya; pindara upare--on raised platforms; prabhu--Sri Caitanya Mahaprabhu; vaise--sits; lana--along with; bhakta-gana--all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sarvabhauma Bhattacarya sat down. Sri Caitanya Mahaprabhu and all His devotees sat on raised wooden seats.

TEXT 159

TEXT

tara tale, tara tale kari' anukrama
udyana bhari' vaise bhakta karite bhojana

SYNONYMS

tara tale--below them; tara tale--below them; kari'--in this way; anukrama--consecutively; udyana bhari'--filling the entire garden; vaise--sit; bhakta--all the devotees; karite bhojana--to take lunch.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

TEXT 160

TEXT

'haridasa' bali' prabhu dake ghane ghana
dure rahi' haridasa kare nivedana

SYNONYMS

haridasa bali'--calling Haridasa; prabhu--Sri Caitanya Mahaprabhu; dake--calls; ghane ghana--repeatedly; dure rahi'--standing at a distance; haridasa--Thakura Haridasa; kare nivedana--submitted.

TRANSLATION

Sri Caitanya Mahaprabhu was repeatedly calling, "Haridasa, Haridasa," and at that time Haridasa, standing at a distance, spoke as follows.

TEXT 161

TEXT

bhakta-sange prabhu karuna prasada angikara
e-sange vasite yogya nahi muni chara

SYNONYMS

bhakta-sange prabhu--let Sri Caitanya Mahaprabhu sit down with the devotees; karuna--let Him do; prasada--of remnants of food; angikara--accepting; e-sange--with this batch; vasite--to sit down; yogya--befitting; nahi--am not; muni--I; chara--most abominable.

TRANSLATION

Haridasa Thakura said, "Let Lord Sri Caitanya Mahaprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

TEXT 162

TEXT

pache more prasada govinda dibe bahirdvare
mana jani' prabhu punah na balila tanre

SYNONYMS

pache--at last; more--unto me; prasada--remnants of food; govinda--the personal servant of Sri Caitanya Mahaprabhu; dibe--will deliver; bahir-dvare--outside the door; mana jani'--understanding the mind; prabhu--Sri Caitanya Mahaprabhu; punah--again; na--not; balila--called; tanre--him.

TRANSLATION

"Govinda will give me prasada later, outside the door." Understanding his mind, Sri Caitanya Mahaprabhu did not call him again.

TEXTS 163-164

TEXT

svarupa-gosani, jagadananda, damodara
kasisvara, gopinatha, vaninatha, sankara

parivesana kare tahan ei sata-jana
madhye madhye hari-dhvani kare bhakta-gana

SYNONYMS

svarupa-gosani--Svarupa Damodara Gosvami; jagadananda--Jagadananda; damodara--Damodara Pandita; kasisvara--Kasisvara; gopinatha, vaninatha, sankara--Gopinatha, Vaninatha and Sankara; parivesana kare--distribute; tahan--there; ei--these; sata-jana--seven persons; madhye madhye--at intervals; hari-dhvani--resounding of the holy name of Hari; kare--do; bhakta-gana--all the devotees.

TRANSLATION

Svarupa Damodara Gosvami, Jagadananda, Damodara Pandita, Kasisvara, Gopinatha, Vaninatha and Sankara distributed prasada, and the devotees chanted the holy names at intervals.

TEXT 165

TEXT

pulina-bhojana krsna purve yaiche kaila
sei lila mahaprabhura mane smrti haila

SYNONYMS

pulina--in the forest; bhojana--eating; krsna--Lord Krsna; purve--formerly; yaiche--as; kaila--performed; sei lila--the same pastime; mahaprabhura--of Sri Caitanya Mahaprabhu; mane--in the mind; smrti haila--there was remembrance.

TRANSLATION

Lord Sri Krsna had previously taken His lunch in the forest, and that very pastime was remembered by Sri Caitanya Mahaprabhu.

TEXT 166

TEXT

yadyapi premavese prabhu haila asthira
samaya bujhiya prabhu haila kichu dhira

SYNONYMS

yadyapi--although; prema-avese--in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; haila--became; asthira--agitated; samaya bujhiya--understanding the time and circumstances; prabhu--Sri Caitanya Mahaprabhu; haila--became; kichu--somewhat; dhira--patient.

TRANSLATION

Just by remembering the pastimes of Lord Sri Krsna, Sri Caitanya Mahaprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

TEXT 167

TEXT

prabhu kahe,--more deha' laphra-vyanjane
pitha-pana, amrta-gutika deha' bhakta-gane

SYNONYMS

prabhu kahe--the Lord said; more--unto Me; deha'--give; laphra-vyanjane--ordinary vegetable; pitha-pana--cakes and sweet rice; amrta-gutika--and the preparation named amrta-gutika; deha'--deliver; bhakta-gane--to the devotees.

TRANSLATION

Sri Caitanya Mahaprabhu said, "You can give Me the ordinary vegetable known as laphra-vyanjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amrta-gutika."

PURPORT

Laphra-vyanjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. Amrta-gutika is a preparation of thick puri mixed with condensed milk. It is also known as amrta-rasavali.

TEXT 168

TEXT

sarvajna prabhu janena yanre yei bhaya
tanre tanre sei deoyaya svarupa-dvaraya

SYNONYMS

sarva-jna prabhu--the omniscient Lord Sri Caitanya Mahaprabhu; janena--knows; yanre--to whom; yei--whatever; bhaya--appeals; tanre tanre--unto each person; sei--that; deoyaya--orders to administer; svarupa-dvaraya--by Svarupa Damodara.

TRANSLATION

Since Lord Sri Caitanya Mahaprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarupa Damodara deliver these preparations to their full satisfaction.

TEXT 169

TEXT

jagadananda bedaya parivesana karite
prabhura pate bhala-dravya dena acambite

SYNONYMS

jagadananda--Jagadananda; bedaya--walks; parivesana--distribution of prasada; karite--to do; prabhura pate--on the plate of Sri Caitanya Mahaprabhu; bhala-dravya--the first-class preparations; dena--puts; acambite--suddenly.

TRANSLATION

Jagadananda went to distribute prasada, and suddenly he placed all the first-class preparations on the plate of Sri Caitanya Mahaprabhu.

TEXT 170

TEXT

yadyapi dile prabhu tanre karena rosa
bale-chale tabu dena, dile se santosa

SYNONYMS

yadyapi--although; dile--by such deliverance; prabhu--Sri Caitanya Mahaprabhu; tanre--unto him; karena--does; rosa--anger; bale-chale--somehow or other (sometimes by tricks, sometimes by force); tabu--still; dena--delivers; dile--when he delivers; se santosa--Sri Caitanya Mahaprabhu was very much pleased.

TRANSLATION

When such nice prasada was put on the plate of Sri Caitanya Mahaprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

TEXT 171

TEXT

punarapi sei dravya kare niriksana
tanra bhaye prabhu kichu karena bhaksana

SYNONYMS

punarapi--again; sei dravya--that very thing; kare niriksana--sees carefully; tanra bhaye--out of fear of Jagadananda; prabhu--Sri Caitanya Mahaprabhu; kichu--something; karena--does; bhaksana--eating.

TRANSLATION

When the food was thus delivered, Sri Caitanya Mahaprabhu looked at it for some time. Being afraid of Jagadananda, He finally ate something.

TEXT 172

TEXT

na khaile jagadananda karibe upavasa
tanra age kichu kha'na--mane ai trasa

SYNONYMS

na khaile--if He did not eat; jagadananda--Jagadananda; karibe--will observe; upavasa--fasting; tanra age--before him; kichu kha'na--eats something; mane--within the mind; ai--that; trasa--fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadananda, Jagadananda would certainly fast. Being afraid of this, Lord Sri Caitanya Mahaprabhu ate some of the prasada he offered.

TEXT 173

TEXT

svarupa-gosani bhala mista-prasada lana
prabhuke nivedana kare age dandana

SYNONYMS

svarupa-gosani--Svarupa Damodara; bhala--first-class; mista-prasada--sweetmeats; lana--taking; prabhuke--unto Lord Caitanya Mahaprabhu; nivedana kare--offered; age--in front of Him; dandana--standing.

TRANSLATION

Svarupa Damodara Gosvami then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

TEXT 174

TEXT

ei maha-prasada alpa karaha asvadana
dekha, jagannatha kaiche karyachena bhojana

SYNONYMS

ei maha-prasada--this maha-prasada; alpa--a little; karaha asvadana--You must taste; dekha--just see; jagannatha--Lord Jagannatha; kaiche--how; karyachena--has done; bhojana--eating.

TRANSLATION

Svarupa Damodara Gosvami then said, "Just take a little of this maha-prasada, and see how it is that Lord Jagannatha has accepted it."

TEXT 175

TEXT

eta bali' age kichu kare samarpana
tanra snehe prabhu kichu karena bhojana

SYNONYMS

eta bali'--saying this; age--in front; kichu--something; kare samarpana--offers; tanra--of him; snehe--out of affection; prabhu--Lord Sri Caitanya Mahaprabhu; kichu--some; karena bhojana--eats.

TRANSLATION

Upon saying this, Svarupa Damodara Gosvami placed some food before the Lord, and the Lord, out of affection, ate it.

TEXT 176

TEXT

ei mata dui-jana kare bara-bara
vicitra ei dui bhaktera sneha-vyavahara

SYNONYMS

ei mata--in this way; dui-jana--both persons (Svarupa Damodara and Jagadananda); kare--do; bara-bara--again and again; vicitra--uncommon; ei--these; dui--two; bhaktera--of devotees; sneha-vyavahara--affectionate behavior.

TRANSLATION

Svarupa Damodara and Jagadananda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

TEXT 177

TEXT

sarvabhaume prabhu vasanachena vama-pase
dui bhaktera sneha dekhi' sarvabhauma hase

SYNONYMS

sarvabhaume--Sarvabhauma Bhattacarya; prabhu--the Lord; vasanachena--made to sit; vama-pase--on His left side; dui bhaktera--of the two devotees; sneha--the affection; dekhi'--seeing; sarvabhauma--Sarvabhauma Bhattacarya; hase--smiles.

TRANSLATION

The Lord made Sarvabhauma Bhattacarya sit on His left side, and when Sarvabhauma saw the behavior of Svarupa Damodara and Jagadananda, he smiled.

TEXT 178

TEXT

sarvabhaume deyana prabhu prasada uttama
sneha kari' bara-bara karana bhojana

SYNONYMS

sarvabhaume--unto Sarvabhauma Bhattacarya; deyana--causes others to deliver; prabhu--Sri Caitanya Mahaprabhu; prasada--remnants of food; uttama--first-class; sneha kari'--out of affection; bara-bara--again and again; karana--causes; bhojana--his eating.

TRANSLATION

Lord Sri Caitanya Mahaprabhu also wanted to offer Sarvabhauma Bhattacarya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

TEXT 179

TEXT

gopinathacarya uttama maha-prasada ani'
sarvabhaume diya kahe sumadhura vani

SYNONYMS

gopinatha-acarya--Gopinatha Acarya; uttama--first-class; maha-prasada--remnants of food; ani'--bringing; sarvabhaume--to Sarvabhauma Bhattacarya; diya--delivering; kahe--says; su-madhura--very sweet; vani--words.

TRANSLATION

Gopinatha Acarya also brought first-class food and offered it to Sarvabhauma Bhattacarya while speaking sweet words.

TEXT 180

TEXT

kahan bhattacaryera purva jada-vyavahara
kahan ei paramananda,--karaha vicara

SYNONYMS

kahan--where; bhattacaryera--of Sarvabhauma Bhattacarya; purva--previous; jada-vyavahara--material behavior; kahan--where; ei--this; parama-ananda--transcendental bliss; karaha vicara--just try to consider.

TRANSLATION

After serving the Bhattacarya with first-class prasada, Gopinatha Acarya said, "Just consider what the Bhattacarya's previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!"

PURPORT

Sarvabhauma Bhattacarya was previously a smarta-brahmana--that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform one cannot believe that prasada is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaisnava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most Vedic scholars are called Vedantists. These so-called followers of Vedanta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The smarta-brahmanas also reject the fact that maha-prasada (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sarvabhauma Bhattacarya was subjected to all the rules and regulations of the Vedic principles on the mundane platform. Now Gopinatha Acarya pointed out how Sarvabhauma Bhattacarya had been converted by the causeless mercy of Sri Caitanya Mahaprabhu. Being converted, Sarvabhauma partook of prasada with the Vaisnavas. Indeed, he sat by the side of Sri Caitanya Mahaprabhu.

TEXT 181

TEXT

sarvabhauma kahe,--ami tarkika kubuddhi
tomara prasade mora e sampat-siddhi

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya replied; ami--I; tarkika--a mundane logician; ku-buddhi--less intelligent; tomara prasade--by your mercy; mora--my; e--this; sampat--opulence; siddhi--perfection.

TRANSLATION

Sarvabhauma Bhattacarya replied, "I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

TEXT 182

TEXT

mahaprabhu vina keha nahi dayamaya
kakere garuda kare,--aiche kon haya

SYNONYMS

mahaprabhu--Lord Sri Caitanya Mahaprabhu; vina--except; keha--anybody; nahi--there is not; daya-maya--so merciful; kakere--unto a crow; garuda--the biggest eagle; kare--transformed; aiche--such; kon haya--who is another.

TRANSLATION

"But for Sri Caitanya Mahaprabhu," Sarvabhauma Bhattacarya continued, "who is so merciful? He has converted a crow into a Garuda. Who could be so merciful?

TEXT 183

TEXT

tarkika-srgala-sange bheu-bheu kari
sei mukhe ebe sada kahi 'krsna' 'hari'

SYNONYMS

tarkika--logician; srgala--jackals; sange--in the association of; bheu-bheu kari--barking; sei mukhe--in that very mouth; ebe--now; sada--always; kahi--speak; krsna--the holy name of Lord Krsna; hari--Hari.

TRANSLATION

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names Krsna and Hari.

TEXT 184

TEXT

kahan bahirmukha tarkika-sisyagana-sange
kahan ei sanga-sudha-samudra-tarange

SYNONYMS

kahan--whereas; bahirh-mukha--nondevotees; tarkika--of logic; sisya-gana--disciples; sange--with; kahan--now; ei--this; sanga--association; sudha--of nectar; samudra--of the ocean; tarange--in the waves.

TRANSLATION

"Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

PURPORT

As Srila Bhaktisiddhanta Sarasvati Thakura explains, the word bahirmukha refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Krsna. Such a person does not like the idea of becoming Krsna conscious. This is explained by Srila Prahlada Maharaja in Srimad-Bhagavatam (7.5.30-31):

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram
punah punas carvita-carvananam

na te viduh svartha-gatim hi visnum
durasaya ye bahir-artha-maninah
andha yathandhair upaniyamanas
te 'pisa-tantryam uru-damni baddhah

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Krsna conscious, either by themselves or by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Visnu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Krsna consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. Sastra-caksuh: one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called bahirmukha.

TEXT 185

TEXT

prabhu kahe,--purve siddha krsne tomara priti
toma-sange ama-sabara haila krsne mati

SYNONYMS

prabhu kahe--the Lord said; purve--previously; siddha--perfected; krsne--in Krsna consciousness; tomara--your; priti--love for Krsna; toma-sange--by your association; ama-sabara--of all of us; haila--there was; krsne--unto Krsna; mati--consciousness.

TRANSLATION

Sri Caitanya Mahaprabhu said to Sarvabhauma Bhattacarya, "From your previous birth you have been in Krsna consciousness. Thus you love Krsna so much that simply by your association we are all developing Krsna consciousness."

TEXT 186

TEXT

bhakta-mahima badaite, bhakte sukha dite
mahaprabhu vina anya nahi trijagate

SYNONYMS

bhakta-mahima--the glories of the devotees; badaite--to increase; bhakte--unto the devotees; sukha dite--to give pleasure; mahaprabhu--Sri Caitanya Mahaprabhu; vina--except; anya--anyone else; nahi--there is no one; tri-jagate--within these three worlds.

TRANSLATION

Thus there is no one within these three worlds--save for Sri Caitanya Mahaprabhu--who is always so willing to increase the glories of the devotees and give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahuti on the subject matter of devotional service. This is found in Srimad-Bhagavatam, Third Canto.

TEXT 187

TEXT

tabe prabhu pratyeke, saba bhaktera nama lana
pitha-pana deoyaila prasada kariya

SYNONYMS

tabe--thereafter; prabhu--Sri Caitanya Mahaprabhu; pratyeke--individually; saba bhaktera--of all the devotees; nama--the names; lana--calling; pitha-pana--cakes and sweet rice; deoyaila--administered; prasada--remnants of food; kariya--making.

TRANSLATION

Sri Caitanya Mahaprabhu then took all the remnants of food offered to Jagannatha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

TEXT 188

TEXT

advaita-nityananda vasiyachena eka thani
dui-jane krida-kalaha lagila tathai

SYNONYMS

advaita-nityananda--Advaita Acarya and Nityananda Prabhu; vasiyachena--sat; eka thani--in one place; dui-jane--those two persons; krida-kalaha--mock fighting; lagila--began; tathai--there.

TRANSLATION

Sri Advaita Acarya and Nityananda Prabhu sat side by side, and when prasada was being distributed They engaged in a type of mock fighting.

TEXT 189

TEXT

advaita kahe,--avadhutera sange eka pankti
bhojana karilun, na jani habe kon gati

SYNONYMS

advaita kahe--Advaita Acarya said; avadhutera sange--with a mendicant; eka pankti--in one line; bhojana karilun--I am taking My food; na jani--I do not know; habe--will be; kon--what; gati--destination.

TRANSLATION

First Advaita Acarya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

TEXT 190

TEXT

prabhu ta' sannyasi, unhara nahi apacaya
anna-dose sannyasira dosa nahi haya

SYNONYMS

prabhu--Lord Sri Caitanya Mahaprabhu; ta'--indeed; sannyasi--in the renounced order of life; unhara--for Him; nahi--there is not; apacaya--any discrepancy; anna-dose--by contamination of food; sannyasira--of a person in the renounced order; dosa--fault; nahi--not; haya--there is.

TRANSLATION

"Sri Caitanya Mahaprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyasi is not affected by eating food from anywhere and everywhere.

TEXT 191

TEXT

"nanna-dosena maskari"--ei sastra-pramana
ami ta' grhastha-brahmana, amara dosa-sthana

SYNONYMS

na anna-dosena maskari--a sannyasi does not become affected by faulty acceptance of food; ei--this; sastra-pramana--evidence of revealed scriptures; ami--I; ta'--indeed; grhastha-brahmana--a householder brahmana; amara--My; dosa--faulty; sthana--situation.

TRANSLATION

"According to the sastras, there is no discrepancy in a sannyasi's eating at another's house. But for a householder brahmana, this kind of eating is faulty.

TEXT 192

TEXT

janma-kula-silacara na jani yahara
tara sange eka pankti--bada anacara

SYNONYMS

janma--birth; kula--family; sila--character; acara--behavior; na--not; jani--I know; yahara--of whom; tara sange--with him; eka pankti--in one line; bada anacara--a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

TEXT 193

TEXT

nityananda kahe--tumi advaita-acarya
'advaita-siddhante' badhe suddha-bhakti-karya

SYNONYMS

nityananda kahe--Srila Nityananda Prabhu said; tumi--You; advaita-acarya--Advaita Acarya, or a teacher of impersonal monism; advaita-siddhante--in that monistic conclusion; badhe--is greatly hindered; suddha-bhakti-karya--the matter of pure devotional service.

TRANSLATION

Nityananda Prabhu immediately refuted Srila Advaita Acarya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

TEXT 194

TEXT

tomara siddhanta-sanga kare yei jane
'eka' vastu vina sei 'dvitiya' nahi mane

SYNONYMS

tomara--Your; siddhanta-sanga--acceptance of the conclusion; kare--does; yei jane--the person who; eka--one; vastu--substance; vina--except; sei--such a person; dvitiya--a second thing; nahi mane--does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called advaita-siddhanta, the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as karma, or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Acarya and Nityananda was a mock fight to serve as a great instruction for all devotees. Sri Nityananda Prabhu wanted to point out that Advaita Acarya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." (Bhag. 1.2.11)

Absolute knowledge consists of Brahman, Paramatma and Bhagavan. This conclusion is not the same as that of the monists. Srila Advaita Acarya was given the title of acarya because He spread the bhakti cult, not the philosophy of monism. The true conclusion of advaita-siddhanta, expressed at the very beginning of the Caitanya-caritamrta (Adi 1.3), is not the same as the philosophy of the monists. Here advaita-siddhanta means advaya-jnana, or oneness in variety. Actually Srila Nityananda Prabhu was praising Srila Advaita Acarya through friendly mock fighting. He was giving the Vaisnava conclusion in terms of the Bhagavatam's conclusive words, vadanti tat tattva-vidah. This is also the conclusion of a mantra in the Chandogya Upanisad, ekam evadvitiyam.

A devotee knows that there is oneness in diversity. The mantras of the sastras do not support the monistic conclusions of the impersonalists, nor does Vaisnava philosophy accept impersonalism without variety. Brahman is the greatest, He who includes everything, and that is oneness. As Krsna says in the

Bhagavad-gita (7.7), mattah parataram nanyat: there is no one superior to Krsna Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a difference between one's personal self, between types of the same category and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monist's preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Sri Advaita Acarya, Sri Nityananda Prabhu was refuting this type of monistic philosophy. Vaisnavas certainly accept Lord Sri Krsna as the ultimate "one," and that which is without Krsna is called maya, or that which has no existence. External maya is exhibited in two phases--jiva-maya, the living entities, and guna-maya, the material world. In the material world there is prakrti (material nature) and pradhana (the ingredients of material nature). However, for one who becomes Krsna conscious, the difference between material and spiritual varieties does not exist. An advanced devotee like Prahlada Maharaja sees everything as one--Krsna. As stated in Srimad-Bhagavatam (7.4.37), krsna-graha-grhitatma na veda jagad idrsama. One who is in full Krsna consciousness does not distinguish between things material and spiritual; he takes everything to be related to Krsna and therefore spiritual. By advaya-jnana-darsana, Srila Advaita Acarya has glorified pure devotional service. Srila Nityananda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Sri Advaita Prabhu.

TEXT 195

TEXT

hena tomara sange mora ekatre bhojana
na jani, tomara sange kaiche haya mana

SYNONYMS

hena--thus; tomara--Your; sange--in association; mora--My; ekatre--together; bhojana--eating; na jani--I do not know; tomara sange--by Your association; kaiche--how; haya mana--My mind will turn.

TRANSLATION

Nityananda Prabhu continued: "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

PURPORT

Sangat sanjayate kamah (Bg. 2.62). One develops his consciousness according to society and association. As Srila Nityananda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by

a householder devotee what the behavior of a devotee should be, Sri Caitanya Mahaprabhu immediately replied:

asat-sanga-tyaga,----ei vaisnava-acara
'stri-sangi'----eka asadhu, 'krsnabhakta' ara

(Cc. Madhya 22.87)

A Vaisnava, a devotee, should simply discard intimate association with nondevotees. In his Upadesamrta, Srila Rupa Gosvami has described the symptoms of intimate relationships in this way:

dadati pratigrhnati
guhyam akhyati prcchati
bhunkte bhojayate caiva
sad-vidham priti-laksanam

The words bhunkte bhojayate indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Srila Nityananda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Mayavadis and covert Mayavadis like the sahajiya Vaisnavas, who are materially affected.

TEXT 196

TEXT

ei-mata dui-jane kare balabali
vyaja-stuti kare dunhe, yena galagali

SYNONYMS

ei-mata--in this way; dui-jane--two persons; kare--do; balabali--accusing and counteraccusing; vyaja-stuti--praise in the form of accusations; kare--do; dunhe--both of Them; yena--as if; galagali--exchanges of ill names.

TRANSLATION

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

TEXT 197

TEXT

tabe prabhu sarva-vaisnavera nama lana
maha-prasada dena maha-amrta sinciya

SYNONYMS

tabe--thereafter; prabhu--Sri Caitanya Mahaprabhu; sarva-vaisnavera--of all the Vaisnavas; nama--names; lana--calling; maha-prasada--the remnants of the food of Lord Jagannatha; dena--delivers; maha-amrta--transcendental nectar; sinciya--sprinkling.

TRANSLATION

Thereafter, calling all the Vaisnavas, Sri Caitanya Mahaprabhu distributed maha-prasada as if sprinkling nectar. At that time the mock fight between Advaita Acarya and Nityananda Prabhu became more and more delicious.

TEXT 198

TEXT

bhojana kari' uthe sabe hari-dhvani kari'
hari-dhvani uthila saba svarga-martya bhari'

SYNONYMS

bhojana kari'--after eating; uthe--stood up; sabe--all; hari-dhvani--the sound of Hari; kari'--making; hari-dhvani--the sound of Hari; uthila--rose; saba--all; svarga-martya--the upper and lower planetary systems; bhari'--filling.

TRANSLATION

After taking their lunch, all the Vaisnavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

TEXT 199

TEXT

tabe mahaprabhu saba nija-bhakta-gane
sabakare sri-haste dila malya-candane

SYNONYMS

tabe--thereafter; mahaprabhu--Sri Caitanya Mahaprabhu; saba--all; nija-bhakta-gane--personal devotees; sabakare--unto all of them; sri-haste--with His own hand; dila--delivered; malya-candane--flower garlands and sandalwood pulp.

TRANSLATION

After this, Sri Caitanya Mahaprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

TEXT 200

TEXT

tabe parivesaka svarupadi sata jana
grhera bhitare kaila prasada bhojana

SYNONYMS

tabe--thereafter; parivesaka--the distributors of prasada; svarupa-adi--headed by Svarupa Damodara; sata jana--seven men; grhera bhitare--within the room; kaila--did; prasada bhojana--eating of prasada.

TRANSLATION

The seven persons headed by Svarupa Damodara who were engaged in distributing prasada to others then took their meals within the room.

TEXT 201

TEXT

prabhura avasesa govinda rakhila dhariya
sei anna haridase kichu dila lana

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; avasesa--remnants; govinda--Govinda; rakhila--saved; dhariya--keeping; sei anna--that prasada; haridase--unto Haridasa Thakura; kichu--some; dila--delivered; lana--taking.

TRANSLATION

Govinda saved some remnants of food left by Sri Caitanya Mahaprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridasa Thakura.

TEXT 202

TEXT

bhakta-gana govinda-pasa kichu magi' nila
sei prasadanna govinda apani paila

SYNONYMS

bhakta-gana--all the other devotees; govinda-pasa--from Govinda; kichu--a little; magi'--begging; nila--took; sei--those; prasada-anna--remnants of food; govinda--Govinda; apani--personally; paila--partook.

TRANSLATION

The remnants of food left by Sri Caitanya Mahaprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

TEXT 203

TEXT

svatantra isvara prabhu kare nana khela
'dhoya-pakhala' nama kaila ei eka lila

SYNONYMS

svatantra isvara--the independent Personality of Godhead; prabhu--Sri Caitanya Mahaprabhu; kare--performs; nana--various; khela--pastimes; dhoya-pakhala--washing and cleansing; nama--named; kaila--performed; ei--this; eka--one; lila--pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Gundica temple is but one of them.

TEXT 204

TEXT

ara dine jagannathera 'netrotsava' nama
mahotsava haila bhaktera prana-samana

SYNONYMS

ara dine--the next day; jagannathera--of Lord Jagannatha; netra-utsava--the festival of seeing the eyes; nama--named; maha-utsava--great festival; haila--performed; bhaktera--of the devotees; prana-samana--the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannatha, during the fortnight before the Ratha-yatra ceremony, the body of Lord Jagannatha, having been washed, needs repainting. This is known as anga-raga. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

TEXT 205

TEXT

paksa-dina duhkhi loka prabhura adarsane
darsana kariya loka sukha paila mane

SYNONYMS

paksa-dina--for a fortnight; duhkhi--unhappy; loka--devotees; prabhura--of Lord Jagannatha; adarsane--without the sight; darsana kariya--by seeing; loka--all the devotees; sukha--happiness; paila--got; mane--in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannatha. Upon seeing the Lord at the festival, the devotees were very happy.

TEXT 206

TEXT

mahaprabhu sukhe lana saba bhakta-gana
jagannatha-darasane karila gamana

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; sukhe--in great happiness; lana--taking; saba--all; bhakta-gana--devotees; jagannatha-darasane--for visiting Lord Jagannatha; karila gamana--went.

TRANSLATION

On this occasion, greatly happy, Sri Caitanya Mahaprabhu took all the devotees with Him and visited the Lord in the temple.

TEXT 207

TEXT

age kasisvara yaya loka nivariya
pache govinda yaya jala-karanga lana

SYNONYMS

age--in front; kasisvara--Kasisvara; yaya--goes; loka--the crowd; nivariya--checking; pache--at the end; govinda--Govinda; yaya--goes; jala--of water; karanga--a pitcher carried by saintly persons; lana--taking.

TRANSLATION

When Sri Caitanya Mahaprabhu went to visit the temple, Kasisvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyasi's pitcher filled with water.

PURPORT

The karanga is a kind of waterpot especially carried by Mayavadi sannyasis and generally carried by all other sannyasis.

TEXT 208

TEXT

prabhura age puri, bharati,--dunhara gamana
svarupa, advaita,--dunhera parsve dui-jana

SYNONYMS

prabhura age--in front of Lord Sri Caitanya Mahaprabhu; puri--Paramananda Puri; bharati--Brahmananda Bharati; dunhara gamana--first they went; svarupa--Svarupa Damodara; advaita--Advaita Acarya; dunhera--of both; parsve--on the two sides; dui-jana--two persons.

TRANSLATION

When Sri Caitanya Mahaprabhu went toward the temple, Paramananda Puri and Brahmananda Bharati walked in front of Him, and at His two sides walked Svarupa Damodara and Advaita Acarya.

TEXT 209

TEXT

pache pache cali' yaya ara bhakta-gana

utkanthate gela saba jagannatha-bhavana

SYNONYMS

pache pache--following; cali' yaya--walk; ara--other; bhakta-gana--devotees; utkanthate--in great anxiety; gela--they went; saba--all; jagannatha-bhavana--in the temple of Lord Jagannatha.

TRANSLATION

With great anxiety all the other devotees followed them into the temple of Lord Jagannatha.

TEXT 210

TEXT

darsana-lobhete kari' maryada langhana
bhoga-mandape yana kare sri-mukha darsana

SYNONYMS

darsana-lobhete--being very anxious to see; kari'--doing; maryada langhana--transgressions of regulative principles; bhoga-mandape--in the room for offering food; yana--going; kare--do; sri-mukha darsana--seeing the lotus face.

TRANSLATION

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannatha. But in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

TEXT 211

TEXT

trsarta prabhura netra--bhramara-yugala
gadha trsnaya piye krsnera vadana-kamala

SYNONYMS

trsa-arta--thirsty; prabhura--of Lord Sri Caitanya Mahaprabhu; netra--eyes; bhramara-yugala--like two bumblebees; gadha--deep; trsnaya--in thirst; piye--drinks; krsnera--of Lord Krsna; vadana-kamala--the lotuslike face.

TRANSLATION

Sri Caitanya Mahaprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannatha, who is Krsna Himself.

TEXT 212

TEXT

praphulla-kamala jini' nayana-yugala
nilamani-darpana-kanti ganda jhalamala

SYNONYMS

praphulla-kamala--blossoming lotus flower; jini'--conquering; nayana-yugala--two eyes; nilamani--sapphire; darpana--mirror; kanti--luster; ganda--neck; jhalamala--bright.

TRANSLATION

The eyes of Lord Jagannatha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Sri Caitanya Mahaprabhu usually saw Lord Jagannatha from a distance, standing behind the column of Garuda. But because he had not seen Lord Jagannatha for fifteen days, Caitanya Mahaprabhu felt great separation from Him. In great anxiety, Caitanya Mahaprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannatha. In verse 210, this action is called maryada-langhana, a violation of the regulative principles. This indicates that one should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called maryada. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Sri Caitanya Mahaprabhu's eyes have been compared to thirsty bumblebees, and Sri Jagannatha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Sri Caitanya Mahaprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannatha.

TEXT 213

TEXT

bandhulira phula jini' adhara suranga
isat hasita kanti--amrta-taranga

SYNONYMS

bandhulira phula--a kind of red flower named bandhuli; jini'--conquering; adhara--chin; su-ranga--buff color; isat--mild; hasita--smiling; kanti--luster; amrta--nectar; taranga--waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bandhuli flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

TEXT 214

TEXT

sri-mukha-sundara-kanti badhe ksane ksane
koti-bhakta-netra-bhrnga kare madhu-pane

SYNONYMS

sri-mukha--of His beautiful face; sundara-kanti--attractive luster; badhe--increases; ksane ksane--at every moment; koti-bhakta--of millions of devotees; netra-bhrnga--eyes like bumblebees; kare--engaged; madhu-pane--in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

TEXT 215

TEXT

yata piye tata trsna badhe nirantara
mukhambuja chadi' netra na yaya antara

SYNONYMS

yata--as much; piye--they drink; tata--so much; trsna--thirst; badhe--increases; nirantara--incessantly; mukha-ambuja--the lotuslike face; chadi'--giving up; netra--the eyes; na--do not; yaya--go; antara--separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

In the Laghu-bhagavatamrta (1.5.538), Srila Rupa Gosvami has described the beauty of the Lord in this way:

asamanordhva-madhurya-
tarangamrta-varidhih
jangama-sthavarollasi-
rupo gopendra-nandanah

"The beauty of the son of Maharaja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the Tantra-sastra, there is another description of the Lord's beauty:

kandarpa-koty-arbuda-rupa-sobha-
nirajya-padabja-nakham calasya
kutrapy adrsta-sruta-ramya-kanter
dhyanam param nanda-sutasya vaksye

"I shall relate the supreme meditation upon Lord Sri Krsna, the son of Nanda Maharaja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult Srimad-Bhagavatam (10.29.14) in this connection.

TEXT 216

TEXT

ei-mata mahaprabhu lana bhakta-gana
madhyahna paryanta kaila sri-mukha darasana

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; lana--taking; bhakta-gana--His associates; madhyahna paryanta--up to midday; kaila--performs; sri-mukha darasana--seeing the face of Lord Jagannatha.

TRANSLATION

Thus Sri Caitanya Mahaprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannatha. This continued to midday.

TEXT 217

TEXT

sveda, kampa, asru-jala vahe sarva-ksana
darsanera lobhe prabhu kare samvarana

SYNONYMS

sveda--perspiring; kampa--trembling; asru-jala--tears from the eyes; vahe--flowed; sarva-ksana--always; darsanera--of seeing; lobhe--by greed; prabhu--Sri Caitanya Mahaprabhu; kare--does; samvarana--checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahaprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

TEXT 218

TEXT

madhye madhye bhoga lage, madhye darasana
bhogera samaye prabhu karena kirtana

SYNONYMS

madhye madhye--at intervals; bhoga lage--there were offerings of food; madhye--sometimes; darasana--seeing; bhogera samaye--at the time of offering prasada; prabhu--Sri Caitanya Mahaprabhu; karena kirtana--performed congregational chanting.

TRANSLATION

Their looking at the face of Lord Jagannatha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Sri Caitanya Mahaprabhu performed His kirtana.

TEXT 219

TEXT

darsana-anande prabhu saba pasarila
bhakta-gana madhyahna karite prabhure lana gela

SYNONYMS

darsana-anande--because of pleasure due to seeing the face of the Lord; prabhu--Sri Caitanya Mahaprabhu; saba--everything; pasarila--forgot; bhakta-gana--the devotees; madhyahna--noontime lunch; karite--to accept; prabhure--Sri Caitanya Mahaprabhu; lana gela--took.

TRANSLATION

Feeling such great pleasure upon seeing the face of Lord Jagannatha, Sri Caitanya Mahaprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

TEXT 220

TEXT

pratah-kale ratha-yatra habeka janiya
sevaka lagaya bhoga dviguna kariya

SYNONYMS

pratah-kale--in the morning; ratha-yatra--the car festival; habeka--would take place; janiya--knowing; sevaka--the priestly servants of the Lord; lagaya--offer; bhoga--food; dvi-guna kariya--increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannatha were doubling their offerings of food.

TEXT 221

TEXT

gundica-marjana-lila sanksepe kahila
yaha dekhi' suni' papira krsna-bhakti haila

SYNONYMS

gundica-marjana-lila--the pastimes of washing the Gundica temple; sanksepe kahila--I have described in brief; yaha dekhi' suni'--by seeing and hearing which; papira--of sinful men; krsna-bhakti haila--there was awakening of Krsna consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Gundica temple. By seeing or hearing these pastimes, even sinful men can awaken their Krsna consciousness.

TEXT 222

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Chapter Twelve, describing the washing and cleansing of the Gundica temple.

Chapter 13
The Ecstatic Dancing of the Lord at Ratha-yatra

A summary of this chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. After bathing early in the morning, Sri Caitanya Mahaprabhu saw the Deities (Jagannatha, Baladeva and Subhadra) get aboard Their three carts. This function is called Pandu-vijaya. At that time, King Prataparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannatha took permission from the goddess of fortune and then started in the car for the Gundica temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called gaudas began to pull the cars. Sri Caitanya Mahaprabhu divided His sankirtana party into seven divisions. With two mrdangas in each division, there were altogether fourteen mrdangas While performing kirtana, Sri Caitanya Mahaprabhu exhibited various symptoms of transcendental ecstasy, and Jagannatha and Sri Caitanya Mahaprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balagandi, the devotees offered the Deities simple food. At this time, in a nearby garden, Sri Caitanya Mahaprabhu and His devotees took a brief rest from the dancing.

TEXT 1

TEXT

sa jiyat krsna-caitanyah
sri-rathagre nanarta yah
 yenasij jagatam citram
jagannatho 'pi vismitah

SYNONYMS

sah--He; jiyat--may live long; krsna-caitanyah--Lord Sri Caitanya Mahaprabhu; sri-ratha-agre--in the front of the car; nanarta--danced; yah--who; yena--by whom; asit--there was; jagatam--of the whole universe; citram--wonder; jagannathah--Lord Jagannatha; api--also; vismitah--was astonished.

TRANSLATION

May the Supreme Personality of Godhead, Sri Krsna Caitanya, who danced in front of the car of Sri Jagannatha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannatha Himself became very much astonished.

TEXT 2

TEXT

jaya jaya sri-krsna-caitanya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-krsna-caitanya--to Lord Sri Krsna Caitanya Mahaprabhu; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Krsna Caitanya and Prabhu Nityananda! All glories to Advaitacandra! And all glories to the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

jaya srota-gana, suna, kari' eka mana
ratha-yatraya nrtya prabhura parama mohana

SYNONYMS

jaya--all glories; srota-gana--to the listeners; suna--please hear; kari'--keeping yourself; eka mana--in one attention; ratha-yatraya--in the car festival; nrtya--dancing; prabhura--of Sri Caitanya Mahaprabhu; parama--extremely; mohana--enchanting.

TRANSLATION

All glories to the listeners of Caitanya-caritamrta. Please hear the description of the dancing of Lord Caitanya Mahaprabhu at the Ratha-yatra festival. His dancing is very enchanting. Please hear of it with great attention.

TEXT 4

TEXT

ara dina mahaprabhu hana savadhana
ratre uthi' gana-sange kaila pratah-snana

SYNONYMS

ara dina--the next day; mahaprabhu--Sri Caitanya Mahaprabhu; hana--becoming; savadhana--very careful; ratre uthi'--getting up at night; gana-sange--with His personal devotees; kaila--took; pratah-snana--bathing early in the morning.

TRANSLATION

The next day, Sri Caitanya Mahaprabhu and His personal associates got up in the dark and attentively took their early morning baths.

TEXT 5

TEXT

pandu-vijaya dekhibare karila gamana
jagannatha yatra kaila chadi' simhasana

SYNONYMS

pandu-vijaya--the ceremony named Pandu-vijaya; dekhibare--for seeing; karila--did; gamana--go; jagannatha--Lord Jagannatha; yatra--departure; kaila--did; chadi'--leaving; simhasana--the throne.

TRANSLATION

Sri Caitanya Mahaprabhu and His personal associates then went to see the ceremony of Pandu-vijaya. During this ceremony, Lord Jagannatha leaves His throne and gets up onto the car.

TEXT 6

TEXT

apani prataparudra lana patra-gana
mahaprabhura gane karaya vijaya-darsana

SYNONYMS

apani--personally; prataparudra--King Prataparudra; lana--taking with him; patra-gana--his associates; mahaprabhura--of Sri Caitanya Mahaprabhu; gane--associates; karaya--causes; vijaya-darsana--seeing the Pandu-vijaya ceremony.

TRANSLATION

King Prataparudra in person, as well as his entourage, allowed the Pandu-vijaya ceremony to be seen by all the associates of Sri Caitanya Mahaprabhu.

TEXT 7

TEXT

advaita, nitai adi sange bhakta-gana
sukhe mahaprabhu dekhe isvara-gamana

SYNONYMS

advaita--Advaita Acarya; nitai--Lord Nityananda Prabhu; adi--headed by; sange--with; bhakta-gana--devotees; sukhe--in great happiness; mahaprabhu--Sri Caitanya Mahaprabhu; dekhe--sees; isvara-gamana--how the Lord is starting.

TRANSLATION

Sri Caitanya Mahaprabhu and His prominent devotees--Advaita Acarya, Nityananda Prabhu and others--were very happy to observe how Lord Jagannatha began the Ratha-yatra.

TEXT 8

TEXT

balistha dayita' gana--yena matta hati
jagannatha vijaya karaya kari' hatahati

SYNONYMS

balistha dayita' gana--very strong dayitas, or carriers of Jagannatha; yena--as if; matta hati--drunken elephants; jagannatha--of Lord Jagannatha; vijaya--departure; karaya--cause; kari'--performing; hatahati--hand to hand.

TRANSLATION

The very strongly built dayitas [carriers of the Jagannatha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannatha from the throne to the car.

PURPORT

The word dayita refers to one who has received the mercy of the Lord. Lord Jagannatha has a number of stalwart servants known as dayitas. These servants do not come from very high-caste families (brahmanas, ksatriyas or vaisyas), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as dayitas. These servants of Lord Jagannatha take care of the Lord from the day of the Snana-yatra up to the time the Lord is carried from the throne to the Ratha car. In the Ksetra-mahatmya these dayitas are said to come from the sabaras, a caste that keeps and sells pigs. However, among the dayitas there are also many who come from the brahmana caste. Those dayitas coming from the brahmana families are called dayita-patis, or leaders of the dayitas. The dayita-patis offer food such as sweetmeats to Lord Jagannatha during the anavasara, the resting period after Snana-yatra. They also make the early morning offering of sweetmeats daily, It is said that during the anavasara Lord Jagannatha suffers from fever and that the dayita-patis offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannatha was worshiped by the sabaras and was known as the Deity Nila Madhava. Later, when the Deity was established in the temple, the Lord became known as Jagannatha. Because the Deities were taken from the sabaras, all the sabara devotees were elevated to the position of dayitas.

TEXT 9

TEXT

kataka dayita kare skandha alambana
kataka dayita dhare sri-padma-carana

SYNONYMS

kataka dayita--some of the dayitas; kare--do; skandha--of the shoulders; alambana--capturing; kataka--some; dayita--servants called dayitas; dhare--catch; sri-padma-carana--the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannatha, some of the dayitas took hold of the shoulders of the Lord, and some caught His lotus feet.

TEXT 10

TEXT

kati-tate baddha, drdha sthula patta-dori
dui dike dayita-gana uthaya taha dhari'

SYNONYMS

kati-tate--on the waist; baddha--bound; drdha--strong; sthula--thick; patta-dori--rope made of silk; dui dike--from two sides; dayita-gana--the dayitas; uthaya--raise; taha--that rope; dhari'--catching.

TRANSLATION

The Lord Jagannatha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitas caught hold of this rope and raised the Deity.

TEXT 11

TEXT

ucca drdha tuli saba pati' sthane sthane
eka tuli haite tvaraya ara tulite ane

SYNONYMS

ucca--puffed up; drdha--strong; tuli--pads made of cotton; saba--all; pati'--spreading; sthane sthane--from one place to another; eka tuli--one pad; haite--from; tvaraya--very soon; ara--next; tulite--on the pad; ane--bring.

TRANSLATION

Strong, puffed-up cotton pads called tulis were spread out from the throne to the car, and the heavy Deity of Lord Jagannatha was carried from one pillow-like pad to the next by the dayitas.

TEXT 12

TEXT

prabhu-padaghate tuli haya khanda khanda
tula saba udi' yaya, sabda haya pracanda

SYNONYMS

prabhu-pada-aghate--by the kicking of Lord Jagannatha; tuli--the pads; haya--become; khanda khanda--broken to pieces; tula--cotton from inside; saba--all; udi' yaya--rises; sabda--sound; haya--there is; pracanda--very much.

TRANSLATION

While the dayitas carried the heavy Jagannatha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

TEXT 13

TEXT

visvambhara jagannathe ke calaite pare?
apana icchaya cale karite vihare

SYNONYMS

visvambhara--the maintainer of the universe; jagannathe--Lord Jagannatha; ke--who; calaite--cause to be carried; pare--can; apana--personal; icchaya--by His will; cale--moves; karite--to act; vihare--in pastimes.

TRANSLATION

Lord Jagannatha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

TEXT 14

TEXT

mahaprabhu 'manima' 'manima' kare dhvani
nana-vadya-kolahale kichui na suni

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; manima--Manima; manima--Manima; kare--makes; dhvani--the sound; nana--various; vadya--of musical instruments; kolahale--by the tumultuous sound; kichui--anything; na--not; suni--can hear.

TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Sri Caitanya Mahaprabhu was chanting "Manima Manima," but He could not be heard.

PURPORT

The word manima is used to address a respectable person in Orissa. Lord Jagannatha was being respectfully addressed by Sri Caitanya in this way.

TEXT 15

TEXT

tabe prataparudra kare apane sevana
suvarna-marjani lana kare patha sammarjana

SYNONYMS

tabe--at this time; prataparudra--King Prataparudra; kare--does; apane--personally; sevana--service; suvarna--golden; marjani--broom; lana--taking; kare--does; patha--road; sammarjana--cleansing.

TRANSLATION

While the Lord was being carried from the throne to the car, King Prataparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

TEXT 16

TEXT

candana-jalete kare patha nisecane
tuccha seva kare vasi' raja-simhasane

SYNONYMS

candana-jalete--with sandalwood water; kare--does; patha--road; nisecane--sprinkling; tuccha--insignificant, menial; seva--service; kare--performs; vasi'--although in possession of; raja-simhasane--the royal throne.

TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannatha.

TEXT 17

TEXT

uttama hana raja kare tuccha sevana
ataeva jagannathera krpara bhajana

SYNONYMS

uttama hana--although very respectable; raja--the King; kare--accepts; tuccha--menial; sevana--service; ataeva--therefore; jagannathera--of Lord Jagannatha; krpara--in the matter of mercy; bhajana--suitable candidate.

TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord's mercy.

TEXT 18

TEXT

mahaprabhu sukha paila se-seva dekhite
mahaprabhura krpa haila se-seva ha-ite

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; sukha paila--felt very happy; se-seva--that kind of service; dekhite--to see; mahaprabhura--of Sri Caitanya Mahaprabhu; krpa--mercy; haila--there was; se-seva ha-ite--because of that service.

TRANSLATION

Upon seeing the King engaged in such menial service, Caitanya Mahaprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

(Bhag. 10.14.29)

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Maharaja Prataparudra was very eager to see Sri Caitanya Mahaprabhu, the Lord refused to see him. However, when Sri Caitanya Mahaprabhu saw the King engaged in menial service for Lord Jagannatha, He became very happy. Thus the King became eligible to receive Sri Caitanya Mahaprabhu's mercy. If a devotee accepts Lord Sri Caitanya Mahaprabhu as the universal guru and Lord Jagannatha as the Supreme Personality of Godhead Krsna, he is benefited by the combined mercy of Krsna and guru. That is stated by Sri Caitanya Mahaprabhu in His instructions to Rupa Gosvami. (Cc. Madhya 19.151)

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the guru. By the Lord's mercy one gets the association of a bona fide guru, and by the mercy of the guru, one gets a chance to render devotional service. Devotional service, the science of bhakti-yoga, carries one from this material world to the spiritual world.

TEXT 19

TEXT

rathera sajani dekhi' loke camatkara
nava hemamaya ratha--sumeru-akara

SYNONYMS

rathera--of the car; sajani--decoration; dekhi'--by seeing; loke--everyone; camatkara--astonished; nava--new; hema-ma ya--golden; ratha--chariot car; sumeru-akara--as high as the mountain Sumeru.

TRANSLATION

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT

In the year 1973 there was a gorgeous Ratha-yatra festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper the Guardian published a front-page photo caption: "ISKCON Ratha-yatra is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Puri compared the Ratha-yatra car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

TEXT 20

TEXT

sata sata su-camara-darpane ujjvala
upare pataka sobhe candoya nirmala

SYNONYMS

sata sata--hundreds upon hundreds; su-camara--beautiful white whisks; darpane--with mirrors; ujjvala--very bright; upare--on the top; pataka--flag; sobhe--looks beautiful; candoya--canopy; nirmala--thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of camaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

TEXT 21

TEXT

ghaghara, kinkini baje, ghantara kvanita
nana citra-patta-vastre ratha vibhusita

SYNONYMS

ghaghara--gongs; kinkini--ankle bells; baje--were sounding; ghantara--of bells; kvanita--tinkling sound; nana--various; citra--pictures; patta-vastre--with silken cloth; ratha--the car; vibhusita--decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

TEXT 22

TEXT

lilaya cadila isvara rathera upara
ara dui rathe cade subhadra, haladhara

SYNONYMS

lilaya--for the matter of pastimes; cadila--got up; isvara--the Supreme Personality of Godhead; rathera--a car; upara--aboard; ara dui--another two; rathe--in the cars; cade--got up; subhadra--the sister of Lord Jagannatha; haladhara--Balarama.

TRANSLATION

For the pastimes of the Ratha-yatra ceremony, Lord Jagannatha got aboard one car, and His sister, Subhadra, and elder brother, Balarama, got aboard two other cars.

TEXT 23

TEXT

panca-dasa dina isvara maha-laksmi lana
tanra sange krida kaila nibhrte vasiya

SYNONYMS

panca-dasa dina--fifteen days; isvara--the Lord; maha-laksmi--the supreme goddess of fortune; lana--with; tanra sange--in her company; krida--enjoyment; kaila--performed; nibhrte--in a solitary place; vasiya--sitting.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

The fifteen-day period of anavasara is also called nibhrta, in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannatha took permission from the goddess of fortune to leave.

TEXT 24

TEXT

tanhara sammati lana bhakte sukha dite
rathe cadi' bahira haila vihara karite

SYNONYMS

tanhara sammati--her permission; lana--taking; bhakte--the devotees; sukha dite--to please; rathe cadi'--riding on the car; bahira haila--came out; vihara karite--to perform pastimes.

TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura comments that as an ideal husband, Lord Jagannatha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as svakiya and parakiya. The Lord's conjugal love in the svakiya-rasa relates to the regulative principles observed in Dvaraka. There the Lord has many married queens, but in Vrndavana the conjugal love of the Lord is not with His married wives but with His girl friends, the gopis. Conjugal love with the gopis is called parakiya-rasa. Lord Jagannatha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in svakiya-rasa, and He goes to Vrndavana where He enjoys the parakiya-rasa. Bhaktisiddhanta Sarasvati Thakura therefore reminds us that the Lord's pleasure in parakiya-rasa is superior to His pleasure in svakiya-rasa.

In the material world, parakiya-rasa, or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the gopis are therefore misunderstood by mundane scholars and word-wranglers. The parakiya-rasa of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The parakiya-rasa in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

TEXT 25

TEXT

suksma sveta-balu pathe pulinera sama
dui dike tota, saba--yena vrndavana

SYNONYMS

suksma--fine; sveta-balu--white sand; pathe--on the path; pulinera sama--just like the bank of the Yamuna; dui dike--on two sides; tota--gardens; saba--all; yena--like; vrndavana--the holy place Vrndavana.

TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamuna, and the small gardens on both sides looked just like those in Vrndavana.

TEXT 26

TEXT

rathe cadi' jagannatha karila gamana
dui-parsve dekhi' cale anandita-mana

SYNONYMS

rathe cadi'--riding on the car; jagannatha--Lord Jagannatha; karila gamana--was passing; dui-parsve--on both sides; dekhi'--seeing; cale--goes; anandita--full of pleasure; mana--mind.

TRANSLATION

As Lord Jagannatha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

TEXT 27

TEXT

'gauda' saba ratha tane kariya ananda
ksane sighra cale ratha, ksane cale manda

SYNONYMS

gauda--the pullers of the car; saba--all; ratha--the car; tane--pull; kariya--feeling; ananda--happiness; ksane--sometimes; sighra cale--goes very fast; ratha--the car; ksane--sometimes; cale--goes; manda--very slow.

TRANSLATION

The pullers of the car were known as gaudas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

TEXT 28

TEXT

ksane sthira hana rahe, tanileha na cale
isvara-icchaya cale, na cale karo bale

SYNONYMS

ksane--sometimes; sthira--still; hana--becoming; rahe--stays; tanileha--in spite of being pulled; na cale--does not go; isvara-icchaya--by the will of the Lord; cale--goes; na cale--does not go; karo--of anyone; bale--by the strength.

TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

TEXT 29

TEXT

tabe mahaprabhu saba lana bhakta-gana
svahaste paraila sabe malya-candana

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; saba--all; lana--taking; bhakta-gana--devotees; sva-haste--by His own hand; paraila--decorated; sabe--everyone; malya-candana--with flower garlands and pulp of sandalwood.

TRANSLATION

As the car stood still, Sri Caitanya Mahaprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

TEXT 30

TEXT

paramananda puri, ara bharati brahmananda
sri-haste candana pana badila ananda

SYNONYMS

paramananda puri--Paramananda Puri; ara--and; bharati brahmananda--Brahmananda Bharati; sri-haste--by the hand of Lord Caitanya Mahaprabhu; candana--sandalwood pulp; pana--getting; badila--increased; ananda--transcendental bliss.

TRANSLATION

Paramananda Puri and Brahmananda Bharati were both personally given garlands and sandalwood pulp from the very hands of Sri Caitanya Mahaprabhu. This increased their transcendental pleasure.

TEXT 31

TEXT

advaita-acarya, ara prabhu-nityananda
sri-hasta-sparse dunhara ha-ila ananda

SYNONYMS

advaita-acarya--Advaita Acarya; ara--and; prabhu-nityananda--Lord Nityananda Prabhu; sri-hasta-sparse--by the touch of the transcendental hand of Lord Caitanya; dunhara--of both of Them; ha-ila--there was; ananda--transcendental bliss.

TRANSLATION

Similarly, when Advaita Acarya and Nityananda Prabhu felt the touch of the transcendental hand of Sri Caitanya Mahaprabhu, They were both very pleased.

TEXT 32

TEXT

kirtaniya-gane dila malya-candana
svarupa, srivasa,--yahan mukhya dui-jana

SYNONYMS

kirtaniya-gane--unto the performers of sankirtana; dila--gave; malya-candana--garlands and sandalwood pulp; svarupa--Svarupa; srivasa--Srivasa; yahan--where; mukhya--principal; dui-jana--two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of sankirtana. The chief two performers were Svarupa Damodara and Srivasa Thakura.

TEXT 33

TEXT

cari sampradaye haila cabbisa gayana
dui dui mardangika haila asta jana

SYNONYMS

cari sampradaye--in the four parties; haila--there were; cabbisa--twenty-four; gayana--performers of kirtana; dui dui--two in each party; mardangika--players of mrdanga drums; haila--there were; asta jana--eight persons.

TRANSLATION

There were altogether four parties of kirtana performers, comprising twenty-four chanters. In each party there were also two mrdanga players, making an additional eight persons.

TEXT 34

TEXT

tabe mahaprabhu mane vicara kariya
cari sampradaya dila gayana bantiya

SYNONYMS

tabe--after this; mahaprabhu--Sri Caitanya Mahaprabhu; mane--in the mind; vicara kariya--considering; cari sampradaya--four parties; dila--gave; gayana bantiya--dividing the singers.

TRANSLATION

When the four parties were formed, Sri Caitanya Mahaprabhu, after some consideration, divided the chanters.

TEXT 35

TEXT

nityananda, advaita, haridasa, vakresvare
cari jane ajna dila nrtya karibare

SYNONYMS

nityananda--Lord Nityananda; advaita--Advaita Acarya; haridasa--Haridasa Thakura; vakresvare--Vakresvara Pandita; cari jane--to these four persons; ajna dila--the Lord gave an order; nrtya karibare--to dance.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Nityananda Prabhu, Advaita Acarya, Haridasa Thakura and Vakresvara Pandita to dance in each of the four respective parties.

TEXT 36

TEXT

prathama sampradaye kaila svarupa--pradhana
ara panca-jana dila tanra paligana

SYNONYMS

prathama sampradaye--in the first party; kaila--fixed; svarupa--Svarupa Damodara; pradhana--as the chief; ara--another; panca-jana--five persons; dila--gave; tanra--his; paligana--responders.

TRANSLATION

Svarupa Damodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

TEXT 37

TEXT

damodara, narayana, datta govinda
raghava pandita, ara sri-govindananda

SYNONYMS

damodara--Damodara Pandita; narayana--Narayana; datta govinda--Govinda Datta; raghava pandita--Raghava Pandita; ara--and; sri-govindananda--Sri Govindananda.

TRANSLATION

The five who responded to the singing of Svarupa Damodara were Damodara Pandita, Narayana, Govinda Datta, Raghava Pandita and Sri Govindananda.

TEXT 38

TEXT

advaitere nrtya karibare ajna dila
srivasa--pradhana ara sampradaya kaila

SYNONYMS

advaitere--unto Advaita Acarya; nrtya--dancing; karibare--for performing; ajna--order; dila--gave; srivasa--Srivasa Thakura; pradhana--chief; ara--another; sampradaya--group; kaila--formed.

TRANSLATION

Advaita Acarya Prabhu was ordered to dance in the first group. The Lord then formed another group with Srivasa Thakura as the chief man.

PURPORT

In the first group, Damodara Svarupa was appointed chief singer, and the responding singers were Damodara Pandita, Narayana, Govinda Datta, Raghava Pandita and Govindananda. Sri Advaita Acarya was appointed as a dancer. The next group was formed, and the chief singer was Srivasa Thakura.

TEXT 39

TEXT

gangadasa, haridasa, sriman, subhananda
sri-rama pandita, tahan nace nityananda

SYNONYMS

gangadasa--Gangadasa; haridasa--Haridasa; sriman--Sriman; subhananda--Subhananda; sri-rama pandita--Sri Rama Pandita; tahan--there; nace--dances; nityananda--Lord Nityananda.

TRANSLATION

The five singers who responded to the singing of Srivasa Thakura were Gangadasa, Haridasa, Sriman, Subhananda and Sri Rama Pandita. Sri Nityananda Prabhu was appointed as a dancer.

TEXT 40

TEXT

vasudeva, gopinatha, murari yahan gaya
mukunda--pradhana kaila ara sampradaya

SYNONYMS

vasudeva--Vasudeva; gopinatha--Gopinatha; murari--Murari; yahan--where; gaya--sing; mukunda--Mukunda; pradhana--chief; kaila--formed; ara--another; sampradaya--group.

TRANSLATION

Another group was formed consisting of Vasudeva, Gopinatha, and Murari. All these were responsive singers, and Mukunda was the chief singer.

TEXT 41

TEXT

srikanta, vallabha-sena ara dui jana
haridasa-thakura tahan karena nartana

SYNONYMS

srikanta, vallabha-sena--Srikanta and Vallabha Sena; ara--another; dui jana--two persons; haridasa-thakura--Haridasa Thakura; tahan--there; karena--performs; nartana--dancing.

TRANSLATION

Another two persons, Srikanta and Vallabha Sena, joined as responsive singers. In this group, Haridasa Thakura [the senior] was the dancer.

PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vasudeva, Gopinatha, Murari, Srikanta and Vallabha Sena. The senior Haridasa Thakura was the dancer.

TEXT 42

TEXT

govinda-ghosa--pradhana kaila ara sampradaya
haridasa, visnudasa, raghava, yahan gaya

SYNONYMS

govinda-ghosa--Govinda Ghosh; pradhana--the chief; kaila--formed; ara--another; sampradaya--group; haridasa--the younger Haridasa; visnudasa--Visnudasa; raghava--Raghava; yahan--where; gaya--sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridasa, Visnudasa and Raghava were the responding singers.

TEXT 43

TEXT

madhava, vasudeva-ghosa,--dui sahodara
nrtya karena tahan pandita-vakresvara

SYNONYMS

madhava--Madhava; vasudeva-ghosa--Vasudeva Ghosh; dui sahodara--two brothers; nrtya karena--dances; tahan--there; pandita-vakresvara--Vakresvara Pandita.

TRANSLATION

Two brothers named Madhava Ghosh and Vasudeva Ghosh also joined this group as responsive singers. Vakresvara Pandita was the dancer.

TEXT 44

TEXT

kulina-gramera eka kirtaniya-samaja
tahan nrtya karena ramananda, satyaraja

SYNONYMS

kulina-gramera--of the village known as Kulina-grama; eka--one; kirtaniya-samaja--sankirtana party; tahan--there; nrtya karena--dances; ramananda--Ramananda; satyaraja--Satyaraja Khan.

TRANSLATION

There was a sankirtana party from the village known as Kulina-grama, and Ramananda and Satyaraja were appointed the dancers in this group.

TEXT 45

TEXT

santipurera acaryera eka sampradaya
acyutananda nace tatha, ara saba gaya

SYNONYMS

santipurera--of Santipura; acaryera--of Advaita Acarya; eka--one; sampradaya--group; acyutananda--the son of Advaita Acarya; nace--dances; tatha--there; ara--the rest; saba--all; gaya--were singing.

TRANSLATION

There was another party that came from Santipura and was formed by Advaita Acarya. Acyutananda was the dancer, and the rest of the men were singers.

TEXT 46

TEXT

khandera sampradaya kare anyatra kirtana
narahari nace tahan sri-raghunandana

SYNONYMS

khandera--of the place named Khanda; sampradaya--party; kare--performs; anyatra--in a different place; kirtana--chanting; narahari--Narahari; nace--dances; tahan--there; sri-raghunandana--Raghunandana.

TRANSLATION

Another party was formed by the people of Khanda. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

TEXT 47

TEXT

jagannathera age cari sampradaya gaya
dui pase dui, pache eka sampradaya

SYNONYMS

jagannathera age--in front of the Deity Lord Jagannatha; cari sampradaya gaya--four groups were chanting; dui pase--on two sides; dui--another two groups; pache--at the rear; eka sampradaya--another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannatha, and on both sides were two other parties. Another was at the rear.

TEXT 48

TEXT

sata sampradaye baje caudda madala
yara dhvani suni' vaisnava haila pagala

SYNONYMS

sata sampradaye--in seven groups; baje--were beating; caudda--fourteen; madala--drums; yara--of which; dhvani--the sound; suni'--hearing; vaisnava--all the devotees; haila--became; pagala--mad.

TRANSLATION

There were altogether seven parties of sankirtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

TEXT 49

TEXT

vaisnavera megha-ghataya ha-ila badala
kirtananande saba varse netra-jala

SYNONYMS

vaisnavera--of the devotees; megha-ghataya--by the assembly of clouds; ha-ila--there was; badala--rainfall; kirtana-anande--in the blissful situation of chanting; saba--all of them; varse--rain; netra-jala--tears from the eyes.

TRANSLATION

All the Vaisnavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

TEXT 50

TEXT

tri-bhuvana bhari' uthe kirtanera dhvani
anya vadyadira dhvani kichui na suni

SYNONYMS

tri-bhuvana bhari'--filling the three worlds; uthe--arose; kirtanera dhvani--vibration of sankirtana; anya--other; vadya-adira--of musical instruments; dhvani--the sound; kichui--anything; na--not; suni--hears.

TRANSLATION

When the sankirtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the sankirtana.

TEXT 51

TEXT

sata thani bule prabhu 'hari' 'hari' bali'
'jaya jagannatha', balena hasta-yuga tuli'

SYNONYMS

sata thani--in the seven places; bule--wanders; prabhu--Sri Caitanya Mahaprabhu; hari hari bali'--chanting the holy names Hari, Hari; jaya jagannatha--all glories to Lord Jagannatha; balena--says; hasta-yuga--His two arms; tuli'--raising.

TRANSLATION

Lord Caitanya Mahaprabhu wandered through all seven groups chanting the holy name,"Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannatha!"

TEXT 52

TEXT

ara eka sakti prabhu karila prakasa
eka-kale sata thani karila vilasa

SYNONYMS

ara--another; eka--one; sakti--mystic power; prabhu--Lord Sri Caitanya Mahaprabhu; karila--made; prakasa--manifest; eka-kale--simultaneously; sata thani--in seven places; karila--performed; vilasa--pastimes.

TRANSLATION

Lord Caitanya Mahaprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

TEXT 53

TEXT

sabe kahe,--prabhu achena mora sampradaya
anya thani nahi ya'na amare dayaya

SYNONYMS

sabe kahe--everyone said; prabhu--Sri Caitanya Mahaprabhu; achena--is present; mora sampradaya--in my group; anya thani--in other places; nahi--does not; ya'na--go; amare--unto me; dayaya--bestows His mercy.

TRANSLATION

Everyone said, "Lord Caitanya Mahaprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

TEXT 54

TEXT

keha lakhite nare prabhura acintya-sakti
antaranga-bhakta jane, yanra suddha-bhakti

SYNONYMS

keha--anyone; lakhite--see; nare--cannot; prabhura--of Sri Caitanya Mahaprabhu; acintya--inconceivable; sakti--power; antaranga--intimate; bhakta--devotee; jane--knows; yanra--whose; suddha-bhakti--pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

TEXT 55

TEXT

kirtana dekhiya jagannatha harasita
sankirtana dekhe ratha kariya sthagita

SYNONYMS

kirtana dekhiya--by seeing the performance of sankirtana; jagannatha--Lord Jagannatha; harasita--very pleased; sankirtana--performance of sankirtana; dekhe--sees; ratha--the car; kariya sthagita--stopping.

TRANSLATION

Lord Jagannatha was very pleased by the sankirtana, and He brought His car to a standstill just to see the performance.

TEXT 56

TEXT

prataparudrera haila parama vismaya
dekhite vivasa raja haila premamaya

SYNONYMS

prataparudrera--of King Prataparudra; haila--there was; parama--very much; vismaya--astonishment; dekhite--to see; vivasa--inactive; raja--the King; haila--became; prema-maya--in ecstatic love.

TRANSLATION

King Prataparudra also was astonished to see the sankirtana. He became inactive and was converted to ecstatic love of Krsna.

TEXT 57

TEXT

kasi-misre kahe raja prabhura mahima
kasi-misra kahe,--tomara bhagyera nahi sima

SYNONYMS

kasi-misre--unto Kasi Misra; kahe--said; raja--the King; prabhura mahima--the glories of Sri Caitanya Mahaprabhu; kasi-misra kahe--Kasi Misra said; tomara--your; bhagyera--of fortune; nahi--there is not; sima--a limit.

TRANSLATION

When the King informed Kasi Misra of the glories of the Lord, Kasi Misra replied,"O King, your fortune has no limit!"

TEXT 58

TEXT

sarvabhauma-sange raja kare tharathari
ara keha nahi jane caitanyera curi

SYNONYMS

sarvabhauma-sange--with Sarvabhauma Bhattacarya; raja--the King; kare--does; tharathari--indication; ara--further; keha--anyone; nahi--not; jane--knows; caitanyera--of Lord Sri Caitanya Mahaprabhu; curi--tricks.

TRANSLATION

The King and Sarvabhauma Bhattacarya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahaprabhu.

TEXT 59

TEXT

yare tanra krpa, sei janibare pare
krpa vina brahmadika janibare nare

SYNONYMS

yare--upon whom; tanra--His; krpa--mercy; sei--that person; janibare--to know; pare--is able; krpa--mercy; vina--without; brahma-adika--the demigods, headed by Lord Brahma; janibare--to know; nare--are not able.

TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahma, cannot understand.

TEXT 60

TEXT

rajara tuccha seva dekhi' prabhura tusta mana
sei ta' prasade paila 'rahasya-darsana'

SYNONYMS

rajara--of the King; tuccha--insignificant, menial; seva--service; dekhi'--seeing; prabhura--of Sri Caitanya Mahaprabhu; tusta--satisfied; mana--mind; sei--that; ta'--indeed; prasade--by mercy; paila--got; rahasya-darsana--seeing of the mystery of the activities.

TRANSLATION

Sri Caitanya Mahaprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Sri Caitanya Mahaprabhu. He could therefore observe the mystery of Sri Caitanya Mahaprabhu's activities.

PURPORT

The mystery of the Lord's activities is described by Srila Bhaktisiddhanta Sarasvati Thakura. Lord Jagannatha was astonished to see the transcendental dancing and chanting of Sri Caitanya Mahaprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahaprabhu then danced in such a mystical way that He pleased Lord Jagannatha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Sri Caitanya Mahaprabhu, the King could understand how both of Them were enjoying each other's activities. Another mysterious exhibition was Sri Caitanya Mahaprabhu's simultaneous presence in seven groups. By the mercy of Sri Caitanya Mahaprabhu, the King could understand that also.

TEXT 61

TEXT

saksate na deya dekha, parokse ta' daya
ke bujhite pare caitanya-candrera maya

SYNONYMS

saksate--directiy; na--not; deya--gives; dekha--interview; parokse--indirectly; ta'--indeed; daya--there was mercy; ke--who; bujhite--to understand; pare--is able; caitanya-candrera--of Lord Sri Caitanya Mahaprabhu; maya--internal potency.

TRANSLATION

Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Sri Caitanya Mahaprabhu?

PURPORT

As Sri Caitanya Mahaprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a sannyasi, Sri Caitanya Mahaprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Sri Caitanya Mahaprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahaprabhu's activities were exhibited

sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

TEXT 62

TEXT

sarvabhauma, kasi-misra,--dui mahasaya
rajare prasada dekhi' ha-ila vismaya

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; kasi-misra--Kasi Misra; dui mahasaya--two great personalities; rajare--unto the King; prasada--mercy; dekhi'--seeing; ha-ila--became; vismaya--astonished.

TRANSLATION

When the two great personalities Sarvabhauma Bhattacarya and Kasi Misra saw Caitanya Mahaprabhu's causeless mercy upon the King, they were astonished.

TEXT 63

TEXT

ei-mata lila prabhu kaila kata-ksana
apane gayena, naca'na nija-bhakta-gana

SYNONYMS

ei-mata--in this way; lila--pastimes; prabhu--Sri Caitanya Mahaprabhu; kaila--performed; kata-ksana--for some time; apane gayena--personally sings; naca'na--made to dance; nija-bhakta-gana--His own personal devotees.

TRANSLATION

Lord Sri Caitanya Mahaprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

TEXT 64

TEXT

kabhu eka murti, kabhu hana bahu-murti
karya-anurupa prabhu prakasaye sakti

SYNONYMS

kabhu--sometimes; eka murti--one form; kabhu--sometimes; hana--becomes; bahu-murti--many forms; karya-anurupa--according to the program of activities; prabhu--Lord Sri Caitanya Mahaprabhu; prakasaye--exhibits; sakti--His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

TEXT 65

TEXT

lilavese prabhura nahi nijanusandhana
iccha jani 'lila sakti' kare samadhana

SYNONYMS

lila-avese--in the ecstasy of transcendental pastimes; prabhura--of Sri Caitanya Mahaprabhu; nahi--there was not; nija-anusandhana--understanding about His personal self; iccha jani--knowing His desire; lila sakti--the potency known as lila-sakti; kare--does; samadhana--all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [lila-sakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the Upanisads:

parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

"The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will." (Svetasvatara Upanisad 6.8)

Sri Caitanya Mahaprabhu exhibited His mystic power in presenting Himself simultaneously in each and every sankirtana group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different sankirtana groups. When Sri Caitanya Mahaprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in Bhagavad-gita:

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

TEXT 66

TEXT

purve yaiche rasadi lila kaila vrndavane
alaukika lila gaura kaila ksane ksane

SYNONYMS

purve--formerly; yaiche--as; rasa-adi lila--the rasa-lila and other pastimes; kaila--performed; vrndavane--at Vrndavana; alaukika--uncommon; lila--pastimes; gaura--Lord Sri Caitanya Mahaprabhu; kaila--performed; ksane ksane--moment after moment.

TRANSLATION

Just as Lord Sri Krsna formerly performed the rasa-lila dance and other pastimes at Vrndavana, Lord Sri Caitanya Mahaprabhu performed uncommon pastimes moment after moment.

TEXT 67

TEXT

bhakta-gana anubhave, nahi jane ana
sri-bhagavata-sastra tahate pramana

SYNONYMS

bhakta-gana--all devotees; anubhave--could perceive; nahi jane--do not know; ana--others; sri-bhagavata-sastra--the revealed scripture Srimad-Bhagavatam; tahate--in that connection; pramana--evidence.

TRANSLATION

Sri Caitanya Mahaprabhu's dancing before the Ratha-yatra car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Krsna's uncommon dancing can be found in the revealed scripture Srimad-Bhagavatam.

PURPORT

Lord Sri Krsna expanded Himself into many forms while engaged in the rasa-lila dance, and He also expanded Himself when He married 16,000 wives in Dvaraka. The same process was adopted by Sri Caitanya Mahaprabhu when He expanded Himself into seven forms to dance in each and every group of the sankirtana party. These expansions were appreciated by pure devotees, including King Prataparudra. Although for reasons of external formality Sri Caitanya Mahaprabhu refused to see King Prataparudra because he was a king, King Prataparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon Him. The King could see Sri Caitanya Mahaprabhu simultaneously present in all seven groups. As confirmed in Srimad-Bhagavatam, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

TEXT 68

TEXT

ei-mata mahaprabhu kare nrtya-range
bhasaila saba loka premera tarange

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; kare--performs; nrtya-range--dancing in great pleasure; bhasaila--inundated; saba--all; loka--people; premera tarange--in waves of ecstatic love.

TRANSLATION

In this way Sri Caitanya Mahaprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

TEXT 69

TEXT

ei-mata haila krsnera rathe arohana
tara age prabhu nacaila bhakta-gana

SYNONYMS

ei-mata--in this way; haila--there was; krsnera--of Lord Sri Krsna; rathe--on the car; arohana--getting up; tara age--before it; prabhu--Sri Caitanya Mahaprabhu; nacaila--caused to dance; bhakta-gana--all devotees.

TRANSLATION

Thus Lord Jagannatha mounted His car, and Lord Sri Caitanya Mahaprabhu inspired all His devotees to dance in front of it.

TEXT 70

TEXT

age suna jagannathera gundica-gamana
tara age prabhu yaiche karila nartana

SYNONYMS

age--ahead; suna--hear; jagannathera--of Lord Jagannatha; gundica-gamana--going to the Gundica temple; tara age--before that; prabhu--Sri Caitanya Mahaprabhu; yaiche--as; karila--did; nartana--dancing.

TRANSLATION

Now please hear about Lord Jagannatha's going to the Gundica temple while Sri Caitanya Mahaprabhu danced before the Ratha car.

TEXT 71

TEXT

ei-mata kirtana prabhu karila kata-ksana
apana-udyoge nacaila bhakta-gana

SYNONYMS

ei-mata--in this way; kirtana--chanting; prabhu--Sri Caitanya Mahaprabhu; karila--performed; kata-ksana--for some time; apana--personal; udyoge--by endeavor; nacaila--caused to dance; bhakta-gana--all the devotees.

TRANSLATION

The Lord performed kirtana for some time and, through His own endeavor, inspired all the devotees to dance.

TEXT 72

TEXT

apani nacite yabe prabhura mana haila
sata sampradaya tabe ekatra karila

SYNONYMS

apani--personally; nacite--to dance; yabe--when; prabhura--of Lord Sri Caitanya Mahaprabhu; mana--mind; haila--became; sata sampradaya--all the seven parties; tabe--at that time; ekatra karila--combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

TEXT 73

TEXT

srivasa, ramai, raghu, govinda, mukunda
haridasa, govindananda, madhava, govinda

SYNONYMS

srivasa--Srivasa; ramai--Ramai; raghu--Raghu; govinda--Govinda; mukunda--Mukunda; haridasa--Haridasa; govindananda--Govindananda; madhava--Madhava; govinda--Govinda.

TRANSLATION

The Lord's devotees--including Srivasa, Ramai, Raghu, Govinda, Mukunda, Haridasa, Govindananda, Madhava and Govinda--all combined together.

TEXT 74

TEXT

uddanda-nrtye prabhura yabe haila mana
svarupera sange dila ei nava jana

SYNONYMS

uddanda-nrtye--in the dancing with high jumps; prabhura--of Sri Caitanya Mahaprabhu; yabe--when; haila mana--it was the mind; svarupera--Svarupa Damodara; sange--with; dila--gave; ei--these; nava jana--nine persons.

TRANSLATION

When Sri Caitanya Mahaprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarupa Damodara.

TEXT 75

TEXT

ei dasa jana prabhura sange gaya, dhaya
ara saba sampradaya cari dike gaya

SYNONYMS

ei dasa jana--these ten persons; prabhura--Sri Caitanya Mahaprabhu; sange--with; gaya--chant; dhaya--run; ara--others; saba--all; sampradaya--groups of men; cari dike--all around; gaya--chant.

TRANSLATION

These devotees [Svarupa Damodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

TEXT 76

TEXT

dandavat kari, prabhu yudi' dui hata
urdhva-mukhe stuti kare dekhi' jagannatha

SYNONYMS

dandavat kari--offering obeisances; prabhu--Sri Caitanya Mahaprabhu; yudi'--folding; dui hata--two hands; urdhva-mukhe--raising the face upward; stuti kare--offers prayer; dekhi'--seeing; jagannatha--the Deity of Lord Jagannatha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Sri Caitanya Mahaprabhu raised His face toward Jagannatha and prayed as follows.

TEXT 77

TEXT

namo brahmanya-devaya
go-brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

SYNONYMS

namah--all obeisances; brahmanya-devaya--to the Lord worshipable by persons in brahminical culture; go-brahmana--for cows and brahmanas; hitaya--beneficial; ca--also; jagat-hitaya--to one who always is benefiting the whole world; krsnaya--unto Krsna; govindaya--unto Govinda; namah namah--repeated obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda.'

PURPORT

This is a quotation from the Visnu Purana (1.19.65).

TEXT 78

TEXT

jayati jayati devo devaki-nandano 'sau
jayati jayati ko vrsni-vamsa-pradipah
jayati jayati megha-syamalah komalango
jayati jayati prthvi-bhara-naso mukundah

SYNONYMS

jayati--all glories; jayati--all glories; devah--to the Supreme Personality of Godhead; devaki-nandanah--the son of Devaki; asau--He; jayati jayati--all glories; krsnah--to Lord Krsna; vrsni-vamsa-pradipah--the light of the dynasty of Vrsni; jayati jayati--all glories; megha-syamalah--to the Supreme Personality of Godhead, who looks like a blackish cloud; komala-angah--with a body as soft as a lotus flower; jayati jayati--all glories; prthvi-bhara-nasah--to the deliverer of the whole world from its burden; mukundah--the deliverer of liberation to everyone.

TRANSLATION

" 'All glories unto the Supreme Personality of Godhead who is known as the son of Devaki. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vrsni. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.'

PURPORT

This is a verse from the Mukunda-mala (3).

TEXT 79

TEXT

jayati jana-nivaso devaki-janma-vado
yadu-vara-parisat svair dorbhir asyann adharmam
sthira-cara-vrjina-ghnah susmita-sri-mukhena
vraja-pura-vanitanam vardhayan kama-devam

SYNONYMS

jayati--eternally lives gloriously; jana-nivasah--He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devaki-janma-vadah--known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devaki-janma-vada means that He is known as the son of Devaki. Similarly, He is also known as the son of mother Yasoda, Vasudeva or Nanda Maharaja.); yadu-vara-parisat--served by the members of the Yadu dynasty or the cowherd men of Vrndavana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svaih dorbhih--by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan--killing; adharmam--demons or the impious; sthira-cara-vrjina-ghnah--the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita--always smiling; sri-mukhena--by His beautiful face; vraja-pura-vanitanam--of the damsels of Vrndavana; vardhayan--increasing; kama-devam--the lusty desires.

TRANSLATION

" 'Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy!'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.90.48).

TEXT 80

TEXT

naham vipro na ca nara-patir napi vaisyo na sudro
naham varni na ca grha-patir no vanastho yatir va
kintu prodyan-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah

SYNONYMS

na--not; aham--I; viprah--a brahmana; na--not; ca--also; nara-patih--a king or ksatriya; na--not; api--also; vaisyah--belonging to the mercantile class; na--not; sudrah--belonging to the worker class; na--not; aham--I; varni--belonging to any caste, or brahmacari (A brahmacari may belong to any caste. Anyone can become a brahmacari or lead a life of celibacy.); na--not; ca--also; grha-patih--householder; no--not; vana-sthah--vanaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; yatih--mendicant or renunciant; va--either; kintu--but; prodyan--brilliant; nikhila--universal; parama-ananda--with transcendental bliss; purna--complete; amrta-abdheh--who is the ocean of nectar; gopi-bhartuh--of the Supreme Person, who is the maintainer of the gopis; pada-kamalayoh--of the two lotus feet; dasa--of the servant; dasa-anudasah--the servant of the servant.

TRANSLATION

" 'I am not a brahmana, I am not a ksatriya, I am not a vaisya or a sudra. Nor am I a brahmacari, a householder, a vanaprastha or a sannyasi. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.' "

PURPORT

This verse is found in the Padyavali (74).

TEXT 81

TEXT

eta padi' punarapi karila pranama
yoda-hate bhakta-gana vande bhagavan

SYNONYMS

eta padi'--reciting these; punarapi--again; karila--the Lord offered; pranama--obeisances; yoda-hate--with folded hands; bhakta-gana--all the devotees; vande--offer prayer; bhagavan--unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

TEXT 82

TEXT

uddanda nrtya prabhu kariya hunkara
cakra-bhrami bhrame yaiche alata-akara

SYNONYMS

uddanda--jumping; nrtya--dancing; prabhu--Sri Caitanya Mahaprabhu; kariya--making; hunkara--loud vibration; cakra-bhrami--making a circular movement like a wheel; bhrame--moves; yaiche--as if; alata-akara--circle of fire.

TRANSLATION

When Sri Caitanya Mahaprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called alata-akara, or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Sri Caitanya Mahaprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the alata-cakra.

TEXT 83

TEXT

nrtye prabhura yahan yanha pade pada-tala
sasagara-saila mahi kare talamala

SYNONYMS

nrtye--while dancing; prabhura--of Sri Caitanya Mahaprabhu; yahan yanha--wherever; pade--steps; pada-tala--His foot; sa-sagara--with the oceans; saila--hills and mountains; mahi--the earth; kare--does; talamala--tilting.

TRANSLATION

Wherever Sri Caitanya Mahaprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

TEXT 84

TEXT

stambha, sveda, pulaka, asru, kampa, vaivarnya
nana-bhave vivasata, garva, harsa, dainya

SYNONYMS

stambha--being stunned; sveda--perspiration; pulaka--jubilation; asru--tears; kampa--trembling; vaivarnya--change of color; nana-bhave--in various ways; vivasata--helplessness; garva--pride; harsa--exuberation; dainya--humility.

TRANSLATION

When Caitanya Mahaprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

TEXT 85

TEXT

achada khana pade bhume gadi' yaya
suvarna-parvata yaiche bhumete lotaya

SYNONYMS

achada khana--crashing; pade--falls; bhume--on the ground; gadi'--rolling; yaya--goes; suvarna-parvata--a golden mountain; yaiche--as if; bhumete--on the ground; lotaya--rolls.

TRANSLATION

When Sri Caitanya Mahaprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

TEXT 86

TEXT

nityananda-prabhu dui hata prasariya
prabhure dharite cahe asa-pasa dhana

SYNONYMS

nityananda-prabhu--Lord Nityananda Prabhu; dui--two; hata--hands; prasariya--stretching; prabhure--Lord Sri Caitanya Mahaprabhu; dharite--to catch; cahe--wants; asa-pasa--here and there; dhana--running.

TRANSLATION

Nityananda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

TEXT 87

TEXT

prabhu-pache bule acarya kariya hunkara
'hari-bola' 'hari-bola' bale bara bara

SYNONYMS

prabhu-pache--behind the Lord; bule--was walking; acarya--Advaita Acarya; kariya--making; hunkara--a loud vibration; hari-bola hari-bola--chant the holy name of Hari; bale--says; bara bara--again and again.

TRANSLATION

Advaita Acarya would walk behind the Lord and loudly chant "Hari bol! Hari bol!" again and again.

TEXT 88

TEXT

loka nivarite haila tina mandala
prathama-mandale nityananda maha-bala

SYNONYMS

loka--the people; nivarite--to check; haila--there were; tina--three; mandala--circles; prathama-mandale--in the first circle; nityananda--Lord Nityananda; maha-bala--of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityananda Prabhu, who is Balarama Himself, the possessor of great strength.

TEXT 89

TEXT

kasisvara govindadi yata bhakta-gana
hatahati kari' haila dvitiya avarana

SYNONYMS

kasisvara--Kasisvara; govinda-adi--headed by Govinda; yata--all; bhakta-gana--devotees; hatahati--linked hand to hand; kari'--doing; haila--became; dvitiya--a second; avarana--covering circle.

TRANSLATION

All the devotees headed by Kasisvara and Govinda linked hands and formed a second circle around the Lord.

TEXT 90

TEXT

bahire prataparudra lana patra-gana
mandala hana kare loka nivarana

SYNONYMS

bahire--outside; prataparudra--King Prataparudra; lana--taking; patra-gana--his own associates; mandala--circle; hana--becoming; kare--does; loka--of the crowd; nivarana--checking.

TRANSLATION

Maharaja Prataparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

TEXT 91

TEXT

haricandanera skandhe hasta alambiya
prabhura nrtya dekhe raja avista hana

SYNONYMS

haricandanera--of Haricandana; skandhe--on the shoulder; hasta--hand; alambiya--putting; prabhura--of Sri Caitanya Mahaprabhu; nrtya dekhe--sees the dancing; raja--Maharaja Prataparudra; avista hana--in great ecstasy.

TRANSLATION

With his hands on the shoulders of Haricandana, King Prataparudra could see Lord Caitanya Mahaprabhu dancing, and the King felt great ecstasy.

TEXT 92

TEXT

hena-kale srinivasa premavista-mana
rajara age rahi' dekhe prabhura nartana

SYNONYMS

hena-kale--at this time; srinivasa--Srivasa Thakura; prema-avista-mana--with a greatly ecstatic mind; rajara age--in front of the King; rahi'--keeping himself; dekhe--sees; prabhura--of Sri Caitanya Mahaprabhu; nartana--the dancing.

TRANSLATION

While the King beheld the dancing, Srivasa Thakura, standing in front of him, became ecstatic as he saw the dancing of Sri Caitanya Mahaprabhu.

TEXT 93

TEXT

rajara age haricandana dekhe srinivasa
haste tanre sparsi' kahe,--hao eka-pasa

SYNONYMS

rajara age--in front of the King; haricandana--Haricandana; dekhe--sees; srinivasa--Srivasa Thakura; haste--with his hand; tanre--him; sparsi'--touching; kahe--says; hao--please come; eka-pasa--to one side.

TRANSLATION

Seeing Srivasa Thakura standing before the King, Haricandana touched Srivasa with his hand and requested him to step aside.

TEXT 94

TEXT

nrtyavese srinivasa kichui na jane
bara bara thele, tenho krodha haila mane

SYNONYMS

nrtya-avese--fully absorbed in seeing the dancing of Sri Caitanya Mahaprabhu; srinivasa--Srivasa Thakura; kichui--anything; na--does not; jane--know; bara bara--again and again; thele--when he pushes; tenho--Srivasa; krodha--angry; haila--became; mane--in the mind.

TRANSLATION

Absorbed in watching Sri Caitanya Mahaprabhu dance, Srivasa Thakura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

TEXT 95

TEXT

capada mariya tare kaila nivarana
capada khana kruddha haila haricandana

SYNONYMS

capada mariya--slapping; tare--him; kaila nivarana--stopped; capada khana--getting the slap; kruddha--angry; haila--became; haricandana--Haricandana.

TRANSLATION

Srivasa Thakura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

TEXT 96

TEXT

kruddha hana tanre kichu cahe balibare
apani prataparudra nivarila tare

SYNONYMS

kruddha hana--becoming angry; tanre--unto Srivasa Thakura; kichu--something; cahe--wants; balibare--to speak; apani--personally; prataparudra--King Prataparudra; nivarila--stopped; tare--unto him.

TRANSLATION

As the angered Haricandana was about to speak to Srivasa Thakura, Prataparudra Maharaja personally stopped him.

TEXT 97

TEXT

bhagyavan tumi--inhara hasta-sparsa paila
amara bhagye nahi, tumi krtartha haila

SYNONYMS

bhagyavan tumi--you are very fortunate; inhara--of Srivasa Thakura; hasta--of the hand; sparsa--touch; paila--have received; amara bhagye--in my fortune; nahi--there is no such thing; tumi--you; krta-artha haila--have become graced.

TRANSLATION

King Prataparudra said, "You are very fortunate, for you have been graced by the touch of Srivasa Thakura. I am not so fortunate. You should feel obliged to him."

TEXT 98

TEXT

prabhura nrtya dekhi' loke haila camatkara
anya achuk, jagannathera ananda apara

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; nrtya--dancing; dekhi'--seeing; loke--everyone; haila--became; camatkara--astonished; anya achuk--let alone others; jagannathera--of Lord Jagannatha; ananda apara--there was extreme happiness.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahaprabhu, and even Lord Jagannatha became extremely happy to see Him.

TEXT 99

TEXT

ratha sthira kaila, age na kare gamana
animisa-netre kare nrtya darasana

SYNONYMS

ratha--the car; sthira kaila--stopped; age--forward; na--not; kare--does; gamana--moving; animisa--unblinking; netre--with eyes; kare--does; nrtya--of the dancing; darasana--seeing.

TRANSLATION

The car came to a complete standstill and remained immobile while Lord Jagannatha, with unblinking eyes, watched the dancing of Sri Caitanya Mahaprabhu.

TEXT 100

TEXT

subhadra-balaramera hrdaye ullasa
nrtya dekhi' dui janara sri-mukhete hasa

SYNONYMS

subhadra--of the goddess Subhadra; balaramera--and of Balarama; hrdaye--in the hearts; ullasa--ecstasy; nrtya--dancing; dekhi'--seeing; dui janara--of the two persons; sri-mukhete--in the beautiful mouths; hasa--smiling.

TRANSLATION

The goddess of fortune, Subhadra, and Lord Balarama both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

TEXT 101

TEXT

uddanda nrtye prabhura adbhuta vikara
asta sattvika bhava udaya haya sama-kala

SYNONYMS

uddanda--jumping; nrtye--by dancing; prabhura--of Sri Caitanya Mahaprabhu; adbhuta--wonderful; vikara--transformations; asta sattvika--eight transcendental kinds; bhava--ecstasy; udaya haya--awaken; sama-kala--simultaneously.

TRANSLATION

When Caitanya Mahaprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

TEXT 102

TEXT

mamsa-vrana sama roma-vrnda pulakita
simulira vrksa yena kantaka-vestita

SYNONYMS

mamsa--skin; vrana--pimples; sama--like; roma-vrnda--the hairs of the body; pulakita--erupted; simulira vrksa--cotton tree; yena--as if; kantaka--by thorns; vestita--surrounded.

TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the simuli [silk cotton tree], all covered with thorns.

TEXT 103

TEXT

eka eka dantera kampa dekhite lage bhaya
loke jane, danta saba khasiya padaya

SYNONYMS

eka eka--one after another; dantera--of teeth; kampa--movement; dekhite--to see; lage--there is; bhaya--fear; loke jane--the people understood; danta--the teeth; saba--all; khasiya--being loosened; padaya--fall down.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

TEXT 104

TEXT

sarvange prasveda chute tate raktodgama
jaja gaga' 'jaja gaga'--gadgada-vacana

SYNONYMS

sarvange--all over the body; prasveda--perspiration; chute--flows; tate--along with it; rakta-udgama--oozing out of blood; jaja gaga jaja gaga--a sound indicating the name Jagannatha; gadgada--choked up due to ecstasy; vacana--words.

TRANSLATION

Sri Caitanya Mahaprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

TEXT 105

TEXT

jalayantra-dhara yaiche vahe asru-jala
asa-pase loka yata bhijila sakala

SYNONYMS

jala-yantra--from a syringe; dhara--pouring of water; yaiche--as if; vahe--are flowing; asru-jala--tears from the eyes; asa-pase--on all sides; loka--people; yata--as many as there were; bhijila--become wet; sakala--all.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

TEXT 106

TEXT

deha-kanti gaura-varna dekhiye aruna
kabhu kanti dekhi yena mallika-puspa-sama

SYNONYMS

deha-kanti--of the luster of the body; gaura-varna--white complexion; dekhiye--everyone saw; aruna--pink; kabhu--sometimes; kanti--the luster; dekhi--seeing; yena--as if; mallika-puspa-sama--resembling the mallika flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallika flower.

TEXT 107

TEXT

kabhu stambha, kabhu prabhu bhumite lotaya
suska-kastha-sama pada-hasta na calaya

SYNONYMS

kabhu--sometimes; stambha--stunned; kabhu--sometimes; prabhu--Lord Caitanya Mahaprabhu; bhumite--on the ground; lotaya--rolls; suska--dry; kastha--wood; sama--like; pada-hasta--legs and hands; na--do not; calaya--move.

TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

TEXT 108

TEXT

kabhu bhume pade, kabhu svasa haya hina
yaha dekhi' bhakta-ganera prana haya ksina

SYNONYMS

kabhu--sometimes; bhume--on the ground; pade--falls down; kabhu--sometimes; svasa--breathing; haya--becomes; hina--nil; yaha dekhi'--seeing which; bhakta-ganera--of the devotees; prana--life; haya--becomes; ksina--feeble.

TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

TEXT 109

TEXT

kabhu netre nasaya jala, mukhe pade phena
amrtera dhara candra-bimbe vahe yena

SYNONYMS

kabhu--sometimes; netre--from the eyes; nasaya--from the nostrils; jala--water; mukhe--from the mouth; pade--fell; phena--foam; amrtera--of nectar; dhara--torrents; candra-bimbe--from the moon; vahe--flow; yena--as if.

TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

TEXT 110

TEXT

sei phena lana subhananda kaila pana
krsna-prema-rasika tenho maha-bhagyavan

SYNONYMS

sei phena--that foam; lana--taking; subhananda--a devotee named Subhananda; kaila--did; pana--drinking; krsna-prema-rasika--relisher of ecstatic love of Krsna; tenho--he; maha-bhagyavan--very fortunate.

TRANSLATION

The foam which fell from the mouth of Sri Caitanya Mahaprabhu was taken and drunk by Subhananda because he was very fortunate and expert in relishing the mellow of ecstatic love of Krsna.

TEXT 111

TEXT

ei-mata tandava-nrtya kaila kata-ksana
bhava-visese prabhura pravesila mana

SYNONYMS

ei-mata--in this way; tandava-nrtya--devastating dancing; kaila--performed; kata-ksana--for some time; bhava-visese--in a particular ecstasy; prabhura--of Lord Caitanya Mahaprabhu; pravesila mana--the mind entered.

TRANSLATION

After performing His devastating dance for some time, Sri Caitanya Mahaprabhu's mind entered into a mood of ecstatic love.

TEXT 112

TEXT

tandava-nrtya chadi' svarupere ajna dila
hrdaya janiya svarupa gaite lagila

SYNONYMS

tandava-nrtya chadi'--giving up such devastating dancing; svarupere--unto Svarupa Damodara; ajna dila--gave an order; hrdaya--mind; janiya--knowing; svarupa--Svarupa Damodara; gaite lagila--began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarupa Damodara to sing. Understanding His mind, Svarupa Damodara began to sing as follows.

TEXT 113

TEXT

"sei ta parana-natha painu
yaha lagi' madana-dahane jhuri' genu"

SYNONYMS

sei ta--that indeed; parana-natha--the master of My life; painu--I have gotten; yaha lagi'--for whom; madana-dahane--being burned by Cupid; jhuri' genu--I became dried up.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

This song refers to Srimati Radharani's meeting with Krsna at the holy place of Kuruksetra, where Lord Sri Krsna and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Krsna. When Radharani met Krsna at Kuruksetra, She remembered His intimate association in

Vrndavana, and She thought, "Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

TEXT 114

TEXT

ei dhuya uccaih-svare gaya damodara
anande madhura nrtya karena isvara

SYNONYMS

ei dhuya--this refrain; uccaih-svare--loudly; gaya--sings; damodara--Svarupa Damodara; anande--in great ecstasy; madhura--rhythmic; nrtya--dancing; karena--performs; isvara--the Lord.

TRANSLATION

When this refrain was loudly sung by Svarupa Damodara, Sri Caitanya Mahaprabhu again began rhythmically dancing in transcendental bliss.

TEXT 115

TEXT

dhire dhire jagannatha karena gamana
age nrtya kari' calena sacira nandana

SYNONYMS

dhire dhire--slowly, slowly; jagannatha--Lord Jagannatha; karena--does; gamana--movement; age--in front; nrtya--dancing; kari'--performing; calena--goes forward; sacira nandana--the son of mother Saci.

TRANSLATION

The car of Lord Jagannatha began to move slowly while the son of mother Saci went ahead and danced in front.

TEXT 116

TEXT

jagannathe netra diya sabe nace, gaya
kirtaniya saha prabhu pache pache yaya

SYNONYMS

jagannathe--on Lord Jagannatha; netra--the eyes; diya--keeping; sabe--all the devotees; nace gaya--dance and sing; kirtaniya--the performers of sankirtana; saha--with; prabhu--Sri Caitanya Mahaprabhu; pache pache--at the rear; yaya--goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannatha kept their eyes on Him. Caitanya Mahaprabhu then went to the end of the procession with the sankirtana performers.

TEXT 117

TEXT

jagannathe magna prabhura nayana-hrdaya
sri-hasta-yuge kare gitera abhinaya

SYNONYMS

jagannathe--into Lord Jagannatha; magna--absorbed; prabhura--of Lord Caitanya Mahaprabhu; nayana-hrdaya--the eyes and mind; sri-hasta-yuge--with His two arms; kare--performed; gitera--of the song; abhinaya--dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannatha, Caitanya Mahaprabhu began to play the drama of the song with His two arms.

TEXT 118

TEXT

gaura yadi pache cale, syama haya sthire
gaura age cale, syama cale dhire-dhire

SYNONYMS

gaura--Sri Caitanya Mahaprabhu; yadi--if; pache cale--goes behind; syama--Jagannatha; haya--becomes; sthire--still; gaura--Sri Caitanya Mahaprabhu; age cale--goes forward; syama--Lord Jagannatha; cale--goes; dhire-dhire--slowly.

TRANSLATION

When Caitanya Mahaprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannatha would come to a standstill. When Caitanya Mahaprabhu again went forward, Lord Jagannatha's car would slowly start again.

TEXT 119

TEXT

ei-mata gaura-syame, donhe thelatheli
svarathe syamere rakhe gaura maha-bali

SYNONYMS

ei-mata--in this way; gaura-syame--Lord Jagannatha and Lord Sri Caitanya Mahaprabhu; donhe--between both of Them; thelatheli--competition of pushing forward; sva-rathe--in His own car; syamere--Lord Jagannatha; rakhe--keeps; gaura--Lord Sri Caitanya Mahaprabhu; maha-bali--greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahaprabhu and Lord Jagannatha in seeing who would lead, but Caitanya Mahaprabhu was so strong that He made Lord Jagannatha wait in His car.

PURPORT

After giving up the company of the gopis in Vrndavana, Sri Krsna, the son of Maharaja Nanda, engaged in His pastimes at Dvaraka. When Krsna went to Kuruksetra with His brother and sister and others from Dvaraka, He again met the inhabitants of Vrndavana. Sri Caitanya Mahaprabhu is radha-bhava-dyuti-suvalita, that is, Krsna Himself assuming the part of Srimati Radharani in order to understand Krsna. Lord Jagannatha-deva is Krsna, and Sri Krsna Caitanya Mahaprabhu is Srimati Radharani. Caitanya Mahaprabhu's leading Lord Jagannatha toward Gundica temple corresponded to Srimati Radharani's leading Krsna toward Vrndavana. Sri Ksetra, Jagannatha Puri, was taken as the kingdom of Dvaraka, the place where Krsna enjoys supreme opulence. However, He was being led by Sri Caitanya Mahaprabhu to Vrndavana, the simple village where all the inhabitants are filled with ecstatic love for Krsna. Sri Ksetra is a place of aisvarya-lila, just as Vrndavana is the place of madhurya-lila. Sri Caitanya Mahaprabhu's following at the rear of the ratha indicated that Lord Jagannatha, Krsna, was forgetting the inhabitants of Vrndavana. Although Krsna neglected the inhabitants of Vrndavana, He could not forget them. Thus in His opulent Ratha-yatra, He was returning to Vrndavana. In the role of Srimati Radharani, Sri Caitanya Mahaprabhu was examining whether the Lord still remembered the inhabitants of Vrndavana. When Caitanya Mahaprabhu fell behind the Ratha car, Jagannatha-deva, Krsna Himself, understood the mind of Srimati Radharani. Therefore, Jagannatha sometimes fell behind the dancing Sri Caitanya Mahaprabhu to indicate to Srimati Radharani that He had not forgotten. Thus Lord Jagannatha would wait on the ratha for their forward march. In this way Lord Jagannatha agreed that without the ecstasy of Srimati Radharani He could not feel satisfied. While Jagannatha was thus waiting, Gaurasundara, Caitanya Mahaprabhu, in His ecstasy of Srimati Radharani, immediately came forward to Krsna. At such times, Lord Jagannatha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Krsna and Srimati Radharani. In that competition between Lord Caitanya's ecstasy for Jagannatha and Jagannatha's ecstasy for Srimati Radharani, Caitanya Mahaprabhu emerged successful.

TEXT 120

TEXT

nacite nacite prabhura haila bhavantara
hasta tuli' sloka pade kari' uccaih-svara

SYNONYMS

nacite nacite--while dancing; prabhura--of Sri Caitanya Mahaprabhu; haila--there was; bhava-antara--a change of ecstasy; hasta tuli'--raising the arms; sloka pade--recites one verse; kari'--making; uccaih-svara--loud voice.

TRANSLATION

While Sri Caitanya Mahaprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

TEXT 121

TEXT

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas
te conmilita-malati-surabhayah praudhah kadambanilah
sa caivasmi tathapi tatra surata-vyapara-lila-vidhau
reva-rodhasi vetasi-taru-tale cetah samutkanthate

SYNONYMS

yah--that same person who; kaumara-harah--the thief of my heart during youth; sah--he; eva hi--certainly; varah--lover; tah--these; eva--certainly; caitra-ksapah--moonlit nights of the month of Caitra; te--those; ca--and; unmilita--fructified; malati--of malati flowers; surabhayah--fragrances; praudhah--full; kadamba--with the fragrance of the kadamba flower; anilah--the breezes; sa--that one; ca--also; eva--certainly; asmi--I am; tathapi--still; tatra--there; surata-vyapara--in intimate transactions; lila--of pastimes; vidhau--in the manner; reva--of the river named Reva; rodhasi--on the bank; vetasi--of the name Vetasi; taru-tale--underneath the tree; cetah--my mind; samutkanthate--is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

PURPORT

This verse appears in the Padyavali (382), an anthology of verses compiled by Srila Rupa Gosvami.

TEXT 122

TEXT

ei sloka mahaprabhu pade bara bara
svarupa vina artha keha na jane ihara

SYNONYMS

ei sloka--this verse; mahaprabhu--Sri Caitanya Mahaprabhu; pade--recites; bara bara--again and again; svarupa vina--except for Svarupa Damodara; artha--meaning; keha--anyone; na jane--does not know; ihara--of this.

TRANSLATION

This verse was recited by Sri Caitanya Mahaprabhu again and again. But for Svarupa Damodara, no one could understand its meaning.

TEXT 123

TEXT

ei slokartha purve kariyachi vyakhyana
slokera bhavartha kari sanksepe akhyana

SYNONYMS

ei sloka-artha--the meaning of this verse; purve--previously; kariyachi--I have done; vyakhyana--explanation; slokera--of the same verse; bhava-artha--purport; kari--I do; sanksepe--in brief; akhyana--description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see Madhya-lila, Chapter One, verses 53, 77-80 and 82-84.

TEXT 124

TEXT

purve yaiche kuruksetre saba gopi-gana
krsnera darsana pana anandita mana

SYNONYMS

purve yaiche--as previously; kuru-ksetre--in the holy place known as Kuruksetra; saba gopi-gana--all the gopis of Vrndavana; krsnera--of Lord Krsna; dar-sana--interview; pana--getting; anandita mana--very much pleased within the mind.

TRANSLATION

Formerly, all the gopis of Vrndavana were very pleased when they met with Krsna in the holy place Kuruksetra.

TEXT 125

TEXT

jagannatha dekhi' prabhura se bhava uthila
sei bhavavista hana dhuya gaoyaila

SYNONYMS

jagannatha dekhi'--by seeing Lord Jagannatha; prabhura--of Sri Caitanya Mahaprabhu; se bhava--that ecstasy; uthila--awakened; sei--that; bhava-avista--absorbed in that ecstasy; hana--becoming; dhuya--refrain; gaoyaila--caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannatha, Sri Caitanya Mahaprabhu awoke with the ecstasy of the gopis. Being absorbed in this ecstasy, He asked Svarupa Damodara to sing the refrain.

TEXT 126

TEXT

avesese radha krsne kare nivedana
sei tumi, sei ami, sei nava sangama

SYNONYMS

avasese--at last; radha--Srimati Radharani; krsne--unto Lord Krsna; kare--does; nivedana--submission; sei tumi--You are the same Krsna; sei ami--I am the same Radharani; sei nava sangama--We are meeting in the same new spirit as in the beginning.

TRANSLATION

Sri Caitanya Mahaprabhu spoke thus to Lord Jagannatha: "You are the same Krsna, and I am the same Radharani. We are meeting again in the same way that We met in the beginning of Our lives.

TEXT 127

TEXT

tathapi amara mana hare vrndavana
vrndavane udaya karao apana-carana

SYNONYMS

tathapi--yet; amara--my; mana--mind; hare--attracts; vrndavana--Sri Vrndavana; vrndavane--at Vrndavana; udaya karao--please cause to reappear; apana-carana--the brilliance of Your lotus feet.

TRANSLATION

"Although We are both the same, My mind is still attracted to Vrndavana-dhama. I wish that You will please again appear with Your lotus feet in Vrndavana.

TEXT 128

TEXT

ihan lokaranya, hati, ghoda, ratha-dhvani
tahan pusparanya, bhrnga-pika-nada suni

SYNONYMS

ihan--at this place, Kuruksetra; loka-aranya--too great a crowd of people; hati--elephants; ghoda--horses; ratha-dhvani--the rattling sound of chariots; tahan--there, in Vrndavana; puspa-aranya--the garden of flowers; bhrnga--of bumblebees; pika--of the birds; nada--sound; suni--I hear.

TRANSLATION

"Kuruksetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vrndavana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

TEXT 129

TEXT

ihan raja-vesa, sange saba ksatriya-gana
tahan gopa-vesa, sange murali-vadana

SYNONYMS

ihan--here, at Kuruksetra; raja-vesa--dressed like a royal prince; sange--with You; saba--all; ksatriya-gana--great warriors; tahan--there, in Vrndavana; gopa-vesa--dressed like a cowherd boy; sange--with You; murali-vadana--the blowing of Your transcendental flute.

TRANSLATION

"Here at Kuruksetra You are dressed like a royal prince, accompanied by great warriors, but in Vrndavana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

TEXT 130

TEXT

vraje tomara sange yei sukha-asvadana
sei sukha-samudrera ihan nahi eka kana

SYNONYMS

vraje--at Vrndavana; tomara--of You; sange--in the company; yei--what; sukha-asvadana--taste of transcendental bliss; sei--that; sukha-samudrera--of the ocean of transcendental bliss; ihan--here, at Kuruksetra; nahi--there is not; eka--one; kana--drop.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vrndavana.

TEXT 131

TEXT

ama lana punah lila karaha vrndavane
tabe amara mano-vancha haya ta' purane

SYNONYMS

ama lana--taking Me; punah--again; lila--pastimes; karaha--perform; vrndavane--at Vrndavana; tabe--then; amara manah-vancha--the desire of My mind; haya--becomes; ta'--indeed; purane--in fulfillment.

TRANSLATION

"I therefore request You to come to Vrndavana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

TEXT 132

TEXT

bhagavate ache yaiche radhika-vacana
purve taha sutra-madhye kariyachi varnana

SYNONYMS

bhagavate--in Srimad-Bhagavatam; ache--there is; yaiche--as; radhika-vacana--the statement of Srimati Radhika; purve--previously; taha--that; sutra-madhye--in the synopsis; kariyachi varnana--I have described.

TRANSLATION

I have already described in brief Srimati Radharani's statement from Srimad-Bhagavatam.

TEXT 133

TEXT

sei bhavavese prabhu pade ara sloka
sei saba slokera artha nahi bujhe loka

SYNONYMS

sei--that; bhava-avese--in ecstasy; prabhu--Sri Caitanya Mahaprabhu; pade--recites; ara--another; sloka--verse; sei--those; saba slokera--of all verses; artha--meaning; nahi--do not; bujhe--understand; loka--people in general.

TRANSLATION

In that ecstatic mood, Sri Caitanya Mahaprabhu recited many other verses, but people in general cannot understand their meaning.

TEXT 134

TEXT

svarupa-gosani jane, na kahe artha tara
sri-rupa-gosani kaila se artha pracara

SYNONYMS

svarupa-gosani--Svarupa Damodara Gosvami; jane--knows; na--does not; kahe--say; artha--the meaning; tara--of those verses; sri-rupa-gosani--Sri Rupa Gosvami; kaila--did; se--that; artha--of meaning; pracara--broadcasting.

TRANSLATION

The meaning of those verses was known to Svarupa Damodara Gosvami, but he did not reveal it. However, Sri Rupa Gosvami has broadcast the meaning.

TEXT 135

TEXT

svarupa sange yara artha kare asvadana
nrtya-madhye sei sloka karena pathana

SYNONYMS

svarupa sange--in the association of Svarupa Damodara Gosvami; yara--of which; artha--meaning; kare--does; asvadana--taste; nrtya-madhye--in the midst of dancing; sei sloka--that verse; karena pathana--recites.

TRANSLATION

While dancing, Sri Caitanya Mahaprabhu again began to recite that verse, which He tasted in the association of Svarupa Damodara Gosvami.

TEXT 136

TEXT

ahus ca te nalina-nabha padaravindam
yogesvarair hrdi vicintyam agadha-bodhaih
samsara-kupa-patitottaranavalambam
geham jusam api manasy udiyat sada nah

SYNONYMS

ahuh--the gopis said; ca--and; te--Your; nalina-nabha--O Lord, whose navel is just like a lotus flower; pada-aravindam--lotus feet; yoga-isvaraih--by great mystic yogis; hrdi--within the heart; vicintyam--to be meditated upon; agadha-bodhaih--who are highly learned philosophers; samsara-kupa--in the dark well of material existence; patita--of those fallen; uttarana--for deliverance; avalambam--the only shelter; geham--in family affairs; jusam--of those engaged; api--although; manasi--in the minds; udiyat--let be awakened; sada--always; nah--our.

TRANSLATION

"The gopis spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.' "

PURPORT

This is a quotation from Srimad-Bhagavatam (10.82.48). The gopis were never interested in karma-yoga, jnana-yoga, or dhyana-yoga. They were simply interested in bhakti-yoga. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Krsna might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vrndavana pasturing ground, the gopis were pained and began to cry. The gopis wanted to keep Krsna at home always, and in this way their minds were absorbed in Krsna consciousness. Such pure Krsna consciousness can arise only in Vrndavana. Thus Sri Caitanya Mahaprabhu began to explain His own mind, which was saturated in the ecstasy of the gopis.

TEXT 137

TEXT

anyera hrda ya--mana, mora mana--vrndavana,
'mane' 'vane' eka kari' jani
tahan tomara pada-dvaya, karaha yadi udaya,
tabe tomara purna krpa mani

SYNONYMS

anyera--of others; hrdaya--consciousness; mana--mind; mora mana--My mind; vrndavana--Vrndavana consciousness; mane--with the mind; vane--with Vrndavana; eka kari'--as one and the same; jani--I know; tahan--there, at Vrndavana; tomara--Your; pada-dvaya--two lotus feet; karaha--You do; yadi--if; udaya--appearance; tabe--then; tomara--Your; purna--complete; krpa--mercy; mani--I accept.

TRANSLATION

Speaking in the mood of Srimati Radharani, Caitanya Mahaprabhu said, " 'For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Krsna, feelings for Krsna and a desire to serve Krsna, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Krsna. Without Krsna, one cannot live, just as a person cannot live without some enjoyment for his mind.

TEXT 138

TEXT

prana-natha, suna mora satya nivedana
vraja--amara sadana, tahan tomara sangama,
na paile na rahe jivana

SYNONYMS

prana-natha--O My Lord, master of My life; suna--please hear; mora--My; satya--true; nivedana--submission; vraja--Vrndavana; amara--My; sadana--place; tahan--there; tomara--Your; sangama--association; na paile--if I do not get; na--not; rahe--does remain; jivana--life.

TRANSLATION

" 'My dear Lord, kindly hear My true submission. My home is Vrndavana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

TEXT 139

TEXT

purve uddhava-dvare, ebe saksat amare,
yoga-jnane kahila upaya
tumi--vidagdha, krpamaya, janaha amara hrdaya,
more aiche kahite na yuyaya

SYNONYMS

purve--previously; uddhava-dvare--through Uddhava; ebe--now; saksat--directly; amare--unto Me; yoga--mystic yogic meditation; jnane--philosophical speculation; kahila--You have said; upaya--the means; tumi--You; vidagdha--very humorous; krpa-maya--mercifu1; janaha--You know; amara--My; hrdaya--mind; more--unto Me; aiche--in that way; kahite--to speak; na yuyaya--is not at all befitting.

TRANSLATION

" 'My dear Krsna, formerly, when You were staying in Mathura, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jnana-yoga or dhyana-yoga. Although You know Me very well, You are still instructing Me in jnana-yoga and dhyana-yoga. It is not right for You to do so.' "

PURPORT

The process of mystic yoga, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Krsna. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic yoga, a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as arca-vigraha or arca-avatara, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Krsna manifest in matter or Krsna manifest in spirit because both are His energies. For Krsna, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, sac-cid-ananda-vigraha. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the sastras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice and mental speculation.

TEXT 140

TEXT

citta kadhi' toma haite, visaye cahi lagaite,
yatna kari, nari kadhibare
tare dhyana siksa karaha, loka hasana mara,
sthanasthana na kara vicare

SYNONYMS

citta kadhi'--withdrawing the consciousness; toma haite--from You; visaye--in mundane subject matters; cahi--Iwant; lagaite--to engage; yatna kari--I endeavor; nari kadhibare--I cannot withdraw; tare--to such a servant; dhyana--of

meditation; siksa--instruction; karaha--You give; loka--people in general; hasana--laugh; mara--You kill; sthana-asthana--proper or improper place; na kara--You do not make; vicare--consideration.

TRANSLATION

Caitanya Mahaprabhu continued: " 'I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

PURPORT

Srila Rupa Gosvami says in the Bhakti-rasamrta-sindhu (1.1.11):

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

For a pure devotee, there is no scope for indulgence in mystic yoga practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee--he is transcendental to all fruitive activity, speculative philosophy and mystic yoga meditation. The gopis therefore expressed themselves as follows.

TEXT 141

TEXT

nahe gopi yogesvara, pada-kamala tomara,
dhyana kari' paibe santosa
tomara vakya-paripati, tara madhye kutinati,
suni' gopira aro badhe rosa

SYNONYMS

nahe--not; gopi--gopis; yogesvara--masters of mystic yoga practice; pada-kamala tomara--Your lotus feet; dhyana kari'--by meditation; paibe santosa--we get satisfaction; tomara--Your; vakya--words; paripati--very kindly composed; tara madhye--within that; kutinati--duplicity; suni'--hearing; gopira--of the gopis; aro--more and more; badhe--increases; rosa--anger.

TRANSLATION

" 'The gopis are not like the mystic yogis. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogis. Teaching the gopis about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more angry with You.' "

PURPORT

Srila Prabodhananda Sarasvati has stated (Caitanya-candramrta 5):

kaivalyam narakayate tri-dasa-pur akasa-puspayate
durdantendriya-kala-sarpa-patali protkhata-damstrayate
visvam purna-sukhayate vidhi-mahendradis ca kitayate
yat karunya-kataksa-vaibhavavatam tam gauram eva stumah

For a pure devotee who has realized Krsna consciousness through Sri Caitanya Mahaprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sense activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Krsna. In Vrndavana, the gopis, cowherd boys and even the calves, cows, trees and water are fully conscious of Krsna. They are never satisfied with anything but Krsna.

TEXT 142

TEXT

deha-smrti nahi yara, samsara-kupa kahan tara,
taha haite na cahe uddhara
viraha-samudra-jale, kama-timingile gile,
gopi-gane neha' tara para

SYNONYMS

deha-smrti--bodily concept of life; nahi--not; yara--one whose; samsara-kupa--blind well of material life; kahan--where is; tara--his; taha haite--from that; na--does not; cahe--want; uddhara--liberation; viraha-samudra-jale--in the water of the ocean of separation; kama-timingile--the transcendental Cupid in the form of timingila fish; gile--swallow; gopi-gane--the gopis; neha'--please take out; tara para--beyond that.

TRANSLATION

Sri Caitanya Mahaprabhu continued: " 'The gopis are fallen in the great ocean of separation, and they are being devoured by the timingila fish, which represent their ambition to serve You. The gopis are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by yogis and jnanis, for they are already liberated from the ocean of material existence.

PURPORT

The bodily conception is created by the desire for material enjoyment. This is called vipada-smrti, which is the opposite of real life. The living entity is eternally the servant of Krsna, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in Srimad-Bhagavatam (7.5.30): adanta-gobhir visatam tamisram punah-punas-carvita-carvananam. Through the uncontrolled

senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities--eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Krsna consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Srila Bilvamangala Thakura therefore says, muktih svayam mukulitanjali sevate 'sman: "Liberation stands before me with folded hands, begging to serve me."

TEXT 143

TEXT

vrndavana, govardhana, yamuna-pulina, vana,
sei kunje rasadika lila
sei vrajera vraja-jana, mata, pita, bandhu-gana,
bada citra, kemane pasarila

SYNONYMS

vrndavana--the transcendental land known as Vrndavana; govardhana--Govardhana Hill; yamuna-pulina--the bank of the Yamuna; vana--all the forests where the pastimes of the Lord took place; sei kunje--in the bushes in that forest; rasa-adika lila--the pastimes of the rasa dance; sei--that; vrajera--of Vrndavana; vraja-jana--inhabitants; mata--mother; pita--father; bandhu-gana--friends; bada citra--most wonderful; kemane pasarila--how have You forgotten.

TRANSLATION

" 'It is amazing that You have forgotten the land of Vrndavana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamuna, and the forest where You enjoyed the rasa-lila dance?

“**Caitanya-caritamrita – Madhya Lila**” by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Madhya Lila section.

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TEXT 144

TEXT

vidagdha, mrdu, sad-guna, susila, snigdha, karuna,
tumi, tomara nahi dosabhasa
tabe ye tomara mana, nahi smare vraja-jana,
se--amara durdaiva-vilasa

SYNONYMS

vidagdha--most refined; mrdu--gentle; sat-guna--endowed with all good qualities; su-sila--well-behaved; snigdha--softhearted; karuna--merciful; tumi--You; tomara--Your; nahi--there is not; dosa-abhasa--even a tinge of fault; tabe--still; ye--indeed; tomara--Your; mana--mind; nahi--does not; smare--remember; vraja-jana--the inhabitants of Vrndavana; se--that; amara--My; durdaiva-vilasa--suffering of past misdeeds.

TRANSLATION

" 'Krsna, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vrndavana. This is only My misfortune, and nothing else.

TEXT 145

TEXT

na gani apana-duhkha, dekhi' vrajesvari-mukha,
vraja-janera hrdaya vidare
kiba mara' vraja-vasi, kiba jiyao vraje asi',
kena jiyao duhkha sahaibare?

SYNONYMS

na gani--I do not care; apana-duhkha--My personal unhappiness; dekhi'--seeing; vrajesvari-mukha--the face of mother Yasoda; vraja-janera--of all the inhabitants of Vrndavana; hrdaya vidare--the hearts break; kiba--whether; mara' vraja-vasi--You want to kill the inhabitants of Vrndavana; kiba--or; jiyao--You want to keep their lives; vraje asi'--coming in Vrndavana; kena--why; jiyao--You let them live; duhkha sahaibare--just to cause to suffer unhappiness.

TRANSLATION

" 'I do not care for My personal unhappiness, but when I see the morose face of Your mother Yasoda and the hearts of all the inhabitants of Vrndavana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

TEXT 146

TEXT

tomara ye anya vesa, anya sanga, anya desa,
vraja-jane kabhu nahi bhaya
vraja-bhumi chadite nare, toma na dekhile mare,
vraja-janera ki habe upaya

SYNONYMS

tomara--Your; ye--that; anya vesa--different dress; anya sanga--other associates; anya desa--other countries; vraja-jane--to the inhabitants of Vrndavana; kabhu--at any time; nahi--does not; bhaya--appeal; vraja-bhumi--the land of Vrndavana; chadite nare--they do not like to leave; toma--You; na--not; dekhile--seeing; mare--they die; vraja-janera--of the inhabitants of Vrndavana; ki--what; habe--will be; upaya--means.

TRANSLATION

" 'The inhabitants of Vrndavana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vrndavana, and without Your presence, they are all dying. What is their condition to be?

TEXT 147

TEXT

tumi--vrajera jivana, vraja-rajera prana-dhana,
tumi vrajera sakala sampad
krpardra tomara mana, asi' jiyao vraja-jana,
vraje udaya karao nija-pada

SYNONYMS

tumi--You; vrajera jivana--the life and soul of Vrndavana; vraja-rajera--and of the King of Vraja, Nanda Maharaja; prana-dhana--the only life; tumi--You; vrajera--of Vrndavana; sakala sampad--all opulence; krpa-ardra--melting with kindness; tomara mana--Your mind; asi'--coming; jiyao--give life; vraja-jana--to all the inhabitants of Vrndavana; vraje--in Vrndavana; udaya karao--cause to appear; nija-pada--Your lotus feet.

TRANSLATION

" 'My dear Krsna, You are the life and soul of Vrndavana-dhama. You are especially the life of Nanda Maharaja. You are the only opulence in the land of Vrndavana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vrndavana.'

PURPORT

Srimati Radharani did not express Her personal unhappiness at being separated from Krsna. She wanted to evoke Krsna's feelings for the condition of all others in Vrndavana-dhama--mother Yasoda, Maharaja Nanda, the cowherd boys, the gopis, the birds and bees on the banks of the Yamuna, the water of the Yamuna, the trees, forests and all other paraphernalia associated with Krsna before He left Vrndavana for Mathura. These feelings of Srimati Radharani were manifested by Sri Caitanya Mahaprabhu, and therefore He invited Lord Jagannatha, Krsna, to return to Vrndavana. That is the purport of the Ratha-yatra car's going from Jagannatha Puri to the Gundica temple.

TEXT 148

TEXT

suniya radhika-vani, vraja-prema mane ani,
bhave vyakulita deha-mana
vraja-lokera prema suni', apanake 'rni' mani',
kare krsna tanre asvasana

SYNONYMS

suniya--after hearing; radhika-vani--the statement of Srimati Radharani; vraja-prema--the love of Vraja; mane ani--remembering; bhave--in that ecstasy; vyakulita--very much perturbed; deha-mana--the body and mind; vraja-lokera--of the inhabitants of Vrndavana; prema suni'--after hearing of the loving affairs; apanake--Himself; rni mani'--considering very indebted; kare--does; krsna--Lord Krsna; tanre--unto Her; asvasana--pacification.

TRANSLATION

"After hearing Srimati Radharani's statements, Lord Krsna's love for the inhabitants of Vrndavana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vrndavana. Then Krsna began to pacify Srimati Radharani as follows.

TEXT 149

TEXT

prana-priye, suna, mora e-satya-vacana
toma-sabara smarane, jhuron muni ratri-dine,
mora duhkha na jane kona jana

SYNONYMS

prana-priye--O My dearmost; suna--please hear; mora--of Me; e-satya-vacana--this true statement; toma-sabara--of all of you; smarane--by remembrance; jhuron--cry; muni--I; ratri-dine--both day and night; mora duhkha--My distress; na jane--does not know; kona jana--anyone.

TRANSLATION

" 'My dearest Srimati Radharani, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vrndavana. No one knows how unhappy this makes Me.'

PURPORT

It is said: vrndavanam parityajya padam ekam na gacchati. In one sense, Krsna, the original Personality of Godhead (isvarah paramah krsnah sac-cid-ananda-vigrahah), does not even take one step away from Vrndavana. However, in order to take care of various duties, Krsna had to leave Vrndavana. He had to go to Mathura to kill Kamsa, and then He was taken by His father to Dvaraka, where He was busy with state affairs and disturbances created by demons. Krsna was away from Vrndavana, and He was not at all happy, as He plainly disclosed to Srimati Radharani. She is the dearmost life and soul of Sri Krsna, and He expressed His mind to Her as follows.

TEXT 150

TEXT

vraja-vasi yata jana, mata, pita, sakha-gana,
sabe haya mora prana-sama
tanra madhye gopi-gana, saksat mora jivana,
tumi mora jivanera jivana

SYNONYMS

vraja-vasi yata jana--all the inhabitants of Vrndavana-dhama; mata--mother; pita--father; sakha-gana--boy friends; sabe--all; haya--are; mora prana-sama--as good as My life; tanra madhye--among them; gopi-gana--the gopis; saksat--directly; mora jivana--My life and soul; tumi--You; mora jivanera jivana--the life of My life.

TRANSLATION

"Sri Krsna continued: 'All the inhabitants of Vrndavana-dhama--My mother, father, cowherd boy friends and everything else--are like My life and soul. And among all the inhabitants of Vrndavana, the gopis are My very life and soul. Among the gopis, You, Srimati Radharani, are the chief. Therefore You are the very life of My life.

PURPORT

Srimati Radharani is the center of all Vrndavana's activities. In Vrndavana, Krsna is the instrument of Srimati Radharani; therefore all the inhabitants of Vrndavana still chant "Jaya Radhe." From Krsna's own statement given herein, it appears that Radharani is the Queen of Vrndavana and that Krsna is simply Her decoration. Krsna is known as Madana-mohana, the enchanter of Cupid, but Srimati Radharani is the enchanter of Krsna. Consequently Srimati Radharani is called Madana-mohana-mohini, the enchanter of the enchanter of Cupid.

TEXT 151

TEXT

toma-sabara prema-rase, amake karila vase,
ami tomara adhina kevala
toma-saba chadana, ama dura-dese lana,
rakhiyache durdaiva prabala

SYNONYMS

toma-sabara--of all of you; prema-rase--by the ecstasy and mellows of loving affairs; amake--Me; karila--you have made; vase--subservient; ami--I; tomara--of you; adhina--subservient; kevala--only; toma-saba--from all of you; chadana--separating; ama--Me; dura-dese--to distant countries; lana--taking; rakhiyache--has kept; durdaiva--misfortune; prabala--very powerful.

TRANSLATION

" 'My dear Srimati Radharani, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

TEXT 152

TEXT

priya priya-sanga-hina, priya priya-sanga vina,
nahi jiye,--e satya pramana
mora dasa sone yabe, tanra ei dasa habe,
ei bhaye dunhe rakhe prana

SYNONYMS

priya--a woman beloved; priya-sanga-hina--being separated from the man beloved; priya--the man beloved; priya-sanga vina--being separated from the woman beloved; nahi jiye--cannot live; e satya pramana--this is factual evidence; mora--My; dasa--situation; sone yabe--when one hears; tanra--his; ei--this; dasa--situation; habe--there will be; ei bhaye--out of this fear; dunhe--both; rakhe prana--keep their life.

TRANSLATION

" 'When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

TEXT 153

TEXT

sei sati premavati, premavan sei pati,
viyoge ye vanche priya-hite
na gane apana-duhkha, vanche priyajana-sukha,
sei dui mile acirate

SYNONYMS

sei sati--that chaste wife; prema-vati--full of love; prema-van--loving; sei pati--that husband; viyoge--in separation; ye--who; vanche--desire; priya-hite--for the welfare of the other; na gane--and do not care; apana-duhkha--for personal unhappiness; vanche--desire; priya-jana-sukha--the happiness of the dearmost beloved; sei--those; dui--two; mile--meet; acirate--without delay.

TRANSLATION

" 'A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another's well-being. Such a pair certainly meet again without delay.

TEXT 154

TEXT

rakhite tomara jivana, sevi ami narayana,
tanra saktye asi niti-niti
toma-sane krida kari', niti yai yadu-puri,
taha tumi manaha mora sphurti

SYNONYMS

rakhite--just to keep; tomara jivana--Your life; sevi ami narayana--I always worship Lord Narayana; tanra saktye--by His potency; asi niti-niti--I come to You daily; toma-sane--with You; krida kari'--enjoying pastimes; niti--daily; yai yadu-puri--I return to Dvaraka-dhama, known as Yadu-puri; taha--that; tumi--You; manaha--experience; mora--My; sphurti--manifestation.

TRANSLATION

" 'You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Narayana. By His merciful potency, I come to Vrndavana every day to enjoy pastimes with You. I then return to Dvaraka-dhama. Thus You can always feel My presence here in Vrndavana.

TEXT 155

TEXT

mora bhagya mo-visaye, tomara ye prema haye,
sei prema--parama prabala
lukana ama ane, sanga karaya toma-sane,
prakateha anibe satvara

SYNONYMS

mora bhagya--My fortune; mo-visaye--in relation with Me; tomara--Your; ye--whatever; prema--love; haye--there is; sei prema--that love; parama pra-bala--very powerful; lukana--secretly; ama ane--brings Me; sanga karaya--obliges Me to associate; toma-sane--with You; prakateha--directly manifested; anibe--will bring; satvara--very soon.

TRANSLATION

" 'Our love affair is more powerful because of My good fortune in receiving Narayana's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Krsna has two kinds of presence--prakata and aprakata, manifest and unmanifest. Both are identical to the sincere devotee. Even if Krsna is not physically present, the devotee's absorption in the affairs of Krsna makes Him present. This is confirmed in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

Due to his intense love, the pure devotee always sees Lord Krsna present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Krsna is not manifest before the inhabitants of Vrndavana, they are always absorbed in thoughts of Him. Therefore even though Krsna was living at that time at Dvaraka, He was simultaneously present before all the inhabitants of Vrndavana. This was His aprakata presence. Devotees who are always absorbed in thoughts of Krsna will soon see Krsna face to face without a doubt. Devotees who are always engaged in Krsna consciousness and are fully absorbed in thoughts of Krsna certainly return home, back to Godhead. They then see Krsna directly, face to face, take prasada with Him and enjoy His company. This is confirmed in Bhagavad-gita: tyaktva deham punar janma naiti mam eti so 'rjuna (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Krsna and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vrndavana, where Krsna is personally present. He then meets Krsna directly. This is successful human life. This is the meaning of prakateha anibe satvara. The pure devotee will soon see the personal manifestation of Lord Sri Krsna.

TEXT 156

TEXT

yadavera vipaksa, yata dusta kamsa-paksa,
taha ami kailun saba ksaya
ache dui-cari jana, taha mari' vrndavana,
ailama ami, janiha niscaya

SYNONYMS

yadavera vipaksa--all the enemies of the Yadu dynasty; yata--all; dusta--mischievous; kamsa-paksa--the party of Kamsa; taha--them; ami--I; kailun saba ksaya--have annihilated all; ache--there are still; dui-cari jana--two or four demons; taha mari'--after killing them; vrndavana--to Vrndavana; ailama ami--I am coming very soon; janiha niscaya--please know it very well.

TRANSLATION

" 'I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kamsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vrndavana. Please know this for certain.

PURPORT

Just as Krsna does not take a step away from Vrndavana, Krsna's devotee also does not like to leave Vrndavana. However, when he has to tend to Krsna's business, he leaves Vrndavana. After finishing his mission, a pure devotee returns home, back to Vrndavana, back to Godhead. Krsna assured Radharani that after killing the demons outside Vrndavana, He would return. "I am coming back very soon," He promised, "as soon as I have killed the few remaining demons."

TEXT 157

TEXT

sei satru-gana haite, vraja-jana rakhite,
rahi rajye udasina hana
yeba stri-putra-dhane, kari rajya avarane,
yadu-ganera santosa lagiya

SYNONYMS

sei--those; satru-gana haite--from enemies; vraja-jana--to the inhabitants of Vrndavana; rakhite--to give protection; rahi--I remain; rajye--in My kingdom; udasina--indifferent; hana--becoming; yeba--whatever; stri-putra-dhane--with wives, sons and wealth; kari rajya avarane--I decorate My kingdom; yadu-ganera--of the Yadu dynasty; santosa--satisfaction; lagiya--for the matter of.

TRANSLATION

" 'I wish to protect the inhabitants of Vrndavana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

TEXT 158

TEXT

tomara ye prema-guna, kare ama akarsana,
anibe ama dina dasa bise
punah asi' vrndavane, vraja-vadhu toma-sane,
vilasiba rajani-divase

SYNONYMS

tomara--Your; ye--whatever; prema-guna--qualities in ecstatic love; kare--do; ama--Me; akarsana--attracting; anibe--will bring; ama--Me; dina dasa bise--within ten or twenty days; punah--again; asi'--coming; vrndavane--to Vrndavana; vraja-vadhu--all the damsels of Vrndavana; toma-sane--with You; vilasiba--I shall enjoy; rajani-divase--both day and night.

TRANSLATION

" 'Your loving qualities always attract Me to Vrndavana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhumi.'

TEXT 159

TEXT

eta tanre kahi krsna, vraje yaite satrsna,
eka sloka padi' sunaila
sei sloka suni' radha, khandila sakala badha,
krsna-praptye pratiti ha-ila

SYNONYMS

eta--so much; tanre--unto Radharani; kahi--speaking; krsna--Lord Krsna; vraje--in Vrndavana; yaite--to go; sa-trsna--very anxious; eka sloka--one verse;

padi'--reciting; sunaila--making Her hear; sei sloka--that verse; suni,--hearing; radha--Srimati Radharani; khandila--disappeared; sakala--all kinds of; badha--hindrances; krsna-praptye--in achieving Krsna; pratiti ha-ila--there was assurance.

TRANSLATION

"While speaking to Srimati Radharani, Krsna became very anxious to return to Vrndavana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Krsna.

TEXT 160

TEXT

mayi bhaktir hi bhutanam
amrtatvaya kalpate
distya yad asin mat-sneho
bhavatinam mad-apanah

SYNONYMS

mayi--unto Me; bhaktih--the nine kinds of devotional service, such as sravana, kirtana and smarana; hi--certainly; bhutanam--of all living entities; amrtatvaya--for becoming eternal associates of the Lord; kalpate--is quite befitting; distya--by good fortune; yat--whatever; asit--there was; mat-snehah--love and affection for Me; bhavatinam--of all you gopis; mat-apanah--the cause for getting Me back.

TRANSLATION

"Lord Sri Krsna said: 'Devotional service unto Me is the only way to attain Me. My dear gopis, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.' "

PURPORT

This is a verse from Srimad-Bhagavatam (10.82.44).

TEXT 161

TEXT

ei saba artha prabhu svarupera sane
ratri-dine ghare vasi' kare asvadane

SYNONYMS

ei saba--all these; artha--meanings; prabhu--Sri Caitanya Mahaprabhu; svarupera sane--with Svarupa Damodara; ratri-dine--both day and night; ghare vasi'--sitting within His room; kare--does; asvadane--taste.

TRANSLATION

Sri Caitanya Mahaprabhu would sit in His room with Svarupa Damodara and taste the topics of these verses day and night.

TEXT 162

TEXT

nrtya-kale sei bhave avista hana
sloka padi' nace jagannatha-mukha cana

SYNONYMS

nrtya-kale--while dancing; sei bhave--in such ecstasy; avista--absorbed; hana--becoming; sloka padi'--reciting these verses; nace--dances; jagannatha-mukha--the face of Jagannatha; cana--looking upon.

TRANSLATION

Sri Caitanya Mahaprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannatha, He danced and recited these verses.

TEXT 163

TEXT

svarupa-gosanira bhagya na yaya varnana
prabhute avista yanra kaya, vakya, mana

SYNONYMS

svarupa-gosanira--of Svarupa Damodara Gosvami; bhagya--the fortune; na--not; yaya varnana--can be described; prabhute--in the service of the Lord; avista--fully absorbed; yanra--of whom; kaya--body; vakya--words; mana--mind.

TRANSLATION

No one can describe the good fortune of Svarupa Damodara Gosvami, for he is always absorbed in the service of the Lord with his body, mind and words.

TEXT 164

TEXT

svarupera indriye prabhura nijendriya-gana
avista hana kare gana-asvadana

SYNONYMS

svarupera--of Svarupa Damodara; indriye--in the senses; prabhura--of Sri Caitanya Mahaprabhu; nija-indriya-gana--own senses; avista hana--being fully absorbed; kare--does; gana--the singing; asvadana--tasting.

TRANSLATION

The senses of Lord Sri Caitanya Mahaprabhu were identical with the senses of Svarupa. Therefore Caitanya Mahaprabhu used to become fully absorbed in tasting the singing of Svarupa Damodara.

TEXT 165

TEXT

bhavera avese kabhu bhumite vasiya
tarjanite bhume likhe adhomukha hana

SYNONYMS

bhavera avese--because of ecstatic emotion; kabhu--sometimes; bhumite--on the ground; vasiya--sitting; tarjanite--with the ring finger; bhume--on the ground; likhe--writes; adhomukha hana--looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahaprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

TEXT 166

TEXT

angulite ksata habe jani' damodara
bhaye nija-kare nivaraye prabhu-kara

SYNONYMS

angulite--on the finger; ksata--injury; habe--will take place; jani'--knowing; damodara--Svarupa Damodara; bhaye--out of fear; nija-kare--by his own hand; nivaraye--checks; prabhu-kara--the hand of the Lord.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarupa Damodara checked Him with his own hand.

TEXT 167

TEXT

prabhura bhavanurupa svarupera gana
yabe yei rasa taha kare murtiman

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; bhava-anurupa--following the ecstatic emotions; svarupera--of Svarupa Damodara; gana--the singing; yabe--when; yei--whatever; rasa--mellow; taha--that; kare--makes; murtiman--personified.

TRANSLATION

Svarupa Damodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Sri Caitanya Mahaprabhu, Svarupa Damodara would personify it by singing.

TEXT 168

TEXT

sri-jagannathera dekhe sri-mukha-kamala
tahara upara sundara nayana-yugala

SYNONYMS

sri-jagannathera--of Lord Jagannatha; dekhe--sees; sri-mukha-kamala--the lotuslike face; tahara upara--upon this; sundara--beautiful; nayana-yugala--a pair of eyes.

TRANSLATION

Sri Caitanya Mahaprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannatha.

TEXT 169

TEXT

suryera kirane mukha kare jhalamala
malya, vastra, divya alankara, parimala

SYNONYMS

suryera--of the sun; kirane--by the rays of sunshine; mukha--the face; kare--does; jhalamala--glittering; malya--garland; vastra--garments; divya alankara--beautiful ornaments; parimala--surrounded by a fragrance.

TRANSLATION

Lord Jagannatha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

TEXT 170

TEXT

prabhura hrdaye ananda-sindhu uthalila
unmada, jhanjha-vata tat-ksane uthila

SYNONYMS

prabhura hrdaye--in the heart of Sri Caitanya Mahaprabhu; ananda-sindhu--the ocean of transcendental bliss; uthalila--arose; unmada--madness; jhanjha--vata--hurricane; tat-ksane--immediately; uthila--intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Sri Caitanya Mahaprabhu, and symptoms of madness immediately intensified like a hurricane.

TEXT 171

TEXT

anandonmade uthaya bhavera taranga
nana-bhava-sainye upajila yuddha-ranga

SYNONYMS

ananda-unmade--the madness of transcendental bliss; uthaya--causes to arise; bhavera--of emotion; taranga--waves; nana--various; bhava--emotions; sainye--among soldiers; upajila--there appeared; yuddha-ranga--fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

TEXT 172

TEXT

bhavodaya, bhava-santi, sandhi, sabalya
sancari, sattvika, sthayi svabhava-prabalya

SYNONYMS

bhava-udaya--awakening of emotion; bhava-santi--emotions of peace; sandhi--the junction of different emotions; sabalya--mixing of all emotions; sancari--impetuses for all kinds of emotion; sattvika--transcendental; sthayi--prevalent; svabhava--natural emotion; prabalya--increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

TEXT 173

TEXT

prabhura sarira yena suddha-hemacala
bhava-puspa-druma tahe puspita sakala

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; sarira--body; yena--as if; suddha--transcendental; hemacala--Himalayan mountain; bhava--emotional; puspa-druma--flower trees; tahe--in that situation; puspita--blooming with flowers; sakala--all.

TRANSLATION

Sri Caitanya Mahaprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

TEXT 174

TEXT

dekhite akarsaye sabara citta-mana
premamrta-vrstye prabhu since sabara mana

SYNONYMS

dekhite--by seeing; akarsaye--attracts; sabara--of everyone; citta-mana--mind and consciousness; prema-amrta-vrstye--by pouring of the nectar of transcendental love for God; prabhu--Sri Caitanya Mahaprabhu; since--sprinkled; sabara--everyone's; mana--mind.

TRANSLATION

Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

TEXT 175

TEXT

jagannatha-sevaka yata raja-patra-gana
yatrika loka, nilacala-vasi yata jana

SYNONYMS

jagannatha-sevaka--the servants of Lord Jagannatha; yata--all; raja-patra-gana--and the government officers; yatrika--pilgrim visitors; loka--people in general; nilacala-vasi--the residents of Jagannatha Puri; yata jana--as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannatha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannatha Puri.

TEXT 176

TEXT

prabhura nrtya prema dekhi' haya camatkara
krsna-prema uchalila hrdaye sabara

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; nrtya--dancing; prema--love; dekhi'--seeing; haya--become; camatkara--astonished; krsna-prema--love of Krsna; uchalila--infatuated; hrdaye--in the hearts; sabara--of everyone.

TRANSLATION

After seeing the dancing and ecstatic love of Sri Caitanya Mahaprabhu, everyone became astonished. In their hearts they became infatuated with love of Krsna.

TEXT 177

TEXT

preme nace, gaya, loka, kare kolahala
prabhura nrtya dekhi' sabe anande vihvala

SYNONYMS

preme--in ecstatic love; nace--dance; gaya--chant; loka--people in general; kare--make; kolahala--a great noise; prabhura--of Sri Caitanya Mahaprabhu; nrtya--dancing; dekhi'--seeing; sabe--everyone; anande--in transcendental bliss; vihvala--overwhelmed.

TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Sri Caitanya Mahaprabhu.

TEXT 178

TEXT

anyera ki kaya, jagannatha-haladhara
prabhura nrtya dekhi' sukhe calila manthara

SYNONYMS

anyera ki kaya--apart from the actions of others; jagannatha--Lord Jagannatha; haladhara--Balarama; prabhura--of Sri Caitanya Mahaprabhu; nrtya--the dancing; dekhi'--seeing; sukhe--in great happiness; calila--moved; manthara--slowly.

TRANSLATION

Apart from the others, even Lord Jagannatha and Lord Balarama, with great happiness, began to move very slowly upon seeing the dancing of Sri Caitanya Mahaprabhu.

TEXT 179

TEXT

kabhu sukhe nrtya-ranga dekhe ratha rakhi'
se kautuka ye dekhila, sei tara saksi

SYNONYMS

kabhu--sometimes; sukhe--in great happiness; nrtya-ranga--amusement in dancing; dekhe--sees; ratha--the car; rakhi'--stopping; se kautuka--that amusement; ye--anyone who; dekhila--saw; sei--he; tara--of that; saksi--witness.

TRANSLATION

Lord Jagannatha and Lord Balarama sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

TEXT 180

TEXT

ei-mata prabhu nrtya karite bhramite
prataparudrera age lagila padite

SYNONYMS

ei-mata--in this way; prabhu--Lord Sri Caitanya Mahaprabhu; nrtya karite--dancing; bhramite--wandering; prataparudrera--of King Prataparudra; age--in front; lagila--began; padite--to fall down.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu was dancing and wandering in this way, He fell down in front of Maharaja Prataparudra.

TEXT 181

TEXT

sambhrame prataparudra prabhuke dharila
tanhake dekhite prabhura bahya-jnana ha-ila

SYNONYMS

sambhrame--with great respect; prataparudra--King Prataparudra; prabhuke--Lord Sri Caitanya Mahaprabhu; dharila--picked up; tanhake--Him; dekhite--to see; prabhura--of Sri Caitanya Mahaprabhu; bahya-jnana--external consciousness; ha-ila--there was.

TRANSLATION

Maharaja Prataparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahaprabhu came to His external senses.

TEXT 182

TEXT

raja dekhi' mahaprabhu karena dhikkara
chi, chi, visayira sparsa ha-ila amara

SYNONYMS

raja dekhi'--by seeing the King; mahaprabhu--Sri Caitanya Mahaprabhu; karena--does; dhik-kara--condemnation; chi chi--how pitiable it is; visayira--of a person interested in mundane affairs; sparsa ha-ila--there has been touching; amara--of Me.

TRANSLATION

After seeing the King, Sri Caitanya Mahaprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs."

TEXT 183

TEXT

avesete nityananda na haila savadhane
kasisvara-govinda achila anya-sthane

SYNONYMS

avesete--in great ecstasy; nityananda--Nityananda Prabhu; na--not; haila--became; savadhane--careful; kasisvara--Kasisvara; govinda--Govinda; achila--were; anya-sthane--in another place.

TRANSLATION

Not even Lord Nityananda Prabhu, Kasisvara or Govinda took care of Lord Caitanya Mahaprabhu when He fell down. Nityananda was in great ecstasy, and Kasisvara and Govinda were elsewhere.

TEXT 184

TEXT

yadyapi rajara dekhi' hadira sevana
prasanna hanache tanre milibare mana

SYNONYMS

yadyapi--although; rajara--of the King; dekhi'--seeing; hadira sevana--the service of a sweeper; prasanna hanache--was satisfied; tanre milibare--to see him; mana--His mind.

TRANSLATION

Sri Caitanya Mahaprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannatha. Therefore Lord Caitanya Mahaprabhu actually desired to see the King.

TEXT 185

TEXT

tathapi apana-gane karite savadhana
bahye kichu rosabhasa kaila bhagavan

SYNONYMS

tathapi--still; apana-gane--to personal associates; karite--to do; savadhana--warning; bahye--externally; kichu--some; rosa-abhasa--apparent anger; kaila--showed; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, externally expressed feelings of anger.

PURPORT

When Maharaja Prataparudra asked to see the Lord, Sri Caitanya Mahaprabhu immediately refused, saying:

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

(Cc. Madhya 11.8)

The word niskincanasya refers to a person who has finished his material activities. Such a person can begin to execute his activities in Krsna consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Sri Caitanya Mahaprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

TEXT 186

TEXT

prabhura vacane rajara mane haila bhaya
sarvabhauma kahe,--tumi na kaya samsaya

SYNONYMS

prabhura vacane--by the words of Sri Caitanya Mahaprabhu; rajara--of the King; mane--in the mind; haila--there was; bhaya--fear; sarvabhauma kahe--Sarvabhauma Bhattacarya said; tumi--you (the King); na kaya samsaya--do not be worried.

TRANSLATION

King Prataparudra became frightened when Lord Caitanya showed external anger, but Sarvabhauma Bhattacarya told the King, "Don't worry."

TEXT 187

TEXT

tomara upare prabhura suprasanna mana
toma laksya kari' sikhayena nija gana

SYNONYMS

tomara upare--upon you; prabhura--of Lord Sri Caitanya Mahaprabhu; su-prasanna--very satisfied; mana--the mind; toma--you; laksya kari'--pointing out; sikhayena--He teaches; nija gana--His personal associates.

TRANSLATION

Sarvabhauma Bhattacarya informed the King, "The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people."

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannatha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Sri Caitanya Mahaprabhu and

His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

TEXT 188

TEXT

avasara jani' ami kariba nivedana
sei-kale yai' kariha prabhura milana

SYNONYMS

avasara jani'--understanding an opportune moment; ami--I; kariba--shall do; nivedana--submission; sei-kale--at that time; yai'--coming; kariha--you do; prabhura milana--meeting with Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Sarvabhauma Bhattacarya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

TEXT 189

TEXT

tabe mahaprabhu ratha pradaksina kariya
ratha-pache yai' thele rathe matha diya

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; ratha--the car; pradaksina--circumambulation; kariya--doing; ratha-pache--to the rear of the car; yai'--going; thele--pushes; rathe--on the car; matha diya--by placing the head.

TRANSLATION

After circumambulating Jagannatha, Sri Caitanya Mahaprabhu went behind the car and began pushing it with His head.

TEXT 190

TEXT

thelitei calila ratha 'hada' 'hada' kari'
catur-dike loka saba bale 'hari' 'hari'

SYNONYMS

thelitei--as soon as He pushed; calila--departed; ratha--the car; hada hada kari'--making a rattling noise; catuh-dike--all around; loka--people in general; saba--all; bale--chant; hari hari--the holy name of the Lord, Hari Hari.

TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

TEXT 191

TEXT

tabe prabhu nija-bhakta-gana lana sange
baladeva-subhadragre nrtya kare range

SYNONYMS

tabe--at that time; prabhu--Sri Caitanya Mahaprabhu; nija--personal; bhakta-gana--devotees; lana--taking; sange--with Him; baladeva--of Lord Balarama; subhadra--of the goddess of fortune Subhadra; agre--in front; nrtya--dancing; kare--performed; range--in great amusement.

TRANSLATION

As the car began to move, Sri Caitanya Mahaprabhu took His personal associates in front of the cars occupied by Lord Balarama and Subhadra, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

TEXT 192

TEXT

tahan nrtya kari' jagannatha age aila
jagannatha dekhi' nrtya karite lagila

SYNONYMS

tahan--there; nrtya kari'--after performing the dance; jagannatha--of Lord Jagannatha; age--in front; aila--appeared; jagannatha dekhi'--seeing Lord Jagannatha; nrtya--dancing; karite--to perform; lagila--began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadra, Sri Caitanya Mahaprabhu came before Lord Jagannatha's car. Upon seeing Lord Jagannatha, He began to dance again.

TEXT 193

TEXT

caliya aila ratha 'balagandi'-sthane
jagannatha ratha rakhi' dekhe dahine vame

SYNONYMS

caliya--moving; aila--came; ratha--the car; balagandi-sthane--at the place known as Balagandi; jagannatha--Lord Jagannatha; ratha--car; rakhi'--after stopping; dekhe--sees; dahine vame--left and right.

TRANSLATION

When they reached the place called Balagandi, Lord Jagannatha stopped His car and began to look left and right.

TEXT 194

TEXT

vame--'vipra-sasana' narikela-vana
dahine ta' puspodyana yena vrndavana

SYNONYMS

vame--on the left; vipra-sasana--the place known as vipra-sasana; narikela-vana--coconut grove; dahine--on the right side; ta'--indeed; puspa-udyana--flower gardens; yena--as if; vrndavana--Vrndavana.

TRANSLATION

On the left side, Lord Jagannatha saw the neighborhood of brahmanas known as vipra-sasana and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vrndavana.

PURPORT

Vipra-sasana is a name generally used in the Orissa province for the quarters where brahmanas live.

TEXT 195

TEXT

age nrtya kare gaura lana bhakta-gana
ratha rakhi' jagannatha karena darasana

SYNONYMS

age--in front; nrtya kare--dances; gaura--Sri Caitanya Mahaprabhu; lana--accompanied by; bhakta-gana--the devotees; ratha rakhi'--after stopping the car; jagannatha--Lord Jagannatha; karena darasana--sees.

TRANSLATION

Sri Caitanya Mahaprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannatha watched the dancing.

TEXT 196

TEXT

sei sthale bhoga lage,--achaye niyama
koti bhoga jagannatha kare asvadana

SYNONYMS

sei sthale--in that place; bhoga lage--food is offered; achaye niyama--it is the custom; koti bhoga--millions of dishes; jagannatha--Lord Jagannatha; kare--does; asvadana--tasting.

TRANSLATION

It was customary that food be offered to the Lord at vipra-sasana. Indeed, innumerable dishes of food were offered, and Lord Jagannatha tasted each one of them.

TEXT 197

TEXT

jagannathera chota-bada yata bhakta-gana
nija nija uttama-bhoga kare samarpana

SYNONYMS

jagannathera--of Lord Jagannatha; chota--neophyte; bada--advanced; yata--all; bhakta-gana--devotees; nija nija--personally cooked; uttama-bhoga--firstclass food; kare--do; samarpana--offering.

TRANSLATION

All kinds of devotees of Lord Jagannatha--from neophytes to the most advanced--offered their best cooked food to the Lord.

TEXT 198

TEXT

raja, raja-mahisi-vrnda, patra, mitra-gana
nilacala-vasi yata chota-bada jana

SYNONYMS

raja--the King; raja-mahisi-vrnda--the queens of the King; patra--ministers; mitra-gana--friends; nilacala-vasi--all the residents of Jagannatha Puri; yata--as many; chota-bada--small and big; jana--persons.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannatha Puri.

TEXT 199

TEXT

nana-desera desi yata yatrika jana
nija-nija-bhoga tahan kare samarpana

SYNONYMS

nana-desera--of various countries; desi--local; yata--all kinds of; yatrika--visiting; jana--people; nija-nija--personally cooked; bhoga--food; tahan--there; kare--do; samarpana--offering.

TRANSLATION

All the visitors who had come from different countries to Jagannatha Puri, as well as the local devotees, offered their personally cooked food to the Lord.

TEXT 200

TEXT

age pache, dui parsve puspodyana-vane
yei yaha paya, lagaya,--nahika niyame

SYNONYMS

age pache--in front or at the end; dui parsve--on two sides; puspa-udyana-vane--in the flower gardens; yei--one who; yaha paya--gets the opportunity; lagaya--offers; nahika niyame--there are no hard-and-fast rules.

TRANSLATION

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard-and-fast rules.

TEXT 201

TEXT

bhogera samaya lokera maha bhida haila
nrtya chadi' mahaprabhu upavane gela

SYNONYMS

bhogera samaya--at the time the food was offered; lokera--of all the people; maha--great; bhida--crowd; haila--there was; nrtya chadi'--giving up His dancing; mahaprabhu--Sri Caitanya Mahaprabhu; upavane gela--went to a nearby garden.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Sri Caitanya Mahaprabhu stopped His dancing and went to a nearby garden.

TEXT 202

TEXT

premavese mahaprabhu upavana pana
puspodyane grha-pindaya rahila padiya

SYNONYMS

prema-avese--in ecstatic love; mahaprabhu--Sri Caitanya Mahaprabhu; upavana pana--having come to a nice nearby garden; puspa-udyane--in that flower garden; grha-pindaya--on the raised platform; rahila--remained; padiya--falling flat.

TRANSLATION

Sri Caitanya Mahaprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

TEXT 203

TEXT

nrtya-parisrame prabhura dehe ghana gharma
sugandhi sitala-vayu karena sevana

SYNONYMS

nrtya-parisrame--by fatigue due to dancing; prabhura--of Sri Caitanya Mahaprabhu; dehe--on the body; ghana gharma--much perspiration; sugandhi--fragrant; sitala-vayu--cool breeze; karena sevana--enjoyed very much.

TRANSLATION

The Lord was very fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

TEXT 204

TEXT

yata bhakta kirtaniya asiya arame
prati-vrksa-tale sabe karena visrame

SYNONYMS

yata bhakta--all the devotees; kirtaniya--who were performing sankirtana; asiya--coming; arame--in the resting place; prati-vrksa-tale--under each and every tree; sabe--all of them; karena--take; visrame--rest.

TRANSLATION

All the devotees who were performing sankirtana came there and took rest under each and every tree.

TEXT 205

TEXT

ei ta' kahila prabhura maha-sankirtana
jagannathera age yaiche karila nartana

SYNONYMS

ei ta'--in this way; kahila--I have described; prabhura--of Lord Sri Caitanya Mahaprabhu; maha-sankirtana--the great congregational chanting; jagannathera age--in front of Lord Jagannatha; yaiche--as; karila--He did; nartana--dancing.

TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Sri Caitanya Mahaprabhu as He danced in front of Lord Jagannatha.

TEXT 206

TEXT

rathagrete prabhu yaiche karila nartana

caitanyastake rupa-gosani karyache varnana

SYNONYMS

ratha-agrete--in front of the car; prabhu--Sri Caitanya Mahaprabhu; yaiche--as; karila--performed; nartana--dancing; caitanya-astake--in the prayer named Caitanyastaka; rupa-gosani--Rupa Gosvami; karyache--has done; varnana--a vivid description.

TRANSLATION

In his prayer known as the Caitanyastaka, Srila Rupa Gosvami has given a vivid description of the Lord's dancing before the car of Jagannatha.

PURPORT

Srila Rupa Gosvami composed three prayers, each with the title Caitanyastaka. The verse next quoted is from the first of the Caitanyastaka prayers included in the book Stava-mala.

TEXT 207

TEXT

ratharudhasyarad adhipadavi nilacala-pater
adabhra-premormi-sphurita-natanollasa-vivasah
saharsam gayadbhih parivrta-tanur vaisnava-janaih
sa caitanyah kim me punar api drsor yasyati padam

SYNONYMS

ratha-arudhasya--of the Supreme Lord, who was placed aboard the car; arat--in front; adhipadavi--on the main road; nilacala-pateh--of Lord Jagannatha, the Lord of Nilacala; adabhra--great; prema-urmi--by waves of love of Godhead; sphurita--which was manifested; natana-ullasa-vivasah--being overwhelmed by the transcendental bliss of dancing; sa-harsam--with great pleasure; gayadbhih--who were singing; parivrta--surrounded; tanuh--body; vaisnava-janaih--by the devotees; sah caitanyah--that Lord Sri Caitanya Mahaprabhu; kim--whether; me--my; punah api--again; drsoh--of vision; yasyati--will enter; padam--the path.

TRANSLATION

"Sri Caitanya Mahaprabhu danced down the main road in great ecstasy before Lord Jagannatha, the master of Nilacala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaisnavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Sri Caitanya Mahaprabhu again be visible to my vision?"

TEXT 208

TEXT

iha yei sune sei sri-caitanya paya
sudrdha visvasa-saha prema-bhakti haya

SYNONYMS

iha--this; yei--anyone who; sune--hears; sei--that person; sri-caitanya paya--will achieve Sri Caitanya Mahaprabhu; su-drdha--firm; visvasa--conviction; saha--with; prema-bhakti--devotional service in great love; haya--there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Sri Caitanya Mahaprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

TEXT 209

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Thirteenth Chapter, describing Sri Caitanya Mahaprabhu's ecstatic dancing at Lord Jagannatha's car festival.

Chapter 14
Performance of the Vrndavana Pastimes

Dressing himself as a Vaisnava, Maharaja Prataparudra entered a garden alone and began reciting verses from Srimad-Bhagavatam. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Krsna, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of prasada in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannatha's Ratha car stopped moving, King Prataparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the chariot began moving. Then the devotees began pulling the chariot with ropes. Near the Gundica temple is a place known as Aitota. This place was fixed up for Sri Caitanya Mahaprabhu to rest in. When Lord Jagannatha was seated at Sundaracala, Sri Caitanya Mahaprabhu saw it as Vrndavana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yatra, the Lord remained at Jagannatha Puri, and on the fifth day He and Svarupa Damodara observed the pastimes of Laksmi, the goddess of fortune. During that time, there was much talk about the pastimes of the gopis. When the ratha was again being drawn and the chanting resumed, Ramananda Vasu of Kulina-grama and Satyaraja Khan were requested to bring silk ropes every year for the Ratha-yatra ceremony.

TEXT 1

TEXT

gaurah pasyann atma-vrndaih
sri-laksmi-vijayotsavam
srutva gopi-rasollasam
hrstah premna nanarta sah

SYNONYMS

gaurah--Lord Sri Caitanya Mahaprabhu; pasyan--by seeing; atma-vrndaih--with His personal associates; sri-laksmi--of the goddess of fortune; vijaya utsavam--the grand festival; srutva--by hearing; gopi--of the gopis; rasa-ullasam--the superexcellence of the mellows; hrstah--being very pleased; premna--in great ecstatic love; nanarta--danced; sah--He, Sri Caitanya Mahaprabhu.

TRANSLATION

Accompanied by His personal devotees, Sri Caitanya Mahaprabhu went to the festival known as Laksmi-vijayotsava. There He discussed the superexcellent love of the gopis. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

TEXT 2

TEXT

jaya jaya gauracandra sri-krsna-caitanya
jaya jaya nityananda jayadvaita dhanya

SYNONYMS

jaya jaya--all glories; gauracandra--to Gauracandra; sri-krsna-caitanya--Lord Sri Caitanya Mahaprabhu; jaya jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita--to Advaita Acarya; dhanya--exalted.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu, known as Gauracandra! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya, who is so exalted!

TEXT 3

TEXT

jaya jaya srivasadi gaura-bhakta-gana
jaya srota-gana,--yanra gaura prana-dhana

SYNONYMS

jaya jaya--all glories; srivasa-adi--headed by Srivasa; gaura-bhakta-gana--to the devotees of Lord Caitanya; jaya--all glories; srota-gana--to the hearers; yanra--of whom; gaura--Sri Caitanya Mahaprabhu; prana-dhana--the life and soul.

TRANSLATION

All glories to all the devotees, headed by Srivasa Thakura! All glories to the readers who have taken Sri Caitanya Mahaprabhu as their life and soul.

TEXT 4

TEXT

ei-mata prabhu achena premera avese
hena-kale prataparudra karila pravese

SYNONYMS

ei-mata--in this way; prabhu--Lord Sri Caitanya Mahaprabhu; achena--was; premera avese--in the ecstatic emotion of love; hena-kale--at this time; prataparudra--King Prataparudra; karila pravese--entered.

TRANSLATION

While Sri Caitanya Mahaprabhu was resting in ecstatic love, Maharaja Prataparudra entered the garden.

TEXT 5

TEXT

sarvabhauma-upadese chadi' raja-vesa
ekala vaisnava-vese karila pravesa

SYNONYMS

sarvabhauma--of Sarvabhauma Bhattacarya; upadese--under instructions; chadi'--giving up; raja-vesa--the royal dress; ekala--alone; vaisnava-vese--in the dress of a Vaisnava; karila pravesa--entered.

TRANSLATION

Following Sarvabhauma Bhattacarya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaisnava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness--especially in the Western countries--find it difficult to approach people to distribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Prataparudra by Sarvabhauma Bhattacarya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Krsna consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

TEXT 6

TEXT

saba-bhaktera ajna nila yoda-hata hana
prabhu-pada dhari' pade sahasa kariya

SYNONYMS

saba-bhaktera--of all the devotees; ajna nila--took permission; yoda-hata hana--with folded hands; prabhu-pada dhari'--catching the feet of Sri Caitanya Mahaprabhu; pade--falls; sahasa kariya--with great courage.

TRANSLATION

Maharaja Prataparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

TEXT 7

TEXT

ankhi mudi' prabhu preme bhumite sayana
nrpati naipunye kare pada-samvahana

SYNONYMS

ankhi mudi'--with closed eyes; prabhu--Sri Caitanya Mahaprabhu; preme--in ecstatic love; bhumite--on the ground; sayana--lying down; nrpati--the King; naipunye--very expertly; kare--performs; pada-samvahana--massaging the legs.

TRANSLATION

Sri Caitanya Mahaprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

TEXT 8

TEXT

rasa-lilara sloka padi' karena stavana
"jayati te 'dhikam" adhyaya karena pathana

SYNONYMS

rasa-lilara--of the rasa-lila dance; sloka--verses; padi'--reciting; karena--offers; stavana--prayers; jayati te 'dhikam--beginning with the words jayati te 'dhikam; adhyaya--chapter; karena--does; pathana--recitation.

TRANSLATION

The King began to recite verses about the rasa-lila from Srimad Bhagavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

PURPORT

These verses from Srimad-Bhagavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopi-gita.

TEXT 9

TEXT

sunite sunite prabhura santosa apara

'bala, bala' bali' prabhu bale bara bara

SYNONYMS

sunite sunite--by hearing; prabhura--of Lord Sri Caitanya Mahaprabhu; santosa apara--great satisfaction; bala bala--go on reciting; bali'--saying; prabhu--Lord Sri Caitanya Mahaprabhu; bale--says; bara bara--again and again.

TRANSLATION

When Sri Caitanya Mahaprabhu heard these verses, He was pleased beyond limits, and He said again and again,"Go on reciting, go on reciting."

TEXT 10

TEXT

"tava kathamrtam" sloka raja ye padila
uthi' premavese prabhu alingana kaila

SYNONYMS

tava kathamrtam--beginning with the words tava kathamrtam; sloka--the verse; raja--the King; ye padila--as he recited; uthi'--getting up; prema-avese--in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; alingana kaila--embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words "tava kathamrtam," the Lord immediately arose in ecstatic love and embraced him.

TEXT 11

TEXT

tumi more dile bahu amulya ratana
mora kichu dite nahi, dilun alingana

SYNONYMS

tumi--you; more--unto Me; dile--delivered; bahu--various; amulya--incalculable; ratana--gems; mora--of Me; kichu--anything; dite--to give; nahi--there is not; dilun--I give; alingana--embracing.

TRANSLATION

Upon hearing the verses recited by the King, Sri Caitanya Mahaprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you."

TEXT 12

TEXT

eta bali' sei sloka pade bara bara
dui-janara ange kampa, netre jala-dhara

SYNONYMS

eta bali'--saying this; sei sloka--that verse; pade--recites; bara bara--again and again; dui-janara--of both of them (Sri Caitanya Mahaprabhu and the King Prataparudra); ange--in the bodies; kampa--trembling; netre--in the eyes; jala-dhara--flow of water.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu began to recite the same verse again and again. Both the King and Sri Caitanya Mahaprabhu were trembling, and tears were flowing from their eyes.

TEXT 13

TEXT

tava kathamrtam tapta-jivanam
kavibhir iditam kalmasapaham
sravana-mangalam srimad-atatam
bhuvi grnanti ye bhurida janah

SYNONYMS

tava--Your; katha-amrtam--the nectar of words; tapta-jivanam--life for persons very much aggrieved in the material world; kavibhih--by greatly exalted persons; iditam--described; kalmasa-apaham--that which drives away all kinds of sinful reaction; sravana-mangalam--giving all spiritual benefit to anyone who hears; sri-mat--filled with all spiritual power; atatam--broadcast all over the world; bhuvi--in the material world; grnanti--chant and spread; ye--those who; bhuri-dah--most beneficent; janah--persons.

TRANSLATION

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

PURPORT

This verse is from Srimad-Bhagavatam (10.31.9).

TEXT 14

TEXT

'bhurida' 'bhurida' bali' kare alingana
inho nahi jane,--ihon haya kon jana

SYNONYMS

bhuri-da--the most munificent; bhuri-da--the most munificent; bali'--crying; kare--does; alingana--embracing; inho--Sri Caitanya Mahaprabhu; nahi jane--does not know; ihon--Prataparudra Maharaja; haya--is; kon jana--who.

TRANSLATION

After hearing the recitation of this verse, Sri Caitanya Mahaprabhu immediately embraced the reciter, King Prataparudra, and cried, "You are the most munificent! You are the most munificent!" At this point Sri Caitanya Mahaprabhu did not even know who the King was.

TEXT 15

TEXT

purva-seva dekhi' tanre krpa upajila
anusandhana vina krpa-prasada karila

SYNONYMS

purva-seva--previous service; dekhi'--seeing; tanre--unto him; krpa--mercy; upajila--awakened; anusandhana--inquiry; vina--without; krpa--of mercy; prasada--grace; karila--bestowed.

TRANSLATION

Sri Caitanya Mahaprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.

TEXT 16

TEXT

ei dekha,--caitanyera krpa-mahabala
tara anusandhana vina karaya saphala

SYNONYMS

ei--this; dekha--just see; caitanyera--of Sri Caitanya Mahaprabhu; krpa-maha-bala--how greatly powerful is the mercy; tara anusandhana--inquiring about him; vina--without; karaya--He makes; sa-phala--successful.

TRANSLATION

How powerful is the mercy of Sri Caitanya Mahaprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Sri Caitanya Mahaprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Krsna, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by the Bhagavad-gita (2.40). Svalpam apy asya dharmasya trayate mahato bhayat: "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Sri Caitanya Mahaprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Sri Caitanya Mahaprabhu is immediately elevated to the transcendental position. Srimad-Bhagavatam recommends: yajnaih sankirtana-prayair yajanti hi su-medhasah (Bhag. 11.5.32).

A student of Krsna consciousness must receive Sri Caitanya Mahaprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Prataparudra. One has to be noticed by Sri Caitanya Mahaprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Maharaja Prataparudra did not have a chance to meet Sri Caitanya Mahaprabhu, but when the Lord saw that the King was serving Lord Jagannatha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Maharaja Prataparudra, in the dress of a Vaisnava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Krsnadasa Kaviraja Gosvami wants to point out that nothing could compare to the Lord's mercy toward Maharaja Prataparudra; therefore he uses the word dekha ("just see") and caitanyera krpa-mahabala ("how powerful is the mercy of Sri Caitanya Mahaprabhu"). This is also confirmed by Prabodhananda Sarasvati: yat-karunya-kataksa-vaibhava-vatam (Caitanya-candramrta 5). Even a little of Sri Caitanya Mahaprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Krsna consciousness movement must be spread through the mercy of Sri Caitanya Mahaprabhu. When Rupa Gosvami experienced the mercy and magnanimity of Sri Caitanya Mahaprabhu, he said:

namo maha-vadanyaya
krsna-prema-pradaya te
krsnaya krsna-caitanya-
namne gaura-tvise namah

"I offer my respectful obeisances unto the Supreme Lord Sri Krsna Caitanya who is more magnanimous than any other avatara, even Krsna Himself, because He is bestowing freely what no one else has ever given--pure love of Krsna." Srila Locana dasa Thakura has also sung, parama karuna, pahun dui jana, nitai-gaura-candra: "The two brothers Nitai and Gaura are so kind that no one can compare to them." Similarly, Srila Narottama dasa thakura has sung:

vrajendra-nandana yei, saci-suta haila sei,
balarama haila nitai,
dina-hina yata chila, hari-name uddharila,
ta'ra saksi jagai-madhai

Sri Caitanya Mahaprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Krsna must persistently seek the favor and mercy of Sri Caitanya Mahaprabhu to become fit to return home, back to Godhead.

TEXT 17

TEXT

prabhu bale,--ke tumi, karila mora hita?
acambite asi' piyao krsna-lilamrta?

SYNONYMS

prabhu bale--the Lord said; ke tumi--who are you; karila--you have done; mora--My; hita--welfare; acambite--all of a sudden; asi'--coming; piyao--you make Me drink; krsna-lila-amrta--the nectar of the pastimes of Lord Krsna.

TRANSLATION

Finally Sri Caitanya Mahaprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Krsna."

TEXT 18

TEXT

raja kahe,--ami tomara dasera anudasa
bhrtyera bhrtya kara,--ei mora asa

SYNONYMS

raja kahe--the King said; ami--I; tomara--Your; dasera anudasa--most obedient servant of Your servant; bhrtyera bhrtya--servant of the servant; kara--make (me); ei--this; mora asa--my desire.

TRANSLATION

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlada Maharaja was offered a benediction by Nrsimhadeva, Prahlada rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Maharaja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholaveca Sridhara was a very poor man, but when Sri Caitanya Mahaprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

TEXT 19

TEXT

tabe mahaprabhu tanre aisvarya dekhaila
'kareha na kahibe' ei nisedha karila

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--to the King; aisvarya--divine power; dekhaila--showed; kareha na kahibe--do not speak to anyone; ei--this; nisedha karila--forbade.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

TEXT 20

TEXT

'raja'--hena jnana kabhu na kaila prakasa
antare sakala janena, bahire udasa

SYNONYMS

raja--the King; hena jnana--such knowledge; kabhu--at any time; na--not; kaila prakasa--manifested; antare--within the heart; sakala--everything; janena--knows; bahire--externally; udasa--indifferent.

TRANSLATION

Although within His heart Caitanya Mahaprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Prataparudra.

TEXT 21

TEXT

prataparudrera bhagya dekhi' bhakta-gane
rajare prasamse sabe anandita-mane

SYNONYMS

prataparudrera--of King Prataparudra; bhagya--the fortune; dekhi'--seeing; bhakta-gane--all the devotees; rajare--the King; prasamse--praised; sabe--all; anandita-mane--with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Prataparudra, the devotees praised the King's fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaisnava. He is never envious if one receives the mercy and strength of Sri Caitanya Mahaprabhu. A pure Vaisnava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaisnavas who become envious to see someone actually recognized by Sri Caitanya Mahaprabhu. It is a fact that no one can preach Caitanya Mahaprabhu's message without receiving the special mercy of the Lord. This is known to every Vaisnava, yet there are some envious people who cannot tolerate the expansion of this Krsna consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Sri Caitanya Mahaprabhu's mission.

TEXT 22

TEXT

dandavat kari' raja bahire calila
yoda hasta kari' saba bhaktere vandila

SYNONYMS

dandavat kari'--offering obeisances; raja--the King; bahire--outside; calila--departed; yoda--folded; hasta--hands; kari'--making; saba--all; bhaktere--unto the devotees; vandila--offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Sri Caitanya Mahaprabhu, the King went outside.

TEXT 23

TEXT

madhyahna karila prabhu lana bhakta-gana
vaninatha prasada lana kaila agamana

SYNONYMS

madhyahna karila--accepted lunch; prabhu--Sri Caitanya Mahaprabhu; lana--accompanied by; bhakta-gana--all the devotees; vaninatha--Vaninatha; prasada lana--taking all kinds of remnants of Jagannatha's food; kaila--did; agamana--arrival.

TRANSLATION

After this, Vaninatha Raya brought all kinds of prasada, and Sri Caitanya Mahaprabhu accepted lunch with the devotees.

TEXT 24

TEXT

sarvabhauma-ramananda-vaninathe diya
prasada patha'la raja bahuta kariya

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; ramananda--Ramananda Raya; vaninathe diya--through Vaninatha Raya; prasada--prasada; patha'la--had sent; raja--the King; bahuta kariya--in a large quantity.

TRANSLATION

The King also sent a large quantity of prasada through Sarvabhauma Bhattacarya, Ramananda Raya and Vaninatha Raya.

TEXT 25

TEXT

'balagandi bhoge'ra prasada--uttama, ananta
'ni-sakadi' prasada aila, yara nahi anta

SYNONYMS

balagandi bhogera--of food offered at Balagandi; prasada--remnants; uttama--all of the foremost quality; ananta--of all varieties; ni-sakadi--uncooked food

like milk products and fruits; prasada--remnants of food; aila--arrived; yara--of which; nahi--there is not; anta--end.

TRANSLATION

The prasada sent by the King had been offered at the Balagandi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

TEXT 26

TEXT

chana, pana, paida, amra, narikela, kanthala
nana-vidha kadalaka, ara bija-tala

SYNONYMS

chana--curd; pana--fruit juice; paida--coconut; amra--mango; narikela--dried coconut; kanthala--jackfruit; nana-vidha--various kinds of; kadalaka--bananas; ara--and; bija-tala--palm fruit seeds.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of prasada offered to Lord Jagannatha.

TEXT 27

TEXT

naranga, cholanga, taba, kamala, bija-pura
badama, chohara, draksa, pinda-kharjura

SYNONYMS

naranga--oranges; cholanga--grapefruits; taba--another type of orange; kamala--tangerines; bija-pura--another type of tangerine; badama--almonds; chohara--dried fruit; draksa--raisins; pinda-kharjura--dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

TEXT 28

TEXT

manohara-ladu adi sateka prakara
amrta-gutika-adi, ksirasa apara

SYNONYMS

manohara-ladu--a kind of sandesa; adi--and others; sateka prakara--hundreds of varieties; amrta-gutika--round sweetmeats; adi--and others; ksirasa--condensed milk; apara--of various qualities.

TRANSLATION

There were hundreds of different types of sweetmeats like manohara-ladu, sweets like amrta-gutika and various types of condensed milk.

TEXT 29

TEXT

amrta-manda, saravati, ara kumda-kuri
saramrta, sarabhaja, ara sarapuri

SYNONYMS

amrta-manda--a variety of papaya; saravati--a kind of orange; ara--and; kumda-kuri--crushed squash; saramrta--cream; sara-bhaja--fried cream; ara--and; sara-puri--a kind of puri made with cream.

TRANSLATION

There were also papayas and saravati, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of puri made with cream.

TEXT 30

TEXT

hari-vallabha, senoti, karpura, malati
dalima marica-ladu, navata, amrti

SYNONYMS

hari-vallabha--a sweetmeat like bread fried in ghee (like a doughnut); senoti--a sweetmeat made of a kind of fragrant flower; karpura--a flower; malati--another flower; dalima--pomegranate; marica-ladu--a sweetmeat made with black pepper; navata--another kind of sweetmeat, made with fused sugar; amrti--a preparation generally called amrti-jilipi, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also sweets like hari-vallabha and sweets made of senoti flowers, karpura flowers and malati flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amrti-jilipi.

TEXT 31

TEXT

padmacini, candrakanti, khaja, khandasara
viyari, kadma, tilakhajara prakara

SYNONYMS

padma-cini--sugar obtained from lotus flowers; candra-kanti--a kind of bread made from urad dhal; khaja--a crispy sweetmeat; khanda-sara--sugar candy; viyari--a sweetmeat made from fried rice; kadma--a sweetmeat made from sesame seeds; tilakhajara--cookies made from sesame seeds; prakara--all varieties.

TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried rice sweets, sesame seed sweets and cookies made from sesame seeds.

TEXT 32

TEXT

naranga-cholanga-amra-vrksera akara
phula-phala-patra-yukta khandera vikara

SYNONYMS

naranga-cholanga-amra-vrksera akara--sweetmeats in the shape of varieties of oranges, lemons and mangoes; phula-phala-patra-yukta--dressed with fruits, flowers and leaves; khandera vikara--made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

TEXT 33

TEXT

dadhi, dugdha, nani, takra, rasala, sikharini
sa-lavana mudgankura, ada khani khani

SYNONYMS

dadhi--yogurt; dugdha--milk; nani--butter; takra--buttermilk; rasala--fruit juice; sikharini--a preparation made of fried yogurt and sugar candy; sa-lavana--salty; mudga-ankura--mung dhal sprouts; ada--ginger; khani khani--cut into pieces.

TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung dhal sprouts with shredded ginger.

TEXT 34

TEXT

lembu-kula-adi nana-prakara acara
likhite na pari prasada kateka prakara

SYNONYMS

lembu--lemon; kula--berries; adi--and so on; nana-prakara--varieties of; acara--pickles; likhite--to write; na--not; pari--I am able; prasada--food offered to Jagannatha; kateka prakara--how many varieties.

TRANSLATION

There were also various types of pickles--lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannatha.

PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannatha. He has described them as far as possible, but he finally admits his inability to describe them completely.

TEXT 35

TEXT

prasade purita ha-ila ardha upavana
dekhiya santosa haila mahaprabhura mana

SYNONYMS

prasade--with all the prasada; purita ha-ila--became filled; ardha upavana--half of the garden; dekhiya--seeing; santosa--satisfaction; haila--there was; mahaprabhura mana--in the mind of Sri Caitanya Mahaprabhu.

TRANSLATION

When Sri Caitanya Mahaprabhu saw half the garden filled with a variety of prasada, He was very satisfied.

TEXT 36

TEXT

ei-mata jagannatha karena bhojana
ei sukhe mahaprabhura judaya nayana

SYNONYMS

ei-mata--in this way; jagannatha--Lord Jagannatha; karena bhojana--accepts His food; ei sukhe--in this happiness; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; judaya--become fully satisfied; nayana--the eyes.

TRANSLATION

Indeed, Sri Caitanya Mahaprabhu was fully satisfied just to see how Lord Jagannatha accepted all the food.

PURPORT

Following in the footsteps of Sri Caitanya Mahaprabhu, a Vaisnava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannatha or Radha-Krsna. A Vaisnava should not hunger for a variety of food

for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his Gurv-astaka, Srila Visvanatha Cakravarti Thakura writes:

catur-vidha-sri-bhagavat-prasada-
svadv-anna-trptan hari-bhakta-sanghan
krtvaiva trptim bhajatah sadaiva
vande guroh sri-caranaravindam

"The spiritual master is always offering Krsna four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasada, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

The spiritual master's duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as prasada to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of prasada. By seeing to the offering and distribution of prasada, he himself is encouraged in devotional service.

TEXT 37

TEXT

keya-patra-droni aila bojha panca-sata
eka eka jane dasa dona dila,--eta pata

SYNONYMS

keya-patra-droni--plates made of leaves of the ketaki tree; aila--arrived; bojha--in loads; panca-sata--five or seven; eka eka jane--to each and every man; dasa dona dila--ten such plates were given; eta pata--so many dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketaki tree. Each man was supplied ten of these plates, and in this way the dishes were served.

TEXT 38

TEXT

kirtaniyara parisrama jani' gauraraya
tan-sabare khaoyaite prabhura mana dhaya

SYNONYMS

kirtaniyara--of all the singers; parisrama--labor; jani'--knowing; gauraraya--Sri Caitanya Mahaprabhu; tan-sabare--all of them; khaoyaite--to fill; prabhura--of Sri Caitanya Mahaprabhu; mana dhaya--the mind was very eager.

TRANSLATION

Sri Caitanya Mahaprabhu understood the labor of all the kirtana chanters; therefore He was very eager to feed them sumptuously.

TEXT 39

TEXT

panti panti kari' bhakta-gane vasaila
parivesana karibare apane lagila

SYNONYMS

panti panti kari'--in different lines; bhakta-gane--all the devotees; vasaila--made seated; parivesana--distribution; karibare--to do; apane--personally; lagila--began.

TRANSLATION

All the devotees sat down in lines, and Sri Caitanya Mahaprabhu personally began to distribute the prasada.

TEXT 40

TEXT

prabhu na khaile, keha na kare bhojana
svarupa-gosani tabe kaila nivedana

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; na khaile--without eating; keha--anyone; na--not; kare bhojana--accepts the prasada; svarupa-gosani--Svarupa Damodara Gosvami; tabe--at that time; kaila nivedana--submitted.

TRANSLATION

However, the devotees could not accept the prasada until Caitanya Mahaprabhu took it. It was Svarupa Gosvami who informed the Lord of this.

TEXT 41

TEXT

apane vaisa, prabhu, bhojana karite
tumi na khaile, keha na pare khaite

SYNONYMS

apane vaisa--You personally sit down; prabhu--my Lord; bhojana karite--to eat; tumi na khaile--without Your eating; keha--anyone; na pare--is not able; khaite--to eat.

TRANSLATION

Svarupa Damodara said, "My Lord, would You please sit down. No one will eat until You do."

TEXT 42

TEXT

tabe mahaprabhu vaise nija-gana lana
bhojana karaila sabake akantha puriya

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; vaise--sits; nija-gana lana--with His personal associates; bhojana karaila--fed; sabake--all of them; akantha puriya--filling to the neck.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.

TEXT 43

TEXT

bhojana kari' vasila prabhu kari' acamana
prasada ubarila, khaya sahasreka jana

SYNONYMS

bhojana kari'--after eating; vasila prabhu--the Lord sat down; kari'--finishing; acamana--washing the mouth; prasada--remnants of food; ubarila--there was so much excess; khaya--ate; sahasreka jana--thousands of men.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasada that it was distributed to thousands.

TEXT 44

TEXT

prabhura ajnaya govinda dina-hina jane
duhkhi kangala ani' karaya bhojane

SYNONYMS

prabhura ajnaya--on the order of Sri Caitanya Mahaprabhu; govinda--His personal servant; dina-hina jane--unto all poor men; duhkhi--unhappy; kangala--beggars; ani'--inviting; karaya bhojane--fed sumptuously.

TRANSLATION

Following the orders of Sri Caitanya Mahaprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

TEXT 45

TEXT

kangalera bhojana-ranga dekhe gaurahari
'hari-bola' bali' tare upadesa kari

SYNONYMS

kangalera--of the beggars; bhojana-ranga--process of eating; dekhe--sees; gaurahari--Sri Caitanya Mahaprabhu; hari-bola bali'--chanting "Hari bol"; tare--them; upadesa kari--instructs.

TRANSLATION

Observing the beggars eating prasada, Sri Caitanya Mahaprabhu chanted, "Hari bol!" and instructed them to chant the holy name.

PURPORT

In a song, Srila Bhaktivinoda Thakura chants:

miche mayara vase, yaccha bhese',
khaccha habudubu, bhai
jiva krsna-dasa, e visvasa,
ka'rle ta' ara duhkha nai

"Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Sri Krsna as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop." Krsna conducts the material world under the three modes of material nature, and consequently there are three platforms of life--higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar--it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Sri Caitanya Mahaprabhu therefore advised the beggars to chant "Hari bol!" while taking prasada. Chanting means accepting one's self as the eternal servant of Krsna. This is the only solution, regardless of social position. Everyone is suffering under the spell of maya; therefore the best course is to learn how to get out of the clutches of maya. That is the verdict of the Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of maya and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with sravanam kirtanam; therefore Sri Caitanya Mahaprabhu advised the beggars to chant the Hare Krsna maha-mantra for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

TEXT 46

TEXT

'hari-bola' bali' kangala preme bhasi' yaya
aichana adbhuta lila kare gauraraya

SYNONYMS

hari-bola bali'--by chanting "Hari bol"; kangala--the poor section of people; preme--in ecstatic love; bhasi' yaya--began to float; aichana--such; adbhuta--wonderful; lila--pastimes; kare--performs; gauraraya--Sri Caitanya Mahaprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Sri Caitanya Mahaprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by Isopanisad, Mantra Seven:

yasmin sarvani bhutany
atmaivabhud vijanatah
tatra ko mohah kah soka
ekatvam anupasyatah

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"

TEXT 47

TEXT

ihan jagannathera ratha-calana-samaya
gauda saba ratha tane, age nahi yaya

SYNONYMS

ihan--outside the garden; jagannathera--of Lord Jagannatha; ratha-calana-samaya--at the time of drawing the car; gauda--the workers named gaudas who draw the car; saba--all; ratha tane--pull the car; age--forward; nahi yaya--it does not go.

TRANSLATION

Outside the garden, when it was time to pull Jagannatha's car, all the workers called gaudas tried to pull it, but it would not move forward.

TEXT 48

TEXT

tanite na pare gauda, ratha chadi' dila
patra-mitra lana raja vyagra hana aila

SYNONYMS

tanite na pare--they could not pull; gauda--the gaudas; ratha chadi' dila--gave up the attempt; patra-mitra--all the officers and friends; lana--taking with him; raja--the King; vyagra--in great anxiety; hana--being; aila--arrived.

TRANSLATION

When the gaudas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

TEXT 49

TEXT

maha-malla-gane dila ratha calaite
apane lagila ratha, na pare tanite

SYNONYMS

maha-malla-gane--unto the big wrestlers; dila--gave; ratha--the car; calaite--to pull out; apane--personally; lagila--engaged; ratha--the car; na pare tanite--could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

TEXT 50

TEXT

vyagra hana ane raja matta-hati-gana
ratha calaite rathe karila yojana

SYNONYMS

vyagra hana--with eagerness; ane--brings; raja--the King; matta-hati-gana--very strong elephants; ratha calaite--to make the car move; rathe--to the car; karila yojana--harnessed.

TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

TEXT 51

TEXT

matta-hasti-gana tane yara yata bala
eka pada na cale ratha, ha-ila acala

SYNONYMS

matta-hasti-gana--the strong elephants; tane--started pulling; yara yata bala--with whatever strength they had; eka pada--a single step; na cale--does not move; ratha--the car; ha-ila--was; acala--still.

TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

TEXT 52

TEXT

suni' mahaprabhu aila nija-gana lana
matta-hasti ratha tane,--dekhe dandana

SYNONYMS

suni'--after hearing; mahaprabhu--Sri Caitanya Mahaprabhu; aila--came; nija-gana lana--with His personal devotees; matta-hasti--strong elephants; ratha tane--trying to pull the car; dekhe--He saw; dandana--standing there.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

TEXT 53

TEXT

ankusera ghaya hasti karaye citkara
ratha nahi cale, loke kare hahakara

SYNONYMS

ankusera--of the elephant-goad; ghaya--by striking; hasti--the elephants; karaye--made; citkara--crying; ratha--the car; nahi cale--does not move; loke--all the people; kare--exclaim; haha-kara--alas.

TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

TEXT 54

TEXT

tabe mahaprabhu saba hasti ghucaila
nija-gane ratha-kachi tanibare dila

SYNONYMS

tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; saba--all; hasti--the elephants; ghucaila--let free; nija-gane--to His own men; ratha-kachi--the rope of the car; tanibare dila--gave to pull.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

TEXT 55

TEXT

apane rathera pache thele matha diya
had had kari, ratha calila dhaiya

SYNONYMS

apane--personally; rathera pache--at the back of the car; thele--pushes; matha diya--with His head; had had kari--making a rattling sound; ratha--the car; calila--began to move; dhaiya--running.

TRANSLATION

Sri Caitanya Mahaprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.

TEXT 56

TEXT

bhakta-gana kachi hate kari' matra dhaya
apane calila ratha, tanite na paya

SYNONYMS

bhakta-gana--all the devotees; kachi--the rope; hate--in the hand; kari'--taking; matra--only; dhaya--run; apane--automatically; calila--moved; ratha--the car; tanite--to pull; na paya--they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

TEXT 57

TEXT

anande karaye loka 'jaya' 'jaya'-dhvani
'jaya jagannatha' ba-i ara nahi suni

SYNONYMS

anande--in great pleasure; karaye--do; loka--all the people; jaya jaya-dhvani--the sound of "all glories, all glories"; jaya jagannatha--all glories to Lord Jagannatha; ba-i--except for this; ara nahi suni--no one could hear anything else.

TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannatha!" No one could hear anything else.

TEXT 58

TEXT

nimese ta' gela ratha gundicara dvara
caitanya-pratapa dekhi' loke camatkara

SYNONYMS

nimese--in a moment; ta'--indeed; gela--arrived; ratha--the car; gundicara dvara--at the door of the Gundica temple; caitanya-pratapa--the strength of Sri Caitanya Mahaprabhu; dekhi'--seeing; loke--all the people; camatkara--astonished.

TRANSLATION

In a moment the car reached the door of the Gundica temple. Upon seeing the uncommon strength of Sri Caitanya Mahaprabhu, all the people were struck with wonder.

TEXT 59

TEXT

'jaya gauracandra', jaya sri-krsna-caitanya'
ei-mata kolahala loke dhanya dhanya

SYNONYMS

jaya gauracandra--all glories to Gaurahari; jaya sri-krsna-caitanya--all glories to Lord Sri Krsna Caitanya Mahaprabhu; ei-mata--in this way; kolahala--a tumultuous sound; loke--people in general; dhanya dhanya--began to chant, "Wonderful, wonderful!"

TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Sri Krsna Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

TEXT 60

TEXT

dekhiya prataparudra patra-mitra-sange
prabhura mahima dekhi' preme phule ange

SYNONYMS

dekhiya--seeing; prataparudra--King Prataparudra; patra-mitra-sange--with his ministers and friends; prabhura--of Sri Caitanya Mahaprabhu; mahima--the greatness; dekhi'--by seeing; preme--in love; phule--eruptions; ange--on the body.

TRANSLATION

Seeing the greatness of Sri Caitanya Mahaprabhu, Prataparudra Maharaja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

TEXT 61

TEXT

pandu-vijaya tabe kare sevaka-gane
jagannatha vasila giya nija-simhasane

SYNONYMS

pandu-vijaya--the getting down from the car; tabe--at that time; kare--do; sevaka-gane--all the servants; jagannatha--Lord Jagannatha; vasila--sat; giya--going; nija-simhasane--on His own throne.

TRANSLATION

All the servants of Lord Jagannatha then took Him down from the car, and the Lord went to sit on His throne.

TEXT 62

TEXT

subhadra-balarama nija-simhasane aila
jagannathera snana-bhoga ha-ite lagila

SYNONYMS

subhadra-balarama--Subhadra and Balarama; nija--own; simhasane--on thrones; aila--arrived; jagannathera--of Lord Jagannatha; snana-bhoga--bathing and offering food; ha-ite lagila--began to take place.

TRANSLATION

Subhadra and Balarama also sat on their respective thrones. There followed the bathing of Lord Jagannatha and finally the offering of food.

TEXT 63

TEXT

anginate mahaprabhu lana bhakta-gana
anande arambha kaila nartana-kirtana

SYNONYMS

anginate--in the yard of the temple; mahaprabhu--Sri Caitanya Mahaprabhu; lana bhakta-gana--with His devotees; anande--in great pleasure; arambha kaila--began; nartana-kirtana--chanting and dancing.

TRANSLATION

While Lord Jagannatha, Lord Balarama and Subhadra sat on their respective thrones, Sri Caitanya Mahaprabhu and His devotees began to perform sankirtana with great pleasure, chanting and dancing in the yard of the temple.

TEXT 64

TEXT

anande mahaprabhura prema uthalila
dekhi' saba loka prema-sagare bhasila

SYNONYMS

anande--in great ecstasy; mahaprabhura--of Sri Caitanya Mahaprabhu; prema--love; uthalila--flooded; dekhi'--seeing; saba loka--all people; prema-sagare--in the ocean of love of Godhead; bhasila--were flooded.

TRANSLATION

While Sri Caitanya Mahaprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

TEXT 65

TEXT

nrtya kari' sandhya-kale arati dekhila
aitota asi' prabhu visrama karila

SYNONYMS

nrtya kari'--after dancing; sandhya-kale--in the evening; arati dekhila--observed the arati ceremony; aitota asi'--coming to the place known as aitota; prabhu--Sri Caitanya Mahaprabhu; visrama karila--took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Gundica temple, the Lord observed the arati ceremony. Thereafter He went to a place called Aitota and took rest for the night.

TEXT 66

TEXT

advaitadi bhakta-gana nimantrana kaila
mukhya mukhya nava jana nava dina paila

SYNONYMS

advaita-adi--headed by Advaita acarya; bhakta-gana--the devotees; nimantrana kaila--invited Lord Caitanya Mahaprabhu; mukhya mukhya--chief and important; nava jana--nine persons; nava dina--nine days; paila--got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Acarya, got an opportunity to invite the Lord to their homes.

TEXT 67

TEXT

ara bhakta-gana caturmasye yata dina
eka eka dina kari' karila bantana

SYNONYMS

ara bhakta-gana--the remaining devotees; caturmasye--in the four months of the rainy season; yata dina--all the days; eka eka dina kari'--one day each; karila bantana--shared.

TRANSLATION

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

TEXT 68

TEXT

cari masera dina mukhya-bhakta banti' nila
ara bhakta-gana avasara na paila

SYNONYMS

cari masera dina--the days of four months; mukhya-bhakta--the chief devotees; banti' nila--shared among themselves; ara bhakta-gana--other devotees; avasara--opportunity; na paila--did not get.

TRANSLATION

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

TEXT 69

TEXT

eka dina nimantrana kare dui-tine mili'
ei-mata mahaprabhura nimantrana-keli

SYNONYMS

eka dina--one day; nimantrana--invitation; kare--make; dui-tine--two or three persons; mili'--combining; ei-mata--in this way; mahaprabhura--of Sri Caitanya Mahaprabhu; nimantrana--invitation; keli--pastimes.

TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Sri Caitanya Mahaprabhu's acceptance of invitations.

TEXT 70

TEXT

pratah-kale snana kari' dekhi' jagannatha
sankirtane nrtya kare bhakta-gana satha

SYNONYMS

pratah-kale--in the morning; snana kari'--taking a bath; dekhi'--after seeing; jagannatha--Lord Jagannatha; sankirtane--in the performance of sankirtana; nrtya kare--dances; bhakta-gana satha--with the devotees.

TRANSLATION

After taking His bath early in the morning, Sri Caitanya Mahaprabhu would go see Lord Jagannatha in the temple. Then He would perform sankirtana with His devotees.

TEXT 71

TEXT

kabhu advaite nacaya, kabhu nityanande
kabhu haridase nacaya, kabhu acyutanande

SYNONYMS

kabhu--sometimes; advaite--Advaita acarya; nacaya--made dance; kabhu nityanande--sometimes Nityananda Prabhu; kabhu haridase nacaya--sometimes made Haridasa Thakura dance; kabhu--sometimes; acyutanande--Acyutananda.

TRANSLATION

By chanting and dancing, Sri Caitanya Mahaprabhu induced Advaita Acarya to dance. Sometimes He induced Nityananda, Haridasa Thakura and Acyutananda to dance.

TEXT 72

TEXT

kabhu vakresvare, kabhu ara bhakta-gane
trisandhya kirtana kare gundica-prangane

SYNONYMS

kabhu vakresvare--sometimes Vakresvara Pandita; kabhu--sometimes; ara bhakta-gane--other devotees; tri-sandhya--three times (morning, evening and noon); kirtana kare--performs kirtana; gundica-prangane--in the yard of the Gundica temple.

TRANSLATION

Sometimes Sri Caitanya Mahaprabhu engaged Vakresvara and other devotees in chanting and dancing. Three times daily--morning, noon and evening--He would perform sankirtana in the yard of the Gundica temple.

TEXT 73

TEXT

vrndavane aila krsna--ei prabhura jnana
krsnera viraha-sphurti haila avasana

SYNONYMS

vrndavane--at Vrndavana; aila krsna--Krsna arrived; ei prabhura jnana--this is consciousness of Lord Sri Caitanya Mahaprabhu; krsnera--from Lord Krsna; viraha-sphurti--feelings of separation; haila avasana--ended.

TRANSLATION

At this time Sri Caitanya Mahaprabhu felt that Lord Krsna had returned to Vrndavana. Thinking this, His feelings of separation from Krsna subsided.

TEXT 74

TEXT

radha-sange krsna-lila--ei haila jnane
ei rase magna prabhu ha-ila apane

SYNONYMS

radha-sange--with Radharani; krsna-lila--pastimes of Lord Krsna; ei haila jnane--this was His consciousness; ei rase magna--merged in this mellow; prabhu--Lord Caitanya Mahaprabhu; ha-ila apane--remained personally.

TRANSLATION

Sri Caitanya Mahaprabhu was always thinking of the pastimes of Radha and Krsna, and He remained personally merged in this consciousness.

TEXT 75

TEXT

nanodyane bhakta-sange vrndavana-lila
'indradyumna'-sarovare kare jala-khela

SYNONYMS

nana-udyane--in various gardens; bhakta-sange--with the devotees; vrndavana-lila--pastimes of Vrndavana; indradyumna--Indradyumna; sarovare--in the lake; kare jala-khela--performed sports in the water.

TRANSLATION

There were many gardens near the Gundica temple, and Sri Caitanya Mahaprabhu and His devotees used to perform the pastimes of Vrndavana in each of them. In the lake named Indradyumna, He sported in the water.

TEXT 76

TEXT

apane sakala bhakte since jala diya
saba bhakta-gana since caudike bediya

SYNONYMS

apane--personally; sakala bhakte--all the devotees; since--sprinkles; jala diya--with water; saba bhakta-gana--all the devotees; since--sprinkle; cau-dike bediya--surrounding the Lord on all sides.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

TEXT 77

TEXT

kabhu eka mandala, kabhu aneka mandala
jala-manduka-vadye sabe bajaya karatala

SYNONYMS

kabhu eka mandala--sometimes one circle; kabhu--sometimes; aneka mandala--various circles; jala-manduka-vadye--like the croaking sound of frogs in the water; sabe--all of them; bajaya--play; karatala--cymbals.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

TEXT 78

TEXT

dui-dui jane meli' kare jala-rana
keha hare, keha jine--prabhu kare darasana

SYNONYMS

dui-dui jane--forming a party of two men; meli'--joining; kare--do; jala-rana--fighting in the water; keha hare--someone is defeated; keha jine--someone is victorious; prabhu--Sri Caitanya Mahaprabhu; kare darasana--sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

TEXT 79

TEXT

advaita-nityanande jala-phelapheli

acarya hariya pache kare galagali

SYNONYMS

advaita-nityanande--both Advaita Acarya and Nityananda Prabhu; jala-phelapheli--throwing water on each other; acarya hariya--Advaita Acarya, after being defeated; pache--at the end; kare--does; galagali--accusing.

TRANSLATION

The first sporting took place between Advaita Acarya and Nityananda Prabhu, who threw water upon one another. Advaita Acarya was defeated, and He later began to rebuke Nityananda Prabhu, calling Him bad names.

TEXT 80

TEXT

vidyanidhira jala-keli svarupera sane
gupta-datte jala-keli kare dui jane

SYNONYMS

vidyanidhira--of Vidyanidhi; jala-keli--water sports; svarupera sane--with Svarupa Damodara; gupta-datte--both Murari Gupta and Vasudeva Datta; jala-keli--water sports; kare--do; dui jane--two persons.

TRANSLATION

Svarupa Damodara and Vidyanidhi also threw water upon one another, and Murari Gupta and Vasudeva Datta also sported in that way.

TEXT 81

TEXT

srivasa-sahita jala khele gadadhara
raghava-pandita sane khele vakresvara

SYNONYMS

srivasa-sahita--with Srivasa Thakura; jala khele--performs this water sport; gadadhara--Gadadhara Pandita; raghava-pandita sane--with Raghava Pandita; khele--sports; vakresvara--Vakresvara Pandita.

TRANSLATION

Another duel took place between Srivasa Thakura and Gadadhara Pandita, and yet another between Raghava Pandita and Vakresvara Pandita. Thus they all engaged in throwing water.

TEXT 82

TEXT

sarvabhauma-sange khele ramananda-raya
gambhirya gela donhara, haila sisu-praya

SYNONYMS

sarvabhauma-sange--with Sarvabhauma Bhattacarya; khele--sports; ramananda-raya--Sri Ramananda Raya; gambhirya--gravity; gela--disappeared; donhara--of both of them; haila--became; sisu-praya--like children.

TRANSLATION

Indeed, Sarvabhauma Bhattacarya engaged in water sports with Sri Ramananda Raya, and they both lost their gravity and became like children.

TEXT 83

TEXT

mahaprabhu tan donhara cancalya dekhiya
gopinathacarye kichu kahena hasiya

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; tan donhara--of these two persons; cancalya--restlessness; dekhiya--seeing; gopinatha-acarye--unto Gopinatha Acarya; kichu--something; kahena--says; hasiya--smiling.

TRANSLATION

When Sri Caitanya Mahaprabhu saw the exuberance of Sarvabhauma Bhattacarya and Ramananda Raya, He smiled and spoke to Gopinatha Acarya.

TEXT 84

TEXT

pandita, gambhira, dunhe--pramanika jana
bala-cancalya kare, karaha varjana

SYNONYMS

pandita--learned scholars; gambhira--very grave; dunhe--both of them; pramanika jana--authoritative persons; bala-cancalya kare--sport like children; karaha varjana--ask them to stop.

TRANSLATION

"Tell Bhattacarya and Ramananda Raya to stop their childish play because they are both learned scholars and very grave and great personalities."

TEXT 85

TEXT

gopinatha kahe,--tomara krpa-mahasindhu
uchalita kare yabe tara eka bindu

SYNONYMS

gopinatha kahe--Gopinatha Acarya replied; tomara krpa--of Your mercy; maha-sindhu--the great ocean; uchalita kare--rises; yabe--when; tara--of that; eka bindu--a drop.

TRANSLATION

Gopinatha Acarya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

TEXT 86

TEXT

meru-mandara-parvata dubaya yatha tatha
ei dui--ganda-saila, ihara ka katha

SYNONYMS

meru-mandara--Sumeru and Mandara; parvata--big mountains; dubaya--drowns; yatha tatha--anywhere; ei dui--these two; ganda-saila--very small hills; ihara ka katha--what to speak of these.

TRANSLATION

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy.

TEXT 87

TEXT

suska-tarka-khali khaite janma gela yanra
tanre lilamrta piyao,--e krpa tomara

SYNONYMS

suska-tarka--of dry logic; khali--oil cakes; khaite--eating; janma--the whole life; gela--passed; yanra--of whom; tanre--him; lila-amrta--the nectar of Your pastimes; piyao--You caused to drink; e--this; krpa--mercy; tomara--Your.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. Bhattacarya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

TEXT 88

TEXT

hasi' mahaprabhu tabe advaite anila
jalera upare tanre sesa-sayya kaila

SYNONYMS

hasi'--smiling; mahaprabhu--Sri Caitanya Mahaprabhu; tabe--at that time; advaite anila--called for Advaita Acarya; jalera upare--on the surface of the water; tanre--Him; sesa-sayya--the Sesa Naga bed; kaila--made.

TRANSLATION

After Gopinatha Acarya finished talking, Sri Caitanya Mahaprabhu smiled and, calling for Advaita Acarya, made Him act like the Sesa Naga bed.

TEXT 89

TEXT

apane tanhara upara karila sayana
'sesa-sayi-lila' prabhu kaila prakatana

SYNONYMS

apane--personally; tanhara upara--upon Advaita Acarya; karila sayana--lay down; sesa-sayi-lila--the pastimes of Sesasayi Visnu; prabhu--Sri Caitanya Mahaprabhu; kaila prakatana--demonstrated.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Sri Caitanya Mahaprabhu demonstrated the pastime of Sesasayi Visnu.

TEXT 90

TEXT

advaita nija-sakti prakata kariya
mahaprabhu lana bule jalete bhasiya

SYNONYMS

advaita--Advaita Acarya; nija-sakti--His personal potency; prakata kariya--after manifesting; mahaprabhu lana--carrying Sri Caitanya Mahaprabhu; bule--moves; jalete--on the water; bhasiya--floating.

TRANSLATION

Manifesting His personal potency, Advaita Acarya floated about on the water, carrying Sri Caitanya Mahaprabhu.

TEXT 91

TEXT

ei-mata jala-krida kari' kata-ksana
aitota aila prabhu lana bhakta-gana

SYNONYMS

ei-mata--in this way; jala-krida--sporting in the water; kari'--after performing; kata-ksana--for some time; aitota--to the place named Aitota; aila--came back; prabhu--Sri Caitanya Mahaprabhu; lana bhakta-gana--accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Sri Caitanya Mahaprabhu returned to His place at Aitota, accompanied by His devotees.

TEXT 92

TEXT

puri, bharati adi yata mukhya bhakta-gana
acaryera nimantrane karila bhojana

SYNONYMS

puri--Paramananda Puri; bharati--Brahmananda Bharati; adi--beginning with; yata--all; mukhya--chief; bhakta-gana--devotees; acaryera--of Advaita Acarya; nimantrane--by the invitation; karila bhojana--accepted their lunch.

TRANSLATION

Paramananda Puri, Brahmananda Bharati and all the other chief devotees of Sri Caitanya Mahaprabhu took lunch at the invitation of Advaita Acarya.

TEXT 93

TEXT

vaninatha ara yata prasada anila
mahaprabhura gane sei prasada khaila

SYNONYMS

vaninatha--Vaninatha Raya; ara--extra; yata--whatever; prasada--remnants of food; anila--brought; mahaprabhura gane--the personal associates of Sri Caitanya Mahaprabhu; sei--those; prasada--remnants of food; khaila--ate.

TRANSLATION

Whatever extra prasada was brought by Vaninatha Raya was taken by the other associates of Sri Caitanya Mahaprabhu.

TEXT 94

TEXT

aparahne asi' kaila darsana, nartana
nisate udyane asi' karila sayana

SYNONYMS

aparahne--in the afternoon; asi'--coming; kaila--performed; darsana nartana--visiting the Lord and dancing; nisate--at night; udyane--in the garden; asi'--coming; karila sayana--took rest.

TRANSLATION

In the afternoon, the Lord went to the Gundica temple to visit the Lord and dance. At night He went to the garden to take rest.

TEXT 95

TEXT

ara dina asi' kaila isvara darasana
prangane nrtya-gita kaila kata-ksana

SYNONYMS

ara dina--the next day; asi'--coming; kaila--performed; isvara darasana--seeing the Lord; prangane--in the yard; nrtya-gita--chanting and dancing; kaila--performed; kata-ksana--for some time.

TRANSLATION

The next day, Sri Caitanya Mahaprabhu also went to the temple of Gundica and saw the Lord. He then chanted and danced in the yard for some time.

TEXT 96

TEXT

bhakta-gana-sange prabhu udyane asiya
vrndavana-vihara kare bhakta-gana lana

SYNONYMS

bhakta-gana-sange--with the devotees; prabhu--Lord Sri Caitanya Mahaprabhu; udyane--in the garden; asiya--coming; vrndavana-vihara--the pastimes of Vrndavana; kare--performs; bhakta-gana lana--with all the devotees.

TRANSLATION

Accompanied by His devotees, Sri Caitanya Mahaprabhu then went into the garden and enjoyed the pastimes of Vrndavana.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura has pointed out that this vrndavana-vihara--the pastimes of Vrndavana--does not refer to Krsna's mixing with the gopis or the transcendental mellow of parakiya-rasa. Sri Caitanya Mahaprabhu's vrndavana-lila in the garden of Jagannatha Puri did not involve association with women or with other people's wives in the fashion transcendentally demonstrated by Sri Krsna. In His vrndavana-lila, Sri Caitanya Mahaprabhu conceived of Himself as the assistant of Srimati Radharani. When Srimati Radharani enjoyed the company of Krsna, Her maidservants were very pleased. One should not compare Sri Caitanya Mahaprabhu's vrndavana-vihara in the garden of Jagannatha with the activities of the gauranga-nagaris.

TEXT 97

TEXT

vrksa-valli praphullita prabhura darasane
bhrnga-pika gaya, vahe sitala pavane

SYNONYMS

vrksa-valli--trees and creepers; praphullita--joyful; prabhura--of Sri Caitanya Mahaprabhu; darasane--by the sight; bhrnga--bumblebees; pika--birds; gaya--chant; vahe--were blowing; sitala--cool; pavane--breezes.

TRANSLATION

There were multifarious trees and creepers in the garden, and they were all jubilant to see Sri Caitanya Mahaprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

TEXT 98

TEXT

prati-vrksa-tale prabhu karena nartana
vasudeva-datta matra karena gayana

SYNONYMS

prati-vrksa-tale--underneath each tree; prabhu--Sri Caitanya Mahaprabhu; karena nartana--dances; vasudeva-datta--Vasudeva Datta; matra--only; karena--performs; gayana--chanting.

TRANSLATION

As Sri Caitanya Mahaprabhu danced beneath each and every tree, Vasudeva Datta sang alone.

TEXT 99

TEXT

eka eka vrksa-tale eka eka gana gaya
parama-avese eka nace gauraraya

SYNONYMS

eka eka vrksa-tale--under each and every tree; eka eka--a different; gana--song; gaya--sings; parama-avese--in great ecstasy; eka--alone; nace--dances; gauraraya--Sri Caitanya Mahaprabhu.

TRANSLATION

As Vasudeva Datta sang a different song beneath each and every tree, Sri Caitanya Mahaprabhu danced there alone in great ecstasy.

TEXT 100

TEXT

tabe vakresvare prabhu kahila nacite
vakresvara nace, prabhu lagila gaite

SYNONYMS

tabe--thereafter; vakresvare--unto Vakresvara Pandita; prabhu--Lord Sri Caitanya Mahaprabhu; kahila--ordered; nacite--to dance; vakresvara nace--Vakresvara Pandita began to dance; prabhu--Sri Caitanya Mahaprabhu; lagila--began; gaite--to sing.

TRANSLATION

Sri Caitanya Mahaprabhu then ordered Vakresvara Pandita to dance, and as he began to dance, the Lord began to sing.

TEXT 101

TEXT

prabhu-sange svarupadi kirtaniya gaya
dik-vidik nahi jnana premera vanyaya

SYNONYMS

prabhu-sange--with Sri Caitanya Mahaprabhu; svarupa-adi--headed by Svarupa Damodara; kirtaniya--chanters; gaya--sing; dik-vidik--of time and circumstances; nahi--not; jnana--knowledge; premera--of ecstatic love; vanyaya--by inundation.

TRANSLATION

Then devotees like Svarupa Damodara and other kirtana performers began to sing along with Sri Caitanya Mahaprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

TEXT 102

TEXT

ei mata kata-ksana kari' vana-lila
narendra-sarovare gela karite jala-khela

SYNONYMS

ei mata--in this way; kata-ksana--for some time; kari'--performing; vana-lila--pastimes in the garden; narendra-sarovare--in the lake known as Narendrasarovara; gela--they went; karite--to do; jala-khela--sporting in the water.

TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

TEXT 103

TEXT

jala-krida kari' punah aila udyane
bhojana-lila kaila prabhu lana bhakta-gane

SYNONYMS

jala-krida--sporting in the water; kari'--performing; punah--again; aila--came; udyane--in the garden; bhojana-lila--pastimes of accepting prasada; kaila--performed; prabhu--Sri Caitanya Mahaprabhu; lana bhakta-gane--with all the devotees.

TRANSLATION

After sporting in the water, Sri Caitanya Mahaprabhu returned to the garden and accepted prasada with the devotees.

TEXT 104

TEXT

nava dina gundicate rahe jagannatha
mahaprabhu aiche lila kare bhakta-satha

SYNONYMS

nava dina--nine days; gundicate--in the temple of Gundica; rahe--stays; jagannatha--Lord Jagannatha; mahaprabhu--Sri Caitanya Mahaprabhu; aiche--in the above-mentioned way; lila--pastimes; kare--performs; bhakta-satha--with His devotees.

TRANSLATION

For nine continuous days His Lordship Sri Jagannatha-deva stayed at the Gundica temple. During this time Sri Caitanya Mahaprabhu also stayed there and performed the pastimes with His devotees that have already been described.

TEXT 105

TEXT

'jagannatha-vallabha' nama bada pusparama
nava dina karena prabhu tathai visrama

SYNONYMS

jagannatha-vallabha--Jagannatha-vallabha; nama--named; bada--very big; puspa-arama--garden; nava dina--nine days; karena--does; prabhu--Sri Caitanya Mahaprabhu; tathai--there; visrama--resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannatha vallabha. Sri Caitanya Mahaprabhu took his rest there for nine days.

TEXT 106

TEXT

'hera-pancami'ra dina aila janiya
kasi-misre kahe raja sayatna kariya

SYNONYMS

hera-pancamira dina--the day of Hera-pancami; aila--was nearing; janiya--knowing; kasi-misre--unto Kasi Misra; kahe--says; raja--the King; sa-yatna kariya--with great attention.

TRANSLATION

Knowing that the Hera-pancami festival was drawing near, King Prataparudra attentively talked with Kasi Misra.

TEXT 107

TEXT

kalya 'hera-pancami' habe laksmira vijaya
aiche utsava kara yena kabhu nahi haya

SYNONYMS

kalya--tomorrow; hera-pancami--the function of Hera-pancami; habe--will be; laksmira--of the goddess of fortune; vijaya--welcome; aiche--such; utsava--festival; kara--perform; yena--as; kabhu--at any time; nahi haya--did not take place.

TRANSLATION

"Tomorrow will be the function of Hera-pancami or Laksmi-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

This Hera-pancami festival takes place five days after the Ratha-yatra festival. Lord Jagannatha has left His wife, the goddess of fortune, and gone to Vrndavana, which is the Gundica temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Gundica. The coming of the goddess of fortune to Gundica is celebrated by Hera-pancami. Sometimes this is misspelled as Hara-pancami the section known as ativadi. The word hera means "to see" and refers to the goddess of fortune going to see Lord Jagannatha. The word pancami means "the fifth day" and is used because this takes place on the fifth day of the moon.

TEXT 108

TEXT

mahotsava kara taiche visesa sambhara
dekhi' mahaprabhura yaiche haya camatkara

SYNONYMS

mahotsava--the festival; kara--perform; taiche--in such a way; visesa sambhara--with great gorgeousness; dekhi'--after seeing; mahaprabhura--of Lord Sri Caitanya Mahaprabhu; yaiche--so that; haya--there is; camatkara--astonishment.

TRANSLATION

King Prataparudra said, "Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahaprabhu will be completely pleased and astonished.

TEXT 109

TEXT

thakurera bhandare ara amara bhandare
citra-vastra-kinkini, ara chatra-camare

SYNONYMS

thakurera--of the Deity; bhandare--in the storehouse; ara--and; amara--my; bhandare--in the storehouse; citra-vastra--printed cloth; kinkini--small bells; ara--and; chatra--umbrellas; camare--yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and camaras as there are in my storehouse and in the Deity's storehouse.

TEXT 110

TEXT

dhvajavrnda-pataka-ghantaya karaha mandana
nana-vadya-nrtya-dolaya karaha sajana

SYNONYMS

dhvaja-vrnda--all kinds of flags; pataka--big flags; ghantaya--with ringing bells; karaha--make; mandana--decoration; nana-vadya--all kinds of musical parties; nrtya--dancing; dolaya--on the carrier; karaha sajana--decorate attractively.

TRANSLATION

"Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

TEXT 111

TEXT

dviguna kariya kara saba upahara
ratha-yatra haite yaiche haya camatkara

SYNONYMS

dvi-guna kariya--making a double portion; kara--make; saba--all kinds of; upahara--presentations; ratha-yatra haite--than the car festival; yaiche--so that; haya--it becomes; camatkara--more wonderful.

TRANSLATION

"You should also double the quantity of prasada. Make so much that it will even surpass the Ratha-yatra festival.

TEXT 112

TEXT

seita' kariha,--prabhu lana bhakta-gana
svacchande asiya yaiche karena darasana

SYNONYMS

seita' kariha--do that; prabhu--Sri Caitanya Mahaprabhu; lana bhakta-gana--taking with Him all the devotees; svacchande--freely; asiya--coming; yaiche--as; karena darasana--pays a visit to the temple.

TRANSLATION

"Arrange the festival in such a way that Sri Caitanya Mahaprabhu may freely go with His devotees to visit the Deity without difficulty."

TEXT 113

TEXT

pratah-kale mahaprabhu nija-gana lana
jagannatha darsana kaila sundaracale yana

SYNONYMS

pratah-kale--in the morning; mahaprabhu--Sri Caitanya Mahaprabhu; nija-gana lana--taking His associates; jagannatha darsana--visiting Lord Jagannatha; kaila--performed; sundaracale--to the Gundica temple; yana--going.

TRANSLATION

In the morning, Sri Caitanya Mahaprabhu took His personal associates with Him to see Lord Jagannatha at Sundaracala.

PURPORT

Sundaracala is the Gundica temple. The temple of Jagannatha at Jagannatha Puri is called Nilacala, and the temple at Gundica is called Sundaracala.

TEXT 114

TEXT

nilacale aila punah bhakta-gana-sange
dekhite utkantha hera-pancamira range

SYNONYMS

nilacale--to Jagannatha Puri; aila--returned; punah--again; bhakta-gana-sange--with His devotees; dekhite--to see; utkantha--very eager; hera-pancamira range--performance of the festival known as Hera-pancami.

TRANSLATION

Sri Caitanya Mahaprabhu and His personal devotees returned to Nilacala with great eagerness to see the Hera-pancami festival.

TEXT 115

TEXT

kasi-misra prabhure bahu adara kariya
svagana-saha bhala-sthane vasaila lana

SYNONYMS

kasi-misra--Kasi Misra; prabhure--unto Sri Caitanya Mahaprabhu; bahu--very much; adara kariya--offering respect; sva-gana-saha--with His associates; bhala-sthane--in a nice place; vasaila--made seated; lana--taking.

TRANSLATION

Kasi Misra received Caitanya Mahaprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

TEXT 116

TEXT

rasa-visesa prabhura sunite mana haila
isat hasiya prabhu svarupe puchila

SYNONYMS

rasa-visesa--a particular mellow; prabhura--of Sri Caitanya Mahaprabhu; sunite--to hear; mana haila--there was a desire; isat hasiya--smiling mildly; prabhu--Sri Caitanya Mahaprabhu; svarupe puchila--inquired from Svarupa Damodara.

TRANSLATION

After taking His seat, Sri Caitanya Mahaprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarupa Damodara.

TEXTS 117-118

TEXT

yadyapi jagannatha karena dvarakaya vihara
sahaja prakata kare parama udara

tathapi vatsara-madhye haya eka-bara
vrndavana dekhite tanra utkantha apara

SYNONYMS

yadyapi--although; jagannatha--Lord Jagannatha; karena--does; dvarakaya--in Dvaraka-dhama; vihara--enjoyment; sahaja--natural; prakata--manifestation; kare--does; parama--sublime; udara--liberal; tathapi--still; vatsara-madhye--within a year; haya--becomes; eka-bara--once; vrndavana dekhite--to visit Vrndavana; tanra--His; utkantha--eagerness; apara--unlimited.

TRANSLATION

"Although Lord Jagannatha enjoys His pastimes at Dvaraka-dhama and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vrndavana."

TEXT 119

TEXT

vrndavana-sama ei upavana-gana
taha dekhibare utkanthita haya mana

SYNONYMS

vrndavana-sama--exactly resembling Vrndavana; ei--all these; upavana-gana--neighboring gardens; taha--those gardens; dekhibare--for seeing; utkanthita--very eager; haya mana--His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Sri Caitanya Mahaprabhu said, "All these gardens exactly resemble Vrndavana; therefore Lord Jagannatha is very eager to see them again.

TEXT 120

TEXT

bahira ha-ite kare ratha-yatra-chala
sundaracale yaya prabhu chadi' nilacala

SYNONYMS

bahira ha-ite--externally; kare--makes; ratha-yatra-chala--an excuse to enjoy the car festival; sundaracale--to Sundaracala, the Gundica temple; yaya--goes; prabhu--Lord Jagannatha; chadi'--leaving; nilacala--Jagannatha Puri.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yatra festival, but actually He wants to leave Jagannatha Puri to go to Sundaracala, Gundica temple, the replica of Vrndavana.

TEXT 121

TEXT

nana-puspodyane tatha khele ratri-dine
laksmidevire sange nahi laya ki karane?

SYNONYMS

nana-puspa-udyane--in the various flower gardens; tatha--there; khele--He plays; ratri-dine--both day and night; laksmi-devire--Laksmidevi, the goddess of fortune; sange--with Him; nahi--does not; laya--take; ki karane--what is the reason.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Laksmidevi, the goddess of fortune, with Him?"

TEXT 122

TEXT

svarupa kahe,--suna, prabhu, karana ihara
vrndavana-kridate laksmira nahi adhikara

SYNONYMS

svarupa kahe--Svarupa replied; suna--please hear; prabhu--O my Lord; karana ihara--the reason for this; vrndavana-kridate--in the pastimes of Vrndavana; laksmira--of the goddess of fortune; nahi--there is not; adhikara--admission.

TRANSLATION

Svarupa Damodara replied, "My dear Lord, please hear the reason for this. Laksmidevi, the goddess of fortune, cannot be admitted to the pastimes of Vrndavana.

TEXT 123

TEXT

vrndavana-lilaya krsnera sahaya gopi-gana
gopi-gana vina krsnera harite nare mana

SYNONYMS

vrndavana-lilaya--in the pastimes of Vrndavana; krsnera--of Lord Krsna; sahaya--assistants; gopi-gana--all the gopis; gopi-gana vina--except for the gopis; krsnera--of Lord Krsna; harite--to attract; nare--no one is able; mana--the mind.

TRANSLATION

"In the pastimes of Vrndavana, the only assistants are the gopis. But for the gopis, no one can attract the mind of Krsna."

TEXT 124

TEXT

prabhu kahe,--yatra-chale krsnera gamana
subhadra ara baladeva, sange dui jana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; yatra-chale--on the plea of the car festival; krsnera--of Lord Krsna; gamana--departure; subhadra--His sister; ara--and; baladeva--His brother; sange--with Him; dui jana--two persons.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Krsna goes there with Subhadra and Baladeva.

TEXT 125

TEXT

gopi-sange yata lila haya upavane
nigudha krsnera bhava keha nahi jane

SYNONYMS

gopi-sange--with the gopis; yata lila--all pastimes; haya upavane--that are in those gardens; nigudha--very confidential; krsnera--of Lord Krsna; bhava--ecstasies; keha--anyone; nahi--does not; jane--know.

TRANSLATION

"All the pastimes with the gopis that take place in those gardens are very confidential ecstasies of Lord Krsna. No one knows them.

TEXT 126

TEXT

ataeva krsnera prakatye nahi kichu dosa
tabe kene laksmidevi kare eta rosa?

SYNONYMS

ataeva--since; krsnera--of Lord Krsna; prakatye--by such a manifestation; nahi--there is not; kichu--any; dosa--fault; tabe--therefore; kene--why; laksmi-devi--the goddess of fortune; kare--does; eta--so much; rosa--anger.

TRANSLATION

"Since there is no fault at all in Krsna's pastimes, why does the goddess of fortune become angry?"

TEXT 127

TEXT

svarupa kahe,--premavatira ei ta' svabhava
kantera audasya-lese haya krodha-bhava

SYNONYMS

svarupa kahe--Svarupa Damodara Gosvami replied; prema-vatira--of the girl who is too afflicted by love; ei--this; ta'--indeed; sva-bhava--the nature; kantera--of the beloved; audasya--of negligence; lese--even by a fractional part; haya--there is; krodha-bhava--anger.

TRANSLATION

Svarupa Damodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover."

TEXT 128

TEXT

hena-kale, khacita yahe vividha ratana
suvarnera caudola kari' arohana

SYNONYMS

hena-kale--while Svarupa Damodara and Lord Caitanya Mahaprabhu were talking; khacita--were bedecked; yahe--on which; vividha--varieties; ratana--gems; suvarnera--made of gold; caudola--a palanquin carried by four men; kari' arohana--riding upon.

TRANSLATION

While Svarupa Damodara and Sri Caitanya Mahaprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

TEXT 129

TEXT

chatra-camara-dhvaja patakara gana
nana-vadya-age nace deva-dasi-gana

SYNONYMS

chatra--of umbrellas; camara--and whisks; dhvaja--and flags; patakara--and big flags; gana--congregation; nana-vadya--varieties of musical parties; age--in front; nace--dance; deva-dasi-gana--dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, camara whisks and flags, and it was preceded by musicians and dancing girls.

TEXT 130

TEXT

tambula-samputa, jhari, vyajana, camara
sathe dasi sata, hara divya bhusambara

SYNONYMS

tambula-samputa--boxes containing the ingredients for betel nut preparation; jhari--water pitchers; vyajana--fans; camara--whisks; sathe--along with; dasi--maidservants; sata--hundreds; hara--necklaces; divya--valuable; bhusambara--dresses.

TRANSLATION

The maidservants were carrying water pitchers, camara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

TEXT 131

TEXT

alaukika aisvarya sange bahu-parivara
kruddha hana laksmidevi aila simha-dvara

SYNONYMS

alaukika--uncommon; aisvarya--opulence; sange--accompanied by; bahu-parivara--many members of the family; kruddha hana--being angry; laksmi-devi--the goddess of fortune; aila--arrived; simha-dvara--at the main gate of the temple.

TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

TEXT 132

TEXT

jagannathera mukhya mukhya yata bhrtya-gane
laksmidevira dasi-gana karena bandhane

SYNONYMS

jagannathera--of Lord Jagannatha; mukhya mukhya--the principal; yata--all; bhrtya-gane--servants; laksmi-devira--of the goddess of fortune; dasi-gana--maidservants; karena bandhane--arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannatha.

TEXT 133

TEXT

bandhiya aniya pade laksmira carane
core yena danda kari' laya nana-dhane

SYNONYMS

bandhiya--after binding; aniya--bringing; pade--make them fall down; laksmira carane--at the lotus feet of the goddess of fortune; core--a thief; yena--as if; danda kari'--after punishing; laya--take away; nana-dhane--all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannatha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannatha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return,

the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannatha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

TEXT 134

TEXT

acetanavat tare karena tadane
nana-mata gali dena bhanda-vacane

SYNONYMS

acetana-vat--almost unconscious; tare--unto the servants; karena--does; tadane--chastisement; nana-mata--various kinds of; gali--amusement; dena--speaks; bhanda-vacane--various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

TEXT 135

TEXT

laksmi-sange dasi-ganera pragalbhya dekhiya
hase mahaprabhura gana mukhe hasta diya

SYNONYMS

laksmi-sange--in the company of the goddess of fortune; dasi-ganera--of the maidservants; pragalbhya--impudence; dekhiya--after seeing; hase--smile; mahaprabhura--of Sri Caitanya Mahaprabhu; gana--the companions; mukhe--on their faces; hasta--hands; diya--covering.

TRANSLATION

When Sri Caitanya Mahaprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

TEXT 136

TEXT

damodara kahe,--aiche manera prakara
trijagate kahan nahi dekhi suni ara

SYNONYMS

damodara kahe--Svarupa Damodara Gosvami said; aiche--such; manera--of egoistic pride; prakara--kind; tri-jagate--within the three worlds; kahan--anywhere; nahi--not; dekhi--I see; suni--I hear; ara--other.

TRANSLATION

Svarupa Damodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

TEXT 137

TEXT

manini nirutsahe chade vibhusana
bhume vasi' nakhe lekhe, malina-vadana

SYNONYMS

manini--proud, egoistic woman; nirutsahe--because of disappointment; chade--gives up; vibhusana--all kinds of ornaments; bhume vasi'--sitting on the floor; nakhe--with the nails; lekhe--marks lines; malina-vadana--with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

TEXT 138

TEXT

purve satyabhamara suni evam-vidha mana
vraje gopi-ganera mana--rasera nidhana

SYNONYMS

purve--previously; satyabhamara--of Queen Satyabhama; suni--I hear; evam-vidha mana--this kind of egoistic pride; vraje--in Vrndavana; gopi-ganera--of the gopis; mana--pride; rasera nidhana--the reservoir of all humorous mellows.

TRANSLATION

"I have heard of this kind of pride in Satyabhama, Krsna's proudest Queen, and I have also heard of it in the gopis of Vrndavana, who are the reservoirs of all transcendental mellows.

TEXT 139

TEXT

inho nija-sampatti saba prakata kariya
priyera upara yaya sainya sajana

SYNONYMS

inho--this; nija-sampatti--her opulence; saba--all; prakata kariya--manifesting; priyera upara--against her beloved husband; yaya--goes; sainya sajana--accompanied by soldiers.

TRANSLATION

"But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

PURPORT

After seeing the impudence of the goddess of fortune, Svarupa Damodara Gosvami wanted to inform Sri Caitanya Mahaprabhu about the superexcellence of the gopis' loving affairs. He therefore said, "My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in Satyabhama and the gopis of Vrndavana, but what we see in the goddess of fortune here at Jagannatha Puri is completely different. She becomes very angry with her husband, and attacks Him with her great opulence."

TEXT 140

TEXT

prabhu kahe,--kaha vrajera manera prakara
svarupa kahe,--gopi-mana-nadi sata-dhara

SYNONYMS

prabhu kahe--the Lord said; kaha--please tell; vrajera--of Vrndavana; manera--of the egoistic pride; prakara--the varieties; svarupa kahe--Svarupa Damodara replied; gopi-mana--the pride of the gopis; nadi--like a river; sata-dhara--with hundreds of branches.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please tell me of the varieties of egoistic pride manifest in Vrndavana." Svarupa Damodara replied, "The pride of the gopis is like a river flowing with hundreds of tributaries.

TEXT 141

TEXT

nayikara svabhava, prema-vrtte bahu bheda
sei bhede nana-prakara manera udbheda

SYNONYMS

nayikara--of the heroine; sva-bhava--nature; prema-vrtte--in the matter of loving affairs; bahu--many; bheda--varieties; sei--that; bhede--in each variety; nana-prakara--various types; manera--of the jealous anger of a woman; udbheda--subdivisions.

TRANSLATION

"The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

TEXT 142

TEXT

samyak gopikara mana na yaya kathana
eka-dui-bhede kari dig-darasana

SYNONYMS

samyak--fully; gopikara--of the gopis; mana--jealous anger; na--not; yaya--is possible; kathana--to speak; eka-dui--one, two; bhede--in different types; kari--I make; dik-darasana--indication.

TRANSLATION

"It is not possible to give a complete statement about the different types of jealous anger manifest by the gopis, but a few principles may serve as an indication.

TEXT 143

TEXT

mane keha haya 'dhira,' keha ta' 'adhira'
ei tina-bhede, keha haya 'dhiradhira'

SYNONYMS

mane--on the platform of jealous anger; keha--some women; haya dhira--are very sober; keha ta'--and some of them; adhira--very restless; ei tina-bhede--and there is a third division; keha haya--some are; dhira-adhira--a mixture of sober and restless.

TRANSLATION

"There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

TEXT 144

TEXT

'dhira' kante dure dekhi' kare pratyutthana
nikate asile, kare asana pradana

SYNONYMS

dhira--the sober; kante--the hero; dure--from a distance; dekhi'--after seeing; kare pratyutthana--stands up; nikate asile--when the hero comes nearby; kare--does; asana--of a seat; pradana--offering.

TRANSLATION

"When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

TEXT 145

TEXT

hrdaye kopa, mukhe kahe madhura vacana
priya alingite, tare kare alingana

SYNONYMS

hrdaye--within the heart; kopa--anger; mukhe--in the mouth; kahe--speaks; madhura--sweet; vacana--words; priya--lover; alingite--when embracing; tare--him; kare alingana--embraces.

TRANSLATION

"The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

TEXT 146

TEXT

sarala vyavahara, kare manera posana
kimva solluntha-vakye kare priya-nirasana

SYNONYMS

sarala vyavahara--plain dealings; kare--does; manera--of jealous anger; posana--maintenance; kimva--or; solluntha--smiling a little; vakye--by words; kare--does; priya--of the lover; nirasana--refutation.

TRANSLATION

"The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

TEXT 147

TEXT

'adhira' nisthura-vakye karaye bhartsana
karnotpale tade, kare malaya bandhana

SYNONYMS

adhira--the restless heroine; nisthura-vakye--by cruel words; karaye--does; bhartsana--chastisement; karna-utpale tade--pulls the ear; kare--does; malaya--with a garland; bandhana--binding.

TRANSLATION

"The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

TEXT 148

TEXT

'dhiradhira' vakra-vakye kare upahasa

kabhu stuti, kabhu ninda, kabhu va udasa

SYNONYMS

dhira-adhira--the heroine who is a combination of sobriety and restlessness; vakra-vakye kare upahasa--jokes with equivocal words; kabhu stuti--sometimes praise; kabhu ninda--sometimes blasphemy; kabhu va udasa--sometimes indifference.

TRANSLATION

"The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

TEXT 149

TEXT

'mugdha', 'madhya', 'pragalbha',--tina nayikara bheda
'mugdha' nahi jane manera vaidagdhya-vibheda

SYNONYMS

mugdha--captivated; madhya--intermediate; pragalbha--impudent; tina--three; nayikara--of heroines; bheda--divisions; mugdha--the captivated; nahi jane--does not know; manera--of jealous anger; vaidagdhya-vibheda--the intricacies of cunning behavior.

TRANSLATION

"Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

TEXT 150

TEXT

mukha acchadiya kare kevala rodana
kantera priya-vakya suni' haya parasanna

SYNONYMS

mukha acchadiya--covering the face; kare--performs; kevala--only; rodana--crying; kantera--of the lover; priya-vakya--sweet words; suni'--hearing; haya--becomes; parasanna--satisfied.

TRANSLATION

"The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

TEXT 151

TEXT

'madhya' 'pragalbha' dhare dhiradi-vibheda

tara madhye sabara svabhave tina bheda

SYNONYMS

madhya--the intermediate; pragalbha--the impudent; dhare--contain; dhira-adi-vibheda--the three divisions of dhira, adhira and dhiradhira; tara madhye--among them; sabara--of all of them; sva-bhave--in nature; tina bheda--three divisions.

TRANSLATION

"Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

TEXT 152

TEXT

keha 'prakhara', keha 'mrdu', keha haya 'sama'
sva-svabhave krsnera badaya prema-sima

SYNONYMS

keha--some; prakhara--very talkative; keha--some; mrdu--very mild; keha haya--some of them are; sama--equipoised; sva-svabhave--by their own characteristics; krsnera--of Lord Krsna; badaya--increases; prema-sima--limit of loving ecstasy.

TRANSLATION

"Some of them are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Sri Krsna's loving ecstasy.

TEXT 153

TEXT

prakharya, mardava, samya svabhava nirdosa
sei sei svabhave krsne karaya santosa

SYNONYMS

prakharya--talkativeness; mardava--mildness; samya--being equipoised; sva-bhava--nature; nirdosa--faultless; sei sei sva-bhave--in those transcendental qualities; krsne--Lord Krsna; karaya--they make; santosa--happy.

TRANSLATION

"Although some of the gopis are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Krsna by their unique characteristics."

TEXT 154

TEXT

e-katha suniya prabhura ananda apara
'kaha, kaha, damodara',--bale bara bara

SYNONYMS

e-katha suniya--hearing this description; prabhura--of Sri Caitanya Mahaprabhu; ananda apara--unlimited happiness; kaha kaha--please go on speaking; damodara--My dear Damodara; bale bara bara--He said again and again.

TRANSLATION

Sri Caitanya Mahaprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarupa Damodara to continue speaking.

TEXT 155

TEXT

damodara kahe,--krsna rasika-sekhara
rasa-asvadaka, rasamaya-kalevara

SYNONYMS

damodara kahe--Damodara said; krsna--Lord Krsna; rasika-sekhara--the master of transcendental mellows; rasa-asvadaka--the taster of transcendental mellows; rasa-maya-kalevara--whose body is made of all transcendental bliss.

TRANSLATION

Damodara Gosvami said, "Krsna is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

TEXT 156

TEXT

premamaya-vapu krsna bhakta-premadhina
suddha-preme, rasa-gune, gopika--pravina

SYNONYMS

prema-maya-vapu--body of love and ecstasy; krsna--Lord Krsna; bhakta-prema-adhina--always subordinate to the loving feelings of His devotees; suddha-preme--in pure uncontaminated love; rasa-gune--and in the qualities of transcendental mellows; gopika--the gopis; pravina--very experienced.

TRANSLATION

"Krsna is full of ecstatic love and always subordinate to the love of his devotees. The gopis are very experienced in pure love and in the dealings of transcendental mellows.

TEXT 157

TEXT

gopikara preme nahi rasabhasa-dosa
ataeva krsnera kare parama santosa

SYNONYMS

gopikara--of the gopis; preme--in the loving affairs; nahi--there is not; rasa-abhasa--of an adulterated taste of mellow; dosa--fault; ataeva--therefore; krsnera--of Lord Krsna; kare--they do; parama santosa--highest satisfaction.

TRANSLATION

"There is no flaw or adulteration in the love of the gopis; therefore they give Krsna the highest pleasure.

PURPORT

Rasabhasa occurs when one's relationship with Krsna is adulterated. There are different types of rasabhasa--first-, second-and third-class. The word rasa means "mellow," and abhasa means "a shadow." If one tastes one kind of mellow and something extra is imposed, that is uparasa. If something is derived from the original mellow, it is called anurasa. If something is appreciated that is far removed from the original mellow, it is called aparasa. Uparasa, anurasa and aparasa are, respectively, first-, second-and third-class rasabhasas. As stated in the Bhakti-rasamrta-sindhu (4.9):

purvam evanusistena vikala rasa-laksana
rasa eva rasabhasa rasa-jnair anukirtitah
syus tridhoparasas canurasas caparasas ca te
uttama madhyamah proktah kanisthas cety ami kramat

TEXT 158

TEXT

evam sasankamsu-virajita nisah
sa satya-kamo 'nuratabala-ganah
siseva atmany avaruddha-sauratah
sarvah sarat-kavya-katha-rasasrayah

SYNONYMS

evam--thus; sasanka-amsu--with rays of moonshine; virajitah--beautifully existing; nisah--nights; sah--He; satya-kamah--the Absolute Truth; anurata--to whom are attracted; abala-ganah--women; siseva--performed; atmani--in His own self; avaruddha-sauratah--His transcendental erotic love was checked; sarvah--all; sarat--in autumn; kavya--poetic; katha--words; rasa-asrayah--full of all transcendental mellows.

TRANSLATION

" 'Lord Sri Krsna, who is the Absolute Truth, enjoyed His rasa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

PURPORT

This verse is a quotation from Srimad-Bhagavatam (10.33.25). The gopis are all transcendental spirit souls. One should never think that the gopis and Krsna have material bodies. Vrndavana-dhama is also a spiritual abode, and there the

days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Krsna, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopis are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Krsna's lusty desires and ail His dealings with the gopis are on the spiritual platform. One has to be transcendentally realized before even considering relishing the pastimes of Krsna with the gopis. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Krsna and the gopis. Sri Caitanya Mahaprabhu and Svarupa Damodara Gosvami are here talking about the relationship between Krsna and the gopis: therefore the subject matter is neither mundane nor erotic. Being a sannyasi, Sri Caitanya Mahaprabhu was very strict in His dealings with women. Unless the gopis were on the spiritual platform, Sri Caitanya Mahaprabhu would have never even mentioned them to Svarupa Damodara Gosvami. Therefore these descriptions do not at all pertain to material activity.

TEXT 159

TEXT

'vama' eka gopi-gana, 'daksina' eka gana
nana-bhave karaya krsne rasa asvadana

SYNONYMS

vama--left wing; eka--one; gopi-gana--party of gopis; daksina--right wing; eka--another; gana--party of gopis; nana-bhave--in varieties of ecstatic love; karaya--cause to do; krsne--unto Krsna; rasa asvadana--tasting of transcendental mellows.

TRANSLATION

"The gopis can be divided into a left wing and a right wing. Both wings induce Krsna to taste transcendental mellows by various manifestations of ecstatic love.

TEXT 160

TEXT

gopi-gana-madhye srestha radha-thakurani
nirmala-ujjvala-rasa-prema-ratna-khani

SYNONYMS

gopi-gana-madhye--of all the gopis; srestha--the chief; radha-thakurani--Srimati Radharani; nirmala--purified; ujjvala--brilliant; rasa--in mellows; prema--of ecstatic love; ratna-khani--the jewel mine.

TRANSLATION

"Of all the gopis, Srimati Radharani is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

TEXT 161

TEXT

vayase 'madhyama' tenho svabhavete 'sama'
gadha prema-bhave tenho nirantara 'vama'

SYNONYMS

vayase madhyama--grown up; tenho--Srimati Radharani; sva-bhavete--in character; sama--equipoised; gadha--deep; prema-bhave--in ecstatic love; tenho--She; nirantara--constantly; vama--of the group of the left-wing gopis.

TRANSLATION

"Radharani is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopi.

PURPORT

The left wing and right wing of the gopis has been explained by Rupa Gosvami in Ujjvala-nilamani. The left wing is described in this way:

mana-grahe sadodyukta
tac-chaithilye ca kopana
abhedya nayake prayah
krura vameti kirtyate

"A gopi who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called vama, or a leftwing gopi."

Srila Rupa Gosvami describes the right-wing gopis in this way:

asahya mana-nirbandhe
nayake yukta-vadini
samabhis tena bhedya ca
daksina parikirtita

"A gopi who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a daksina, or a right-wing gopi."

TEXT 162

TEXT

vamya-svabhave mana uthe nirantara
tara madhye uthe krsnera ananda-sagara

SYNONYMS

vamya-svabhave--because of left-wing character; mana--womanly anger; uthe--awakens; nirantara--always; tara madhye--in that dealing; uthe--is awakening; krsnera--of Lord Krsna; ananda-sagara--an ocean of transcendental bliss.

TRANSLATION

"Because She is a left-wing gopi, Her womanly anger is always awakening, but Krsna derives transcendental bliss from Her activities.

TEXT 163

TEXT

aher iva gatih premnah
svabhava-kutila bhavet
ato hetor ahetos ca
yunor mana udancati

SYNONYMS

aheh--of the snake; iva--like; gatih--the movement; premnah--of the loving affairs; sva-bhava--by nature; kutila--crooked; bhavet--is; atah--therefore; hetoh--from some cause; ahetoh--from the absence of a cause; ca--and; yunoh--of the young couple; manah--anger; udancati--appears.

TRANSLATION

" 'The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples--anger with a cause and anger without a cause.' "

PURPORT

This is a quotation from Srila Rupa Gosvami's Ujjvala-nilamani (Srngara-bheda-prakarana 102).

TEXT 164

TEXT

eta suni' bade prabhura ananda-sagara
'kaha, kaha' kahe prabhu, bale damodara

SYNONYMS

eta suni'--hearing this; bade--increased; prabhura--of Sri Caitanya Mahaprabhu; ananda-sagara--the ocean of transcendental bliss; kaha kaha--go on speaking; kahe prabhu--Sri Caitanya Mahaprabhu continued to request; bale damodara--Damodara Gosvami continued to reply.

TRANSLATION

When Sri Caitanya Mahaprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarupa Damodara, "Go on speaking, go on speaking." And thus Svarupa Damodara continued.

TEXT 165

TEXT

'adhirudha mahabhava'--radhikara prema
visuddha, nirmala, yaiche dasa-vana hema

SYNONYMS

adhirudha maha-bhava--highly elevated ecstatic love; radhikara prema--the loving affairs of Srimati Radharani; visuddha--completely uncontaminated; nirmala--purified; yaiche--as if; dasa-vana--ten times purified; hema--gold.

TRANSLATION

"Srimati Radharani's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

TEXT 166

TEXT

krsnera darsana yadi paya acambite
nana-bhava-vibhusane haya vibhusite

SYNONYMS

krsnera--of Lord Krsna; darsana--interview; yadi--if; paya--gets; acambite--all of a sudden; nana--various; bhava--ecstatic; vibhusane--with ornaments; haya--is; vibhusite--decorated.

TRANSLATION

"As soon as Radharani gets a chance to see Krsna, Her body is suddenly decorated with various ecstatic ornaments.

TEXT 167

TEXT

asta 'sattvika', harsadi 'vyabhicari' yanra
'sahaja prema', vimsati 'bhava'-alankara

SYNONYMS

asta--eight; sattvika--transcendental symptoms; harsa-adi--like jubilation; vyabhicari--distinctive features; yanra--of whose; sahaja prema--natural love; vimsati--twenty; bhava--of ecstasy; alankara--ornaments.

TRANSLATION

"The transcendental ornaments of Srimati Radharani's body include the eight sattvikas, or transcendental symptoms, the thirty-three vyabhicaribhavas, beginning with harsa, or jubilation in natural love, and the twenty bhavas, or ecstatic emotional ornaments.

PURPORT

The thirty-three vyabhicari-bhavas, bodily symptoms manifest in ecstatic love, are as follows: (1) nirveda, indifference; (2) visada, moroseness; (3) dainya, meekness; (4) glani, a feeling that one is in a faulty position; (5) srama, fatigue; (6) mada, madness; (7) garva, pride; (8) sanka, doubt; (9) trasa, shock; (10) avega, intense emotion; (11) unmada, craziness; (12) apasmara, forgetfulness; (13) vyadhi, disease; (14) moha, bewilderment; (15) mrti, death; (16) alasya, laziness; (17) jadya, invalidity; (18) vrida, shame; (19) avahittha, concealment; (20) smrti, remembrance; (21) vitarka, argument;

(22) cinta, contemplation; (23) mati, attention; (24) dhrti, forbearance; (25) harsa, jubilation; (26) autsukya, eagerness; (27) augrya, violence; (28) amarsa, anger; (29) asuya, jealousy; (30) capalya, impudence; (31) nidra, sleep; (32) supti, deep sleep and (33) prabodha, awakening.

TEXT 168

TEXT

'kila-kincita', 'kuttamita', 'vilasa', 'lalita'
'vivvoka', 'mottayita', ara 'maugdhya', 'cakita'

SYNONYMS

kila-kincita--a particular type of ornament at the time of seeing Krsna; kuttamita--the symptom explained in verse 197; vilasa--the symptom explained in verse 187; lalita--the symptom explained in verse 192; vivvoka--neglecting the presentation given by the hero; mottayita--awakening of lusty desires by the remembrance and words of the hero; ara--and; maugdhya--assuming the position of not knowing things although everything is known; cakita--a position in which the heroine appears very afraid although she is not at all afraid.

TRANSLATION

"Some of the symptoms critically explained in the following verses are kilakincita, kuttamita, vilasa, lalita, vivvoka, mottayita, maugdhya and cakita.

TEXT 169

TEXT

eta bhava-bhusaya bhusita sri-radhara anga
dekhite uthale krsna-sukhabdhi-taranga

SYNONYMS

eta--so many; bhava-bhusaya--with the ornaments of ecstasy; bhusita--decorated; sri-radhara--of Srimati Radharani; anga--the body; dekhite--to see; uthale--awakens; krsna-sukha-abdhi--of the ocean of Krsna's happiness; taranga--waves.

TRANSLATION

"When Srimati Radharani's body manifests the ornaments of many ecstatic symptoms, the ocean of Krsna's happiness immediately displays transcendental waves.

TEXT 170

TEXT

kila-kincitadi-bhavera suna vivarana
ye bhava-bhusaya radha hare krsna-mana

SYNONYMS

kila-kincita-adi--beginning with the ecstasy named kila-kincita; bhavera--of ecstasies; suna--hear; vivarana--the description; ye bhava-bhusaya--with these

ecstatic ornaments; radha--Srimati Radharani; hare--enchants; krsna-mana--the mind of Krsna.

TRANSLATION

"Now hear a description of different ecstasies, beginning with kila-kincita. With these ecstatic ornaments, Srimati Radharani enchants the mind of Krsna.

TEXT 171

TEXT

radha dekhi' krsna yadi chunite kare mana
dana-ghati-pathe yabe varjena gamana

SYNONYMS

radha--Srimati Radharani; dekhi'--after seeing; krsna--Lord Krsna; yadi--if; chunite--to touch; kare mana--desires; dana-ghati-pathe--on the way leading toward the spot from where one crosses the river to the other side; yabe--when; varjena--prohibits; gamana--going.

TRANSLATION

"When Sri Krsna sees Srimati Radharani and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamuna.

TEXT 172

TEXT

yabe asi' mana kare puspa uthaite
sakhi-age cahe yadi gaye hata dite

SYNONYMS

yabe--when; asi'--coming nearby; mana kare--prohibits; puspa uthaite--to pick up flowers; sakhi-age--in front of the friends of Srimati Radharani; cahe--wants; yadi--if; gaye--in the body; hata dite--touch with the hand.

TRANSLATION

"Approaching Her, Krsna prohibits Srimati Radharani from picking flowers. He may also touch Her in front of Her friends.

TEXT 173

TEXT

ei-saba sthane 'kila-kincita' udgama
prathame 'harsa' sancari--mula karana

SYNONYMS

ei-saba sthane--in such places; kila-kincita--of the symptom of the ecstasy known as kila-kincita; udgama--awakening; prathame--in the beginning; harsa--jubilation; sancari--ecstatic emotion; mula karana--the root cause.

TRANSLATION

"At such times, the ecstatic symptoms of kila-kincita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

PURPORT

Whenever Srimati Radharani leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Sri Krsna's attention, and upon seeing Her so attractively dressed, Sri Krsna desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Srimati Radharani and Sri Krsna. Being a cowherd girl, Srimati Radharani regularly carries a container of milk and often goes to sell it on the other side of the Yamuna. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the dana-ghati. Lord Sri Krsna stops Her from going, telling Her, "First You have to pay the fee; then You will be allowed to go." This pastime is called dana-keli-lila. Similarly, if Srimati Radharani wants to pick a flower, Sri Krsna claims to be the garden's proprietor and prohibits Her. This pastime is called kila-kincita. Radharani's shyness arises due to Sri Krsna's prohibitions, and ecstatic loving bodily symptoms called kila-kincita-bhava are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Srila Rupa Gosvami's Ujjvala-nilamani (Anubhava-prakarana 44).

TEXT 174

TEXT

garvabhilasa-rudita-
smitasuya-bhaya-krudham
sankari-karanam harsad
ucyate kila-kincitam

SYNONYMS

garva--pride; abhilasa--ambition; rudita--crying; smita--smiling; asuya--envying; bhaya--fearing; krudham--anger; sankari-karanam--the act of shrinking away; harsat--because of jubilation; ucyate--is called; kila-kincitam--ecstatic symptoms known as kila-kincita.

TRANSLATION

" 'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kincita-bhava.'

TEXT 175

TEXT

ara sata bhava asi' sahaje milaya
asta-bhava-sammilane 'mahabhava' haya

SYNONYMS

ara--other; sata--seven; bhava--ecstatic symptoms; asi'--coming together; sahaje--naturally; milaya--become mixed; asta-bhava--of eight kinds of ecstatic

emotional symptoms; sammilane--by the combining; maha-bhava haya--there is mahabhava.

TRANSLATION

"There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahabhava.

TEXT 176

TEXT

garva, abhilasa, bha ya, suska-rudita
krodha, asuya haya, ara manda-smita

SYNONYMS

garva--pride; abhilasa--ambition; bhaya--fear; suska-rudita--dry, artificial crying; krodha--anger; asuya--envy; haya--there is; ara--also; manda-smita--mild smiling.

TRANSLATION

"The seven combined ingredients of mahabhava are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

TEXT 177

TEXT

nana-svadu asta-bhava ekatra milana
yahara asvade trpta haya krsna-mana

SYNONYMS

nana--various; svadu--tasteful; asta-bhava--eight kinds of ecstatic symptoms; ekatra--at one place; milana--meeting; yahara--of which; asvade--by the tasting; trpta--satisfied; haya--is; krsna-mana--the mind of Krsna.

TRANSLATION

"There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Krsna, the Lord's mind is completely satisfied.

TEXT 178

TEXT

dadhi, khanda, ghrta, madhu, marica, karpura
elaci-milane yaiche rasala madhura

SYNONYMS

dadhi--yogurt; khanda--candy; ghrta--ghee; madhu--honey; marica--black pepper; karpura--camphor; elaci--cardamom; milane--by combining together; yaiche--as; rasala--very tasteful; madhura--and sweet.

TRANSLATION

"Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

TEXT 179

TEXT

ei bhava-yukta dekhi' radhasya-nayana
sangama ha-ite sukha paya koti-guna

SYNONYMS

ei bhava--with these ecstatic symptoms; yukta--combined together; dekhi'--seeing; radha-asya-nayana--the face and eyes of Srimati Radharani; sangama ha-ite--than direct embracing; sukha paya--enjoys happiness; koti-guna--millions of times more.

TRANSLATION

"Lord Sri Krsna is thousands upon thousands of times more satisfied when He sees Srimati Radharani's face light up from this combination of ecstatic love than He is by direct union with Her.

This is further explained in the following verse from the Ujjvala-nilamani (Anubhava-prakarana 46) of Srila Rupa Gosvami.

TEXT 180

TEXT

antah smeratayojjvala jala-kana-vyakirna-paksmankura
kincit patalitancala rasikatotsikta purah kuncati
ruddhayah pathi madhavena madhura-vyabhugna-torottara
radhayah kila-kincita-stavakini drstih sriyam vah kriyat

SYNONYMS

antah--internally or not manifested; smerataya ujjvala--brightened by mild smiling; jala-kana--with drops of water; vyakirna--scattered; paksma-ankura--from the eyelashes; kincit--very little; patalita-ancala--a tinge of redness, mixed with whiteness, on the borders of the eyes; rasikata-utsikta--being merged in the cunning behavior of the Lord; purah--in the front; kuncati--shrinks; ruddhayah--having been blocked; pathi--on the way; madhavena--by Krsna; madhura--sweet; vyabhugna--curved; tora-uttara--the eyes; radhayah--of Srimati Radharani; kila-kincita--the ecstatic symptom named kila-kincita; stavakini--like a bouquet of flowers; drstih--glance; sriyam--good fortune; vah--of all of you; kriyat--may perform.

TRANSLATION

" 'May the sight of Srimati Radharani's kila-kincita ecstasy, which is like a bouquet, bring good fortune to all. When Sri Krsna blocked Radharani's way to the dana-ghati, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Krsna, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.'

TEXT 181

TEXT

baspa-vyakulitarunancala-calan-netram rasollasitam
helollasa-caladharam kutilita-bhru-yugmam udyat-smitam
radhayah kila-kincitancitam asau viksyananam sangamad
anandam tam avapa koti-gunitam yo 'bhun na gir-gocarah

SYNONYMS

baspa--by tears; vyakulita--agitated; aruna-ancala--with a reddish tinge; calan--moving; netram--eyes; rasa-ullasitam--because of being agitated by transcendental mellows; hela-ullasa--because of neglectful jubilation; cala-adharam--moving lips; kutilita--curved; bhru-yugmam--two eyebrows; udyat--awakening; smitam--smiling; radhayah--of Srimati Radharani; kila-kincita--with the ecstatic symptom named kila-kincita; ancitam--expression; asau--He (Krsna); viksya--after glancing over; ananam--the face; sangamat--even than embracing; anandam--happiness; tam--that; avapa--got; koti-gunitam--millions upon millions times more; yah--which; abhut--became; na--not; gih-gocarah--the subject of being described.

TRANSLATION

" 'Agitated by tears, Srimati Radharani's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotus-like face smiled mildly. Seeing Radharani's face exhibit such emotion, Lord Sri Krsna felt a million times happier than when He embraced Her. Indeed, Lord Sri Krsna's happiness is not at all mundane.' "

PURPORT

This is a quotation from the Govinda-lilamrta (9.18).

TEXT 182

TEXT

eta suni' prabhu haila anandita mana
sukhavista hana svarupe kaila alingana

SYNONYMS

eta suni'--hearing this; prabhu--Sri Caitanya Mahaprabhu; haila--became; anandita mana--very happy in His mind; sukha-avista hana--being absorbed in happiness; svarupe--unto Svarupa Damodara Gosvami; kaila--did; alingana--embracing.

TRANSLATION

Upon hearing this, Sri Caitanya Mahaprabhu became very happy, and, being absorbed in this happiness, He embraced Svarupa Damodara Gosvami.

TEXT 183

TEXT

'vilasadi'-bhava-bhusara kaha ta' laksana
yei bhave radha hare govindera mana?

SYNONYMS

vilasa-adi--beginning with transcendental enjoyment; bhava--of ecstasy; bhusara--of the ornaments; kaha--please speak; ta'--indeed; laksana--the symptoms; yei bhave--by which symptoms; radha--Srimati Radharani; hare--enchants; govindera mana--the mind of Sri Govinda.

TRANSLATION

Sri Caitanya Mahaprabhu then asked Svarupa Damodara, "Please speak of the ecstatic ornaments decorating the body of Srimati Radharani, by which She enchants the mind of Sri Govinda."

TEXT 184

TEXT

tabe ta' svarupa-gosani kahite lagila
suni' prabhura bhakta-gana maha-sukha paila

SYNONYMS

tabe--at that time; ta'--indeed; svarupa-gosani--Svarupa Damodara; kahite lagila--began to speak; suni'--hearing; prabhura--of Sri Caitanya Mahaprabhu; bhakta-gana--all the devotees; maha-sukha paila--achieved great happiness.

TRANSLATION

Being thus requested, Svarupa Damodara began to speak. All the devotees of Sri Caitanya Mahaprabhu were very happy to hear him.

TEXT 185

TEXT

radha vasi' ache, kiba vrndavane yaya
tahan yadi acambite krsna-darasana paya

SYNONYMS

radha vasi' ache--Srimati Radharani is sitting; kiba--or; vrndavane yaya--is going to Vrndavana; tahan--there; yadi--if; acambite--all of a sudden; krsna-darasana paya--gets the opportunity to see Krsna.

TRANSLATION

"Sometimes when Srimati Radharani is sitting or when She is going to Vrndavana, She sometimes sees Krsna.

TEXT 186

TEXT

dekhite nana-bhava haya vilaksana

se vailaksanyera nama 'vilasa'-bhusana

SYNONYMS

dekhite--while seeing; nana-bhava--of various ecstasies; haya--there are; vilaksana--symptoms; se--those; vailaksanyera--of different symptoms; nama--the name; vilasa--vilasa; bhusana--ornaments.

TRANSLATION

"The symptoms of various ecstasies that become manifest at that time are called vilasa.

PURPORT

This is described in the following verse, taken from the Ujjvala-nilamani (Anubhava-prakarana 31).

TEXT 187

TEXT

gati-sthanasanadinam
mukha-netradi-karmanam
tatkalikam tu vaisistyam
vilasah priya-sangajam

SYNONYMS

gati--moving; sthana--standing; asana-adinam--and of sitting and so on; mukha--or the face; netra--of the eyes; adi--and so on; karmanam--of the activities; tat-kalikam--relating to that time; tu--then; vaisistyam--various symptoms; vilasah--of the name vilasa; priya-sanga-jam--produced from meeting her beloved.

TRANSLATION

" 'The various symptoms manifested in a woman's face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilasa.' "

TEXT 188

TEXT

lajja, harsa, abhilasa, sambhrama, vamya, bhaya
eta bhava mili' radhaya cancala karaya

SYNONYMS

lajja--timidity; harsa--jubilation; abhilasa--ambition; sambhrama--respect; vamya--characteristics of the left-wing gopis; bhaya--fear; eta--these; bhava--ecstatic symptoms; mili'--coming together; radhaya--Srimati Radharani; cancala karaya--agitate.

TRANSLATION

Svarupa Damodara said, "Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopis were all ecstatic symptoms combined to agitate Srimati Radharani.

PURPORT

This is explained in the following verse found in the Govinda-lilamrta (9.11).

TEXT 189

TEXT

purah krsnalokat sthagita-kutilasya gatir abhut
tirascinam krsnambara-dara-vrtam sri-mukham api
calat-taram spharam nayana-yugam abhugnam iti sa
vilasakhya-svalankarana-valitasit priya-mude

SYNONYMS

purah--in front of Her; krsna-alokat--by seeing Lord Krsna; sthagita-kutila--stopped and assumed an attitude of crookedness; asyah--of Srimati Radharani; gatih--the progress; abhut--became; tirascinam--being crooked; krsna-ambara--by a blue cloth; dara-vrtam--covered; sri-mukham api--Her face also; calat-taram--like moving stars; spharam--wide; nayana-yugam--the pair of eyes; abhugnam--very curved; iti--thus; sa--She (Radharani); vilasa-akhya--named vilasa; sva-alankarana--by personal ornaments; valita--decorated; asit--was; priya-mude--just to increase the pleasure of Sri Krsna.

TRANSLATION

" 'When Srimati Radharani saw Lord Krsna just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilasa, and Her beauty increased to give pleasure to Sri Krsna, the Supreme Personality of Godhead.'

TEXT 190

TEXT

krsna-age radha yadi rahe dandana
tina-anga-bhange rahe bhru nacana

SYNONYMS

krsna-age--in front of Krsna; radha--Srimati Radharani; yadi--if; rahe--remains; dandana--standing; tina-anga-bhange--with three bends in the body; rahe--remains; bhru--eyebrows; nacana--dancing.

TRANSLATION

"When Srimati Radharani stands before Krsna, She stands bent in three places--Her neck, waist and legs--and Her eyebrows dance.

TEXT 191

TEXT

mukhe-netre haya nana-bhavera udgara
ei kanta-bhavera nama 'lalita'-alankara

SYNONYMS

mukhe--on the mouth; netre--on the eyes; haya--there are; nana-bhavera--of various ecstasies; udgara--the awakening; ei--this; kanta-bhavera--of the condition of the female; nama--the name; lalita--of lalita; alankara--the ornament.

TRANSLATION

"When there is an awakening of various ecstatic features on Srimati Radharani's face and in Her eyes, the lalita ornaments are manifest.

TEXT 192

TEXT

vinyasa-bhangir anganam
bhru-vilasa-manohara
sukumara bhaved yatra
lalitam tad udahrtam

SYNONYMS

vinyasa--in arrangement; bhangih--curvature; anganam--of bodily limbs; bhru-vilasa--due to the pastimes of the eyebrows; manohara--very beautiful; su-kumara--delicate; bhavet--may be; yatra--where; lalitam--lalita; tat--that; udahrtam--called.

TRANSLATION

" 'When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita alankara, is manifest.'

PURPORT

This verse is from Ujjvala-nilamani (Anubhava-prakarana 56).

TEXT 193

TEXT

lalita-bhusita radha dekhe yadi krsna
dunhe dunha milibare hayena satrsna

SYNONYMS

lalita-bhusita--decorated with lalita-alankara; radha--Srimati Radharani; dekhe--sees; yadi--if; krsna--Lord Krsna; dunhe--both of Them; dunha--the two of Them; milibare--to meet; hayena--become; sa-trsna--very anxious.

TRANSLATION

"When Lord Sri Krsna happens to see Srimati Radharani decorated with these lalita ornaments, They both anxiously want to meet one another.

TEXT 194

TEXT

hriya tiryag-griva-carana-kati-bhangi-sumadhura
calac-cilli-valli-dalita-ratinathorjita-dhanuh
priya-premollasollasita-lalitalalita-tanuh
priya-prityai sasid udita-lalitalankrti-yuta

SYNONYMS

hriya--by Her attitude of shyness; tiryak--going crosswise; griva--of the neck; carana--of the knees; kati--of the waist; bhangi--by the curve; su-madhura--very sweet; calat-cilli--of moving eyebrows; valli--by the creepers; dalita--conquered; rati-natha--of Cupid; urjita--powerful; dhanuh--by which the bow; priya-prema-ullasa--because of the loving attitude of the beloved; ullasita--being inspired; lalita--by the mood known as lalita; alalita-tanuh--whose body is covered; priya-prityai--for the sake of pleasing the beloved; sa--Srimati Radharani; asit--was; udita--awakened; lalita-alankrti-yuta--possessing the lalita-alankara.

TRANSLATION

" 'When Srimati Radharani was decorated with the ornament of lalita-alankara, just to increase Sri Krsna's love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Krsna. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved's love, Her body was decorated with the ornaments of lalita-alankara.'

PURPORT

This verse is quoted from the Govinda-lilamrta (9.14).

TEXT 195

TEXT

lobhe asi' krsna kare kancukakarsana
antare ullasa, radha kare nivarana

SYNONYMS

lobhe--in greed; asi'--coming; krsna--Lord Krsna; kare--does; kancuka-akarsana--snatching the border of Her sari; antare--within; ullasa--very much pleased; radha--Srimati Radharani; kare--does; nivarana--stopping.

TRANSLATION

"When Krsna comes forward and greedily snatches at the border of Radharani's sari, She is actually very pleased within, but overtly She tries to stop Him.

TEXT 196

TEXT

bahire vamata-krodha, bhitare sukha mane
'kuttamita'-nama ei bhava-vibhusane

SYNONYMS

bahire--externally; vamata--opposition; krodha--anger; bhitare--within; sukha--happiness; mane--in the mind; kuttamita--kuttamita; nama--named; ei--this; bhava-vibhusane--ornament of an ecstatic attitude.

TRANSLATION

"This ecstatic dress of Srimati Radharani's is called kuttamita. When it is manifest, She externally tries to avoid Krsna, and She apparently becomes angry, although She is very happy within.

TEXT 197

TEXT

stanadharadi-grahane
hrt-pritav api sambhramat
bahih krodho vyathitavat
proktam kuttamitam budhaih

SYNONYMS

stana--breasts; adhara--lips; adi--and so on; grahane--when capturing; hrt-pritau--satisfaction of the heart; api--even though; sambhramat--because of respectfulness; bahih--externally; krodhah--anger; vyathita--aggrieved; vat--as if; proktam--called; kuttamitam--the technical term kuttamita; budhaih--by learned scholars.

TRANSLATION

" 'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuttamita.'

PURPORT

This is a quotation from Ujjvala-nilamani (Anubhava-prakarana 49).

TEXT 198

TEXT

krsna-vancha purna haya, kare pani-rodha
antare ananda radha, bahire vamya-krodha

SYNONYMS

krsna-vancha--the desire of Lord Krsna; purna--fulfilled; haya--let it be; kare--does; pani-rodha--checking with Her hand; antare--within the heart; ananda--transcendental bliss; radha--Srimati Radharani; bahire--externally; vamya--opposition; krodha--and anger.

TRANSLATION

"Although Srimati Radharani was checking Her sari with Her hand, internally She was thinking, 'Let Krsna satisfy His desires.' In this way She was very pleased within, although She externally displayed opposition and anger.

TEXT 199

TEXT

vyatha pana' kare yena suska rodana
isat hasiya krsne karena bhartsana

SYNONYMS

vyatha pana'--being offended; kare--does; yena--as if; suska--dry; rodana--crying; isat--mildly; hasiya--smiling; krsne--unto Krsna; karena--does; bhartsana--admonition.

TRANSLATION

"Srimati Radharani externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Krsna.

TEXT 200

TEXT

pani-rodham avirodhita-vancham
bhartsanas ca madhura-smita-garbhah
madhavasya kurute karabhorur
hari suska-ruditam ca mukhe 'pi

SYNONYMS

pani--the hand; rodham--obstructing; avirodhita--unobstructed; vancham--the desire of Krsna; bhartsanah--admonitions; ca--and; madhura--sweet; smita-garbhah--containing a gentle smiling attitude; madhavasya--of Sri Krsna; kurute--does; karabha-uruh--whose thigh is like the trunk of a baby elephant; hari--charming; suska-ruditam--dry crying; ca--and; mukhe--on the face; api--also.

TRANSLATION

" 'Actually She has no desire to stop Krsna's endeavor to touch Her body with His hands, yet Srimati Radharani, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

TEXT 201

TEXT

ei-mata ara saba bhava-vibhusana
yahate bhusita radha hare krsna mana

SYNONYMS

ei-mata--in this way; ara--also; saba--all; bhava-vibhusana--ecstatic ornaments; yahate--by which; bhusita--being decorated; radha--Srimati Radharani; hare--attracts; krsna mana--the mind of Krsna.

TRANSLATION

"In this way, Srimati Radharani is ornamented and decorated with various ecstatic symptoms, which attract the mind of Sri Krsna.

TEXT 202

TEXT

ananta krsnera lila na yaya varnana
apane varnena yadi 'sahasra-vadana'

SYNONYMS

ananta--unlimited; krsnera--of Lord Krsna; lila--pastimes; na--not; yaya--is possible; varnana--description; apane--personally; varnena--describes; yadi--if; sahasra-vadana--the thousand-mouthed Sesa.

TRANSLATION

"It is not at all possible to describe the unlimited pastimes of Sri Krsna, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Sesa Naga."

TEXT 203

TEXT

srivasa hasiya kahe,--suna, damodara
amara laksmira dekha sampatti vistara

SYNONYMS

srivasa--Srivasa Thakura; hasiya--smiling; kahe--says; suna--please hear; damodara--O Damodara Gosvami; amara laksmira--of my goddess of fortune; dekha--just see; sampatti vistara--the great opulence.

TRANSLATION

This time, Srivasa Thakura smiled and told Damodara Pandita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

TEXT 204

TEXT

vrndavanera sampad dekha,--puspa-kisalaya
giridhatu-sikhipiccha-gunjaphala-maya

SYNONYMS

vrndavanera--of Vrndavana; sampad--the opulence; dekha--see; puspa-kisalaya--a few flowers and twigs; giri-dhatu--some minerals from the hills; sikhi-piccha--some peacock feathers; gunja-phala-maya--some gunja-phala.

TRANSLATION

"As far as Vrndavana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as gunja.

TEXT 205

TEXT

vrndavana dekhibare gela jagannatha
suni' laksmi-devira mane haila asoyatha

SYNONYMS

vrndavana--Vrndavana-dhama; dekhibare--to see; gela--went; jagannatha--Lord Jagannatha; suni'--hearing; laksmi-devira--of the goddess of fortune; mane--in the mind; haila--there was; asoyatha--envy.

TRANSLATION

"When Jagannatha decided to see Vrndavana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

TEXT 206

TEXT

eta sampatti chadi' kene gela vrndavana
tanre hasya karite laksmi karila sajana

SYNONYMS

eta sampatti--so much opulence; chadi'--giving up; kene--why; gela--He went; vrndavana--to Vrndavana; tanre hasya karite--to make Him a laughingstock; laksmi--the goddess of fortune; karila--made; sajana--so much decoration.

TRANSLATION

"She wondered, 'Why did Lord Jagannatha give up so much opulence and go to Vrndavana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

TEXT 207

TEXT

"tomara thakura, dekha eta sampatti chadi'
patra-phala-phula-lobhe gela puspa-badi

SYNONYMS

tomara thakura--your Lord; dekha--just see; eta sampatti chadi'--giving so much opulence; patra-phala-phula--leaves, fruits and flowers; lobhe--for the sake of; gela--went; puspa-badi--to the flower garden of Gundica.

TRANSLATION

"Then the maidservants of the goddess of fortune said to the servants of Lord Jagannatha, 'Why did your Lord Jagannatha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Srimati Radharani?

TEXT 208

TEXT

ei karma kare kahan vidagdha-siromani?
laksmira agrete nija prabhure deha' ani' "

SYNONYMS

ei--this; karma--work; kare--does; kahan--where; vidagdha-siromani--the chief of all experts; laksmira--of the goddess of fortune; agrete--in front; nija--your own; prabhure--master; deha'--present; ani'--bringing.

TRANSLATION

" 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'

TEXT 209

TEXT

eta bali' maha-laksmira saba dasi-gane
kati-vastre bandhi' ane prabhura nija-gane

SYNONYMS

eta bali'--saying this; maha-laksmira--of the goddess of fortune; saba--all; dasi-gane--maidservants; kati-vastre--by their waist clothes; bandhi'--binding; ane--bring; prabhura--of Jagannatha; nija-gane--personal servants.

TRANSLATION

"In this way all the maidservants of the goddess of fortune arrested the servants of Jagannatha, bound them around the waist and brought them before the goddess of fortune.

TEXT 210

TEXT

laksmira carane ani' karaya pranati
dhana-danda laya, ara karaya minati

SYNONYMS

laksmira carane--at the lotus feet of the goddess of fortune; ani'--bringing; karaya pranati--made to bow down; dhana-danda laya--take a fine; ara--also; karaya--make them perform; minati--submission.

TRANSLATION

"When all the maidservants brought Lord Jagannatha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

TEXT 211

TEXT

rathera upare kare dandera tadana
cora-praya kare jagannathera sevaka-gana

SYNONYMS

rathera upare--on the car; kare--do; dandera tadana--chastisement by sticks; cora-praya--almost like thieves; kare--they treated; jagannathera--of Lord Jagannatha; sevaka-gana--the personal servants.

TRANSLATION

"All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannatha almost like thieves.

TEXT 212

TEXT

saba bhrtya-gana kahe,--yoda kari' hata
'kali ani diba tomara age jagannatha,

SYNONYMS

saba bhrtya-gana kahe--all the servants said; yoda kari' hata--folding the hands; kali--tomorrow; ani--bringing; diba--we shall give; tomara--of you; age--in front; jagannatha--Lord Jagannatha.

TRANSLATION

"Finally all of Lord Jagannatha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannatha before her the very next day.

TEXT 213

TEXT

tabe santa hana laksmi yaya nija ghara
amara laksmira sampad--vakya-agocara

SYNONYMS

tabe--then; santa hana--being pacified; laksmi--the goddess of fortune; yaya--goes back; nija ghara--to her own apartment; amara--my; laksmira--of the goddess of fortune; sampad--the opulence; vakya-agocara--beyond description.

TRANSLATION

"Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

TEXT 214

TEXT

dugdha auti' dadhi mathe tomara gopi-gane
amara thakurani vaise ratna-simhasane

SYNONYMS

dugdha auti'--boiling milk; dadhi--into yogurt; mathe--churn; tomara--your; gopi-gane--gopis; amara--my; thakurani--mistress; vaise--sits down; ratna-simhasane--on a throne of gems.

TRANSLATION

Srivasa Thakura continued to address Svarupa Damodara: "Your gopis are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."

TEXT 215

TEXT

narada-prakrti srivasa kare parihasa
suni' hase mahaprabhura yata nija-dasa

SYNONYMS

narada-prakrti--with the nature of Narada Muni; srivasa--Srivasa Thakura; kare--does; parihasa--joking; suni'--hearing; hase--smile; mahaprabhura--of Sri Caitanya Mahaprabhu; yata--all; nija-dasa--personal servants.

TRANSLATION

Srivasa Thakura, who was enjoying the mood of Narada Muni, thus made jokes. Hearing him, all the personal servants of Sri Caitanya Mahaprabhu began to smile.

TEXT 216

TEXT

prabhu kahe,--srivasa, tomate narada-svabhava
aisvarya-bhave tomate, isvara-prabhava

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu says; srivasa--My dear Srivasa; tomate--in you; narada-svabhava--the nature of Narada; aisvarya-bhave--the mood of full opulence; tomate--in you; isvara-prabhava--the power of the Lord.

TRANSLATION

Sri Caitanya Mahaprabhu then told Srivasa Thakura, "My dear Srivasa, your nature is exactly like that of Narada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.

TEXT 217

TEXT

inho damodara-svarupa--suddha-vrajavasi
aisvarya na jane inho suddha-preme bhasi'

SYNONYMS

inho--here; damodara-svarupa--Svarupa Damodara Gosvami; suddha-vraja-vasi--a pure inhabitant of Vrndavana; aisvarya na jane--he does not know opulence; inho--he; suddha-preme--in pure devotional service; bhasi'--floating.

TRANSLATION

"Svarupa Damodara is a pure devotee of Vrndavana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."

TEXT 218

TEXT

svarupa kahe,--srivasa, suna savadhane
vrndavana-sampad tomara nahi pade mane?

SYNONYMS

svarupa kahe--Svarupa Damodara said; srivasa--my dear Srivasa; suna savadhane--carefully please hear; vrndavana-sampad--the opulence of Vrndavana; tomara--your; nahi--not; pade--falls; mane--in the mind.

TRANSLATION

Svarupa Damodara then retorted, "My dear Srivasa, please hear me with attention. You have forgotten the transcendental opulence of Vrndavana.

TEXT 219

TEXT

vrndavane sahajika ye sampat-sindhu
dvaraka-vaikuntha-sampat--tara eka bindu

SYNONYMS

vrndavane--at Vrndavana; sahajika--natural; ye--whatever; sampat-sindhu--ocean of opulence; dvaraka--of Dvaraka; vaikuntha-sampat--all the opulence of the spiritual world; tara--of that; eka bindu--one drop.

TRANSLATION

"The natural opulence of Vrndavana is just like an ocean. The opulence of Dvaraka and Vaikuntha is not even to be compared to a drop.

TEXT 220

TEXT

parama purusottama svayam bhagavan
krsna yahan dhani tahan vrndavana-dhama

SYNONYMS

parama purusa-uttama--the Supreme Personality of Godhead; svayam bhagavan--personally the Lord; krsna--Lord Krsna; yahan--where; dhani--actually opulent; tahan--there; vrndavana-dhama--Vrndavana-dhama.

TRANSLATION

"Sri Krsna is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vrndavana-dhama.

TEXT 221

TEXT

cintamani-maya bhumi ratnera bhavana
cintamani-gana dasi-carana-bhusana

SYNONYMS

cintamani-maya--made of transcendental touchstone; bhumi--the ground; ratnera--of gems; bhavana--the original source; cintamani-gana--such touchstones; dasi-carana-bhusana--foot decorations of the maidservants of Vrndavana.

TRANSLATION

"Vrndavana-dhama is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintamani stone is used to decorate the lotus feet of the maidservants of Vrndavana.

TEXT 222

TEXT

kalpavrksa-latara--yahan sahajika-vana
puspa-phala vina keha na mage anya dhana

SYNONYMS

kalpa-vrksa-latara--of creepers and kalpa-vrksa, or desire trees; yahan--where; sahajika-vana--natural forest; puspa-phala vina--except for fruits and flowers; keha--anyone; na mage--does not want; anya--any other; dhana--riches.

TRANSLATION

"Vrndavana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

TEXT 223

TEXT

ananta kama-dhenu tahan phire vane vane

dugdha-matra dena, keha na mage anya dhane

SYNONYMS

ananta--unlimited; kama-dhenu--cows that can fulfill all desires; tahan--there; phire--graze; vane vane--from forest to forest; dugdha-matra dena--deliver milk only; keha--anyone; na--not; mage--wants; anya dhane--any other riches.

TRANSLATION

"In Vrndavana there are cows that fulfill all desires [kama-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

TEXT 224

TEXT

sahaja lokera katha--yahan divya-gita
sahaja gamana kare,--yaiche nrtya-pratita

SYNONYMS

sahaja lokera katha--the talks of all the plain people; yahan--where; divya-gita--transcendental music; sahaja gamana--natural walking; kare--they do; yaiche--like; nrtya-pratita--appearing like dancing.

TRANSLATION

"In Vrndavana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

TEXT 225

TEXT

sarvatra jala--yahan amrta-samana
cid-ananda jyotih svadya--yahan murtiman

SYNONYMS

sarvatra--everywhere; jala--the water; yahan--where; amrta-samana--equal to nectar; cit-ananda--transcendental bliss; jyotih--effulgence; svadya--perceived; yahan--where; murtiman--assuming a form.

TRANSLATION

"The water in Vrndavana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

TEXT 226

TEXT

laksmi jini' guna yahan laksmira samaja
krsna-vamsi kare yahan priya-sakhi-kaya

SYNONYMS

laksmi--the goddess of fortune; jini'--conquering; guna--qualities; yahan--where; laksmira samaja--the society of the gopis; krsna-vamsi--Lord Sri Krsna's flute; kare--in His hand; yahan--where; priya-sakhi-kaya--a dear companion.

TRANSLATION

"The gopis there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuntha. In Vrndavana, Lord Krsna is always playing His transcendental flute, which is His dear companion.

TEXT 227

TEXT

sriyah kantah kantah parama-purusah kalpa-taravo
druma bhumis cintamani-gana-mayi toyam amrtam
katha ganam natyam gamanam api vamsi priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca

SYNONYMS

sriyah--the goddess of fortune; kantah--the damsels; kantah--the enjoyer; parama-purusah--the Supreme Personality of Godhead; kalpa-taravah--desire trees; drumah--all the trees; bhumih--the land; cintamani-gana-mayi--made of the transcendental touchstone jewel; toyam--the water; amrtam--nectar; katha--talking; ganam--song; natyam--dancing; gamanam--walking; api--also; vamsi--the flute; priya-sakhi--constant companion; cit-anandam--transcendental bliss; jyotih--effulgence; param--the supreme; api--also; tat--that; asvadyam--everywhere perceived; api ca--also.

TRANSLATION

" 'The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead Krsna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.'

PURPORT

This is a quotation from Brahma-samhita (5.56).

TEXT 228

TEXT

cintamanis carana-bhusanam angananam
srngara-puspa-taravas taravah suranam
vrndavane vraja-dhanam nanu kama-dhenu-
vrndani ceti sukha-sindhur aho vibhutih

SYNONYMS

cintamanih--transcendental touchstone; carana--of the lotus feet; bhusanam--the ornament; angananam--of all the women of Vrndavana; srngara--for dressing; puspa-taravah--the flower trees; taravah--the trees; suranam--of the demigods (desire trees); vrndavane--at Vrndavana; vraja-dhanam--the special wealth of the inhabitants of Vraja; nanu--certainly; kama-dhenu--of kama-dhenu cows that can deliver unlimited milk; vrndani--groups; ca--and; iti--thus; sukha-sindhuh--the ocean of happiness; aho--oh, how much; vibhutih--opulence.

TRANSLATION

" 'The anklets on the damsels of Vraja-bhumi are made of cintamani stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopis decorate themselves. There are also wish-fulfilling cows [kama dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vrndavana. Thus Vrndavana's opulence is blissfully exhibited.' "

PURPORT

This is a verse written by Bilvamangala Thakura.

TEXT 229

TEXT

suni' premavese nrtya kare srinivasa
kaksa-tali bajaya, kare atta-atta hasa

SYNONYMS

suni'--hearing; prema-avese--in ecstatic love; nrtya--dancing; kare--does; srinivasa--Srivasa Thakura; kaksa-tali--his armpits with his palms; bajaya--sounds; kare--does; atta-atta hasa--very loud laughing.

TRANSLATION

Srivasa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

TEXT 230

TEXT

radhara suddha-rasa prabhu avese sunila
sei rasavese prabhu nrtya arambhila

SYNONYMS

radhara--of Srimati Radharani; suddha-rasa--pure transcendental mellows; prabhu--Sri Caitanya Mahaprabhu; avese sunila--heard with great ecstasy; sei--that; rasa-avese--in absorption in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; nrtya arambhila--began dancing.

TRANSLATION

Thus Sri Caitanya Mahaprabhu heard these discussions about the pure transcendental mellow of Srimati Radharani. Absorbed in transcendental ecstasy, the Lord began to dance.

TEXT 231

TEXT

rasavese prabhura nrtya, svarupera gana
'bala' 'bala' bali' prabhu pate nija-kana

SYNONYMS

rasa-avese--in ecstatic mellows; prabhura--of Sri Caitanya Mahaprabhu; nrtya--the dancing; svarupera gana--and singing by Svarupa Damodara; bala bala--go on speaking, go on speaking; bali'--saying; prabhu--Sri Caitanya Mahaprabhu; pate--extends; nija-kana--own ear.

TRANSLATION

While Sri Caitanya Mahaprabhu was dancing in ecstatic love and Svarupa Damodara was singing, the Lord said, "Go on singing! Go on singing!" The Lord then extended His own ears.

TEXT 232

TEXT

vraja-rasa-gita suni' prema uthalila
purusottama-grama prabhu preme bhasaila

SYNONYMS

vraja-rasa-gita--songs about the mellows of Vrndavana-dhama; suni'--hearing; prema--transcendental bliss; uthalila--awakened; purusottama-grama--the place known as Purusottama, Jagannatha Puri; prabhu--Sri Caitanya Mahaprabhu; preme--with ecstatic love; bhasaila--inundated.

TRANSLATION

Thus Sri Caitanya Mahaprabhu's ecstatic love was awakened by hearing the songs of Vrndavana. In this way He inundated Purusottama, Jagannatha Puri, with love of Godhead.

TEXT 233

TEXT

laksmi-devi yatha-kale gela nija-ghara
prabhu nrtya kare, haila trtiya prahara

SYNONYMS

laksmi-devi--the goddess of fortune; yatha-kale--in due course of time; gela--returned; nija-ghara--to her apartment; prabhu--Sri Caitanya Mahaprabhu; nrtya kare--dances; haila--there arrived; trtiya prahara--the third period of the day, the afternoon.

TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Sri Caitanya Mahaprabhu was dancing, afternoon arrived.

TEXT 234

TEXT

cari sampradaya gana kari' bahu sranta haila
mahaprabhura premavesa dviguna badila

SYNONYMS

cari sampradaya--four groups of sankirtana parties; gana kari'--after singing; bahu--much; sranta haila--were fatigued; mahaprabhura--of Sri Caitanya Mahaprabhu; prema-avesa--the ecstatic love; dvi-guna--twofold; badila--increased.

TRANSLATION

After much singing, all four sankirtana parties grew fatigued, but Sri Caitanya Mahaprabhu's ecstatic love increased twofold.

TEXT 235

TEXT

radha-premavese prabhu haila sei murti
nityananda dure dekhi' karilena stuti

SYNONYMS

radha-prema-avese--in ecstatic love of Srimati Radharani; prabhu--Sri Caitanya Mahaprabhu; haila--became; sei murti--exactly that same form; nityananda--Lord Nityananda; dure dekhi'--seeing from a distant place; karilena stuti--offered prayers.

TRANSLATION

While dancing absorbed in Srimati Radharani's ecstatic love, Sri Caitanya Mahaprabhu appeared in Her very form. Seeing this from a distant place, Nityananda Prabhu offered prayers.

TEXT 236

TEXT

nityananda dekhiya prabhura bhavavesa
nikate na aise, rahe kichu dura-desa

SYNONYMS

nityananda--Lord Nityananda; dekhiya--seeing; prabhura--of Sri Caitanya Mahaprabhu; bhava-avesa--the ecstatic love; nikate--nearby; na aise--does not come; rahe--keeps; kichu--a little; dura-desa--far away.

TRANSLATION

Seeing the ecstatic love of Sri Caitanya Mahaprabhu, Nityananda Prabhu did not approach but remained a little distance away.

TEXT 237

TEXT

nityananda vina prabhuke dhare kon jana
prabhura avesa na yaya, na rahe kirtana

SYNONYMS

nityananda vina--except for Nityananda Prabhu; prabhuke--Sri Caitanya Mahaprabhu; dhare--can catch; kon jana--what person; prabhura--of Sri Caitanya Mahaprabhu; avesa--the ecstasy; na yaya--does not go away; na rahe--could not be continued; kirtana--kirtana.

TRANSLATION

Only Nityananda Prabhu could catch Sri Caitanya Mahaprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kirtana could not be continued.

TEXT 238

TEXT

bhangi kari' svarupa sabara srama janaila
bhakta-ganera srama dekhi' prabhura bahya haila

SYNONYMS

bhangi kari'--showing an indication; svarupa--Svarupa Damodara; sabara--of everyone; srama--the fatigue; janaila--made known; bhakta-ganera--of the devotees; srama--the fatigue; dekhi'--seeing; prabhura--Sri Caitanya Mahaprabhu; bahya haila--become externally conscious.

TRANSLATION

Svarupa Damodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Sri Caitanya Mahaprabhu came to His external senses.

TEXT 239

TEXT

saba bhakta lana prabhu gela puspodyane
visrama kariya kaila madhyahnika snane

SYNONYMS

saba bhakta lana--with all the devotees; prabhu--Sri Caitanya Mahaprabhu; gela--went; puspa-udyane--in the flower garden; visrama kariya--resting; kaila--performed; madhyahnika snane--bath in the afternoon.

TRANSLATION

Sri Caitanya Mahaprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

TEXT 240

TEXT

jagannathera prasada aila bahu upahara
laksmira prasada aila vividha prakara

SYNONYMS

jagannathera prasada--the prasada offered to Jagannatha; aila--arrived; bahu--many; upahara--offerings; laksmira prasada--food offered to Laksmidevi; aila--arrived; vividha prakara--all varieties.

TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Sri Jagannatha and a variety that had been offered to the goddess of fortune.

TEXT 241

TEXT

saba lana nana-range karila bhojana
sandhya snana kari' kaila jagannatha darasana

SYNONYMS

saba lana--with all the devotees; nana-range--in great jubilation; karila bhojana--took the prasada; sandhya snana kari'--after taking an evening bath; kaila--made; jagannatha darasana--visit to Lord Jagannatha.

TRANSLATION

Sri Caitanya Mahaprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannatha.

TEXT 242

TEXT

jagannatha dekhi' karena nartana-kirtana
narendre jala-krida kare lana bhakta-gana

SYNONYMS

jagannatha--Lord Jagannatha; dekhi'--after seeing; karena--performs; nartana-kirtana--chanting and dancing; narendre--in the lake known as Narendrasarovara; jala-krida--sporting in the water; kare--performs; lana bhakta-gana--with the devotees.

TRANSLATION

As soon as He saw Lord Jagannatha, Sri Caitanya Mahaprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

TEXT 243

TEXT

udyane asiya kaila vana-bhojana
ei-mata krida kaila prabhu asta-dina

SYNONYMS

udyane--to the garden; asiya--coming; kaila--performed; vana-bhojana--picnic in the forest; ei-mata--in this way; krida--pastimes; kaila--performed; prabhu--Lord Sri Caitanya Mahaprabhu; asta-dina--constantly for eight days.

TRANSLATION

Then, entering the flower garden, Sri Caitanya Mahaprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

TEXT 244

TEXT

ara dine jagannathera bhitara-vijaya
rathe cadi' jagannatha cale nijalaya

SYNONYMS

ara dine--on the next day; jagannathera--of Lord Jagannatha; bhitara-vijaya--coming out from inside the temple; rathe cadi'--riding on the car; jagannatha--Lord Jagannatha; cale--returns; nija-alaya--to His own home.

TRANSLATION

The next day Lord Jagannatha came out from the temple and, riding on the car, returned to His own abode.

TEXT 245

TEXT

purvavat kaila prabhu lana bhakta-gana
parama anande karena nartana-kirtana

SYNONYMS

purva-vat--as previously; kaila--did; prabhu--Sri Caitanya Mahaprabhu; lana--taking; bhakta-gana--all the devotees; parama anande--in great pleasure; karena--performs; nartana-kirtana--chanting and dancing.

TRANSLATION

As previously, Sri Caitanya Mahaprabhu and His devotees again chanted and danced with great pleasure.

TEXT 246

TEXT

jagannathera punah pandu-vijaya ha-ila
eka guti patta-dori tanha tuti' gela

SYNONYMS

jagannathera--of Lord Jagannatha; punah--again; pandu-vijaya--the function of carrying the Lord; ha-ila--there was; eka guti--one bunch; patta-dori--ropes of silk; tanha--there; tuti' gela--broke.

TRANSLATION

During the Pandu-vijaya, Lord Jagannatha was carried, and while He was being carried, a bunch of silken ropes broke.

TEXT 247

TEXT

pandu-vijayera tuli phati-phuti yaya
jagannathera bhare tula udiya palaya

SYNONYMS

pandu-vijayera--of the ceremony of Pandu-vijaya; tuli--batches of cotton; phati-phuti yaya--become broken; jagannathera bhare--by the weight of Lord Jagannatha; tula--the cotton; udiya palaya--floats in the air.

TRANSLATION

When the Jagannatha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannatha, and the cotton floated in the air.

TEXT 248

TEXT

kulina-grami ramananda, satyaraja khanna
tanre ajna dila prabhu kariya sammana

SYNONYMS

kulina-grami--the inhabitants of the village known as Kulina-grama; ramananda--Ramananda; satyaraja khanna--Satyaraja Khan; tanre--to them; ajna dila--gave an order; prabhu--Sri Caitanya Mahaprabhu; kariya sammana--showing great respect.

TRANSLATION

Ramananda and Satyaraja Khan were present from Kulina-grama, and Sri Caitanya Mahaprabhu, with great respect, gave them the following orders.

TEXT 249

TEXT

ei patta-dorira tumi hao yajamana
prati-vatsara anibe 'dori' kariya nirmana

SYNONYMS

ei patta-dorira--of these patta-doris, silken ropes; tumi--you; hao--become; yajamana--the worshipers; prati-vatsara--every year; anibe--you must bring; dori--ropes; kariya nirmana--manufacturing.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Ramananda and Satyaraja Khan to become the worshipers of these ropes and every year bring silken ropes from their village.

PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kulina-grama; therefore Sri Caitanya Mahaprabhu asked Ramananda Vasu and Satyaraja Khan to get ropes every year for Lord Jagannatha's service.

TEXT 250

TEXT

eta bali' dila tanre chinda patta-dori
iha dekhi' karibe dori ati drdha kari'

SYNONYMS

eta bali'--saying this; dila--delivered; tanre--to them; chinda--broken; patta-dori--silken ropes; iha dekhi'--seeing this; karibe--you must make; dori--the ropes; ati--very much; drdha kari'--making strong.

TRANSLATION

After telling them this, Sri Caitanya Mahaprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

TEXT 251

TEXT

ei patta-dorite haya 'sesa'-adhisthana
dasa-murti hana yenho seve bhagavan

SYNONYMS

ei patta-dorite--in this rope; haya--there is; sesa-adhisthana--the abode of Sesa Naga; dasa-murti hana--expanding into ten forms; yenho--who; seve--worships; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

Sri Caitanya Mahaprabhu then informed Ramananda and Satyaraja Khan that this rope was the abode of Lord Sesa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

PURPORT

For a description of Sesa Naga, refer to Adi-lila (5.123-124).

TEXT 252

TEXT

bhagyavan satyaraja vasu ramananda
seva-ajna pana haila parama-ananda

SYNONYMS

bhagyavan--very fortunate; satyaraja--Satyaraja; vasu ramananda--Ramananda Vasu; seva-ajna--order for service; pana--getting; haila--became; parama--supremely; ananda--happy.

TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyaraja and Ramananda Vasu were highly pleased.

TEXT 253

TEXT

prati vatsara gundicate bhakta-gana-sange
patta-dori lana aise ati bada range

SYNONYMS

prati vatsara--every year; gundicate--to the Gundica temple cleansing ceremony; bhakta-gana-sange--with other devotees; patta-dori--silken rope; lana--taking; aise--came; ati--extremely; bada--great; range--with pleasure.

TRANSLATION

Every year thereafter, when the Gundica temple was being cleansed, Satyaraja and Ramananda Vasu would come with other devotees and with great pleasure bring silken rope.

TEXT 254

TEXT

tabe jagannatha yai' vasila simhasane
mahaprabhu ghare aila lana bhakta-gane

SYNONYMS

tabe--thereafter; jagannatha--Lord Jagannatha; yai'--going; vasila--sat; simhasane--on His throne; mahaprabhu--Sri Caitanya Mahaprabhu; ghare--to His residence; aila--went back; lana--taking; bhakta-gane--the devotees.

TRANSLATION

Thus Lord Jagannatha returned to His temple and sat on His throne while Sri Caitanya Mahaprabhu returned to His residence with His devotees.

TEXT 255

TEXT

ei-mata bhakta-gane yatra dekhaila
bhakta-gana lana vrndavana-keli kaila

SYNONYMS

ei-mata--in this way; bhakta-gane--to all the devotees; yatra--the Ratha-yatra festival; dekhaila--showed; bhakta-gana--the devotees; lana--with; vrndavana-keli--pastimes of Vrndavana; kaila--performed.

TRANSLATION

Thus Sri Caitanya Mahaprabhu showed the Ratha-yatra ceremony to His devotees and performed the Vrndavana pastimes with them.

TEXT 256

TEXT

caitanya-gosanira lila--ananta, apara
'sahasra-vadana' yara nahi paya para

SYNONYMS

caitanya-gosanira--of Lord Sri Caitanya Mahaprabhu; lila--the pastimes; ananta--unlimited; apara--without end; sahasra-vadana--Lord Sesa, who has thousands of hoods; yara--of which; nahi--not; paya--gets; para--the limit.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasravadana, Lord Sesa, cannot reach the limits of His pastimes.

TEXT 257

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Fourteenth Chapter, describing the Hera-pancami-yatra.

Chapter 15
The Lord Accepts Prasada at the House of Sarvabhauma Bhattacarya

The following summary of this chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. After the Ratha-yatra festival, Sri Advaita Acarya Prabhu worshiped Sri Caitanya Mahaprabhu with flowers and tulasi. Sri Caitanya Mahaprabhu, in return, worshiped Advaita Acarya with the flowers and tulasi that remained on the offered plate and said a mantra, yo 'si so 'si ("What You are, You are"). Then Advaita Acarya Prabhu invited Sri Caitanya Mahaprabhu for prasada. When Lord Sri Caitanya Mahaprabhu and His devotees performed the Nandotsava ceremony, the Lord personally dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayadasami, the day of victory when Lord Ramacandra conquered Lanka. The devotees all became soldiers of Lord Ramacandra, and Sri Caitanya Mahaprabhu, in the ecstasy of Hanuman, manifested various transcendentally blissful activities. Thereafter, the Lord and His devotees observed various other ceremonies.

Sri Caitanya Mahaprabhu then asked all the devotees to return to Bengal. Lord Sri Caitanya Mahaprabhu sent Nityananda Prabhu to Bengal for preaching and also sent Ramadasa, Gadadhara dasa and several other devotees with Him. Then Sri Caitanya Mahaprabhu, with great humility, sent some Jagannatha prasada and a cloth from Lord Jagannatha to His mother through Srivasa Thakura. When the Lord bade farewell to Raghava Pandita, Vasudeva Datta, the residents of Kulinagrama and other devotees, He praised them for their transcendental qualities. Ramananda Vasu and Satyaraja Khan asked some questions, and Lord Sri Caitanya Mahaprabhu instructed them that all householder devotees must engage themselves in the service of Vaisnavas exclusively devoted to chanting the holy name of the Lord. He also directed the Vaisnavas from Khanda, instructed Sarvabhauma Bhattacarya and Vidya-vacaspati, and praised Murari Gupta for his firm faith in the lotus feet of Lord Ramacandra. Considering the humble prayer of Vasudeva Datta, He established that Lord Sri Krsna is qualified to deliver all the conditioned souls.

Thereafter, when Sri Caitanya Mahaprabhu was accepting prasada at the house of Sarvabhauma Bhattacarya, Sarvabhauma's son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of visucika (cholera). Lord Sri Caitanya Mahaprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Krsna.

TEXT 1

TEXT

sarvabhauma-grhe bhunjan
sva-nindakam amoghakam
angikurvan sphutam cakre
gaurah svam bhakta-vasyatam

SYNONYMS

sarvabhauma-grhe--at the house of Sarvabhauma Bhattacarya; bhunjan--while eating; sva-nindakam--a person who was criticizing Him; amoghakam--named Amogha; angikurvan--accepting; sphutam--manifested; cakre--made; gaurah--Lord Sri Caitanya Mahaprabhu; svam--His; bhakta-vasyatam--obligation to His devotees.

TRANSLATION

While Sri Caitanya Mahaprabhu was accepting prasada at the house of Sarvabhauma Bhattacarya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Caitanya Mahaprabhu; jaya--all glories; nityananda--unto Nityananda Prabhu; jaya advaita-candra--all glories to Advaita Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

TEXT

jaya sri-caitanya-caritamrta-srota-gana
caitanya-caritamrta----yanra prana-dhana

SYNONYMS

jaya--all glories; sri-caitanya-caritamrta-srota-gana--to the listeners of Sri Caitanya-caritamrta; caitanya-caritamrta--Caitanya-caritamrta; yanra--of whom; prana-dhana--the life and soul.

TRANSLATION

All glories to the listeners of Sri Caitanya-caritamrta who have accepted it as their life and soul.

TEXT 4

TEXT

ei-mata mahaprabhu bhakta-gana-sange
nilacale rahi' kare nrtya-gita-range

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; bhakta-gana-sange--with His devotees; nilacale rahi'--staying at Nilacala, Jagannatha Puri; kare--performs; nrtya-gita-range--chanting and dancing with great pleasure.

TRANSLATION

While Sri Caitanya Mahaprabhu stayed at Jagannatha Puri, He constantly enjoyed chanting and dancing with His devotees.

TEXT 5

TEXT

prathamavasare jagannatha-darasana
nrtya-gita kare danda-paranama, stavana

SYNONYMS

prathama-avasare--in the beginning; jagannatha-darasana--seeing the Deity of Lord Jagannatha; nrtya-gita kare--performs chanting and dancing; danda-paranama--offering obeisances; stavana--offering prayers.

TRANSLATION

In the beginning, Sri Caitanya Mahaprabhu saw the Deity of Lord Jagannatha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

TEXT 6

TEXT

'upala-bhoga' lagile kare bahire vijaya
haridasa mili' aise apana nilaya

SYNONYMS

upala-bhoga lagile--when there is an offering of food known as upala-bhoga; kare bahire vijaya--He remains outside; haridasa mili'--meeting Haridasa Thakura; aise--comes back; apana nilaya--to His residence.

TRANSLATION

After visiting the temple, Sri Caitanya Mahaprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridasa Thakura and return to His residence.

PURPORT

At noon, when there was an upala-bhoga offering in a place called bhoga-vardhana-khanda, Sri Caitanya Mahaprabhu would go outside the temple. Before going outside, He used to stand near the Garuda-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridasa Thakura lived. After visiting with Haridasa Thakura, the Lord would return to His own place at the abode of Kasi Misra.

TEXT 7

TEXT

ghare vasi' kare prabhu nama sankirtana
advaita asiya kare prabhura pujana

SYNONYMS

ghare vasi'--sitting in His room; kare--performs; prabhu--Lord Sri Caitanya Mahaprabhu; nama sankirtana--chanting on beads; advaita--Advaita Acarya; asiya--coming; kare--performs; prabhura pujana--worship of the Lord.

TRANSLATION

Sitting in His room, Sri Caitanya Mahaprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

TEXT 8

TEXT

sugandhi-salile dena padya, acamana
sarvange lepaye prabhura sugandhi candana

SYNONYMS

su-gandhi-salile--with scented water; dena--offers; padya--water for washing the feet; acamana--washing the mouth; sarva-ange--all over the body; lepaye--smears; prabhura--of the Lord; su-gandhi candana--fragrant sandalwood pulp.

TRANSLATION

While worshiping Sri Caitanya Mahaprabhu, Advaita Acarya would offer Him scented water to wash His mouth and feet. Then Advaita Acarya would smear very fragrant sandalwood pulp all over His body.

TEXT 9

TEXT

gale mala dena, mathaya tulasi-manjari
yoda-hate stuti kare pade namaskari'

SYNONYMS

gale--on the neck; mala--garland; dena--offers; mathaya--on the head; tulasi-manjari--flowers of tulasi; yoda-hate--with folded hands; stuti kare--offers prayers; pade--unto the lotus feet; namaskari'--offering obeisances.

TRANSLATION

Sri Advaita Prabhu would also place a flower garland around the Lord's neck and tulasi flowers [manjaris] on His head. Then, with folded hands, Advaita Acarya would offer obeisances and prayers unto the Lord.

TEXT 10

TEXT

puja-patre puspa-tulasi sesa ye achila
sei saba lana prabhu acarye pujila

SYNONYMS

puja-patre--on the dish that holds flowers and tulasi; puspa-tulasi--flowers and tulasi; sesa--remaining; ye achila--whatever there were; sei saba--all of them; lana--taking; prabhu--Sri Caitanya Mahaprabhu; acarye pujila--worshiped Advaita Acarya.

TRANSLATION

After being worshiped by Advaita Acarya, Sri Caitanya Mahaprabhu would take the dish containing flowers and tulasi and, with whatever paraphernalia remained, would also worship Advaita Acarya.

TEXT 11

TEXT

"yo 'si so 'si namo 'stu te" ei mantra pade
mukha-vadya kari' prabhu hasaya acaryere

SYNONYMS

yah asi--whatever You are; sah asi--so You are; namah astu te--I offer My respects unto You; ei mantra pade--chants this mantra; mukha-vadya kari'--making a sound within the mouth; prabhu--Lord Sri Caitanya Mahaprabhu; hasaya--causes to laugh; acaryere--Advaita Acarya.

TRANSLATION

Sri Caitanya Mahaprabhu would worship Advaita Acarya by chanting the mantra, "Whatever You are, You are-but I offer My respects unto You." In addition, the Lord would make some sounds within His mouth that would make Advaita Acarya laugh.

TEXT 12

TEXT

ei-mata anyonye karena namaskara
prabhure nimantrana kare acarya bara bara

SYNONYMS

ei-mata--in this way; anyonye--to one another; karena--offer; namaskara--obeisances; prabhure--unto Lord Caitanya Mahaprabhu; nimantrana--invitation; kare--does; acarya--Advaita Acarya; bara bara--again and again.

TRANSLATION

In this way both Advaita Acarya and Sri Caitanya Mahaprabhu would offer Their respectful obeisances unto one another. Then Advaita Acarya would extend invitations to Sri Caitanya Mahaprabhu again and again.

TEXT 13

TEXT

acaryera nimantrana----ascarya-kathana
vistari' varniyachena dasa-vrndavana

SYNONYMS

acaryera nimantrana--the invitation of Advaita Acarya; ascarya-kathana--wonderful story; vistari'--very vividly; varniyachena--described; dasa-vrndavana--Vrndavana dasa Thakura.

TRANSLATION

Indeed, Sri Advaita Acarya's invitation is another wonderful story. It has been very vividly described by Vrndavana dasa Thakura.

TEXT 14

TEXT

punarukti haya, taha na kailun varnana
ara bhakta-gana kare prabhure nimantrana

SYNONYMS

punah-ukti--reputation; haya--there is; taha--that; na--not; kailun--I have done; varnana--description; ara bhakta-gana--other devotees; kare--do; prabhure--unto Lord Caitanya Mahaprabhu; nimantrana--invitation.

TRANSLATION

Since Advaita Acarya's invitation has been described by Vrndavana dasa Thakura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Sri Caitanya Mahaprabhu.

TEXT 15

TEXT

eka eka dina eka eka bhakta-grhe mahotsava
prabhu-sange tahan bhojana kare bhakta saba

SYNONYMS

eka eka dina--each and every day; eka eka bhakta-grhe--in the house of one devotee after another; mahotsava--festival; prabhu-sange--with Lord Sri Caitanya Mahaprabhu; tahan--there; bhojana--lunch; kare--accept; bhakta--devotees; saba--all.

TRANSLATION

Every day one devotee after another would invite Sri Caitanya Mahaprabhu and the other devotees to lunch and would also hold a festival.

TEXT 16

TEXT

cari-masa rahila sabe mahaprabhu-sange
jagannathera nana yatra dekhe maha-range

SYNONYMS

cari-masa--four months; rahila--remain; sabe--all the devotees; mahaprabhu-sange--with Lord Caitanya Mahaprabhu; jagannathera--of Lord Jagannatha; nana yatra--many festivals; dekhe--they see; maha-range--with great pleasure.

TRANSLATION

All the devotees remained at Jagannatha Puri for four continuous months, and they observed all Lord Jagannatha's festivals with great pleasure.

TEXT 17

TEXT

krsna-janma-yatra-dine nanda-mahotsava
gopa-vesa haila prabhu lana bhakta saba

SYNONYMS

krsna-janma-yatra--observance of the birth of Lord Krsna; dine--on the day of; nanda-mahotsava--the festival observed by Nanda Maharaja, the father of Krsna; gopa-vesa haila--dressed Himself as a cowherd boy; prabhu--Sri Caitanya Mahaprabhu; lana--taking; bhakta saba--all the devotees.

TRANSLATION

The devotees also celebrated the festival of Janmastami, Krsna's birthday, which is also called Nanda-mahotsava, the festival of Nanda Maharaja. At that time Sri Caitanya Mahaprabhu and His devotees dressed themselves as cowherd boys.

TEXT 18

TEXT

dadhi-dugdha-bhara sabe nija-skandhe kari'
mahotsava-sthane aila bali 'hari' 'hari'

SYNONYMS

dadhi-dugdha--of milk and yogurt; bhara--carriers; sabe--all of them; nija-skandhe--on their shoulders; kari'--keeping; mahotsava-sthane--to the place of the festival; aila--came; bali hari hari--chanting Hari, Hari.

TRANSLATION

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

TEXT 19

TEXT

kanani-khutiya achena 'nanda'-vesa dhari'
jagannatha-mahati hanachena 'vrajesvari'

SYNONYMS

kanani-khutiya--Kanani Khutiya; achena--is; nanda-vesa dhari'--in the dress of Nanda Maharaja; jagannatha-mahati--Jagannatha Mahati; hanachena--was; vrajesvari--mother Yasoda.

TRANSLATION

Kanani Khutiya dressed himself like Nanda Maharaja, and Jagannatha Mahati dressed himself as mother Yasoda.

TEXT 20

TEXT

apane prataparudra, ara misra-kasi
sarvabhauma, ara padicha-patra tulasi

SYNONYMS

apane prataparudra--personally King Prataparudra; ara--and; misra-kasi--Kasi Misra; sarvabhauma--Sarvabhauma Bhattacarya; ara--and; padicha-patra tulasi--Padichapatra Tulasi, the temple superintendent.

TRANSLATION

At that time, King Prataparudra was also personally present with Kasi Misra, Sarvabhauma Bhattacarya and Tulasi Padichapatra.

TEXT 21

TEXT

inha-saba lana prabhu kare nrtya-ranga
dadhi-dugdha haridra-jale bhare sabara anga

SYNONYMS

inha-saba lana--taking all of them; prabhu--Lord Caitanya Mahaprabhu; kare nrtya-ranga--performed dancing in jubilation; dadhi--yogurt; dugdha--milk; haridra--turmeric; jale--with water; bhare--covered; sabara--of all of them; anga--bodies.

TRANSLATION

As usual, Sri Caitanya Mahaprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

TEXT 22

TEXT

advaita kahe,----satya kahi, na kariha kopa
laguda phiraite para, tabe jani gopa

SYNONYMS

advaita kahe--Advaita Acarya says; satya kahi--I speak the truth; na kariha kopa--please do not be angry; laguda--stick, staff; phiraite para--if You can wheel around; tabe jani--then I shall understand; gopa--cowherd boy.

TRANSLATION

It was at this time that Srila Advaita Acarya said, "Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about."

TEXT 23

TEXT

tabe laguda lana prabhu phiraite lagila
bara bara akase pheli' luphiya dharila

SYNONYMS

tabe--then; laguda--rod; lana--taking; prabhu--Sri Caitanya Mahaprabhu; phiraite lagila--began to wheel it around; bara bara--again and again; akase--in the sky; pheli'--throwing; luphiya--tossing; dharila--He captured.

TRANSLATION

Accepting Advaita Acarya's challenge, Sri Caitanya Mahaprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

TEXT 24

TEXT

sirera upare, prsthe, sammukhe, dui-pase
pada-madhye phiraya laguda,----dekhi' loka hase

SYNONYMS

sirera upare--over the head; prsthe--behind the back; sammukhe--in front; dui-pase--on the two sides; pada-madhye--between the two legs; phiraya--wheels around; laguda--the rod; dekhi'--seeing; loka hase--all the people began to laugh.

TRANSLATION

Sri Caitanya Mahaprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.

TEXT 25

TEXT

alata-cakrera praya laguda phiraya
dekhi' sarva-loka-citte camatkara paya

SYNONYMS

alata-cakrera--the circle of a firebrand; praya--like; laguda phiraya--wheels the rod; dekhi'--seeing; sarva-loka--all the people; citte--within the heart; camatkara paya--became very astonished.

TRANSLATION

When Sri Caitanya Mahaprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

TEXT 26

TEXT

ei-mata nityananda phiraya laguda
ke bujhibe tanha dunhara gopa-bhava gudha

SYNONYMS

ei-mata--in this way; nityananda--Lord Nityananda Prabhu; phiraya laguda--wheels a rod; ke--who; bujhibe--will understand; tanha--there; dunhara--of both of Them; gopa-bhava--the ecstasy of the cowherd boys; gudha--very deep.

TRANSLATION

Nityananda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

TEXT 27

TEXT

prataparudrera ajnaya padicha-tulasi
jagannathera prasada-vastra eka lana asi

SYNONYMS

prataparudrera--of King Prataparudra; ajnaya--on the order; padicha-tulasi--the temple superintendent named Tulasi; jagannathera--of Lord Jagannatha; prasada-vastra--used cloth; eka--one; lana--taking; asi--came.

TRANSLATION

Following the orders of Maharaja Prataparudra, the temple superintendent named Tulasi brought one of Lord Jagannatha's used cloths.

TEXT 28

TEXT

bahu-mulya vastra prabhu-mastake bandhila
acaryadi prabhura ganere paraila

SYNONYMS

bahu-mulya--very valuable; vastra--cloth; prabhu-mastake--on the head of Sri Caitanya Mahaprabhu; bandhila--wrapped; acarya-adi--headed by Advaita Acarya; prabhura--of Sri Caitanya Mahaprabhu; ganere--on the associates; paraila--put.

TRANSLATION

This valuable cloth was wrapped around the head of Sri Caitanya Mahaprabhu. The other devotees, headed by Advaita Acarya, also had cloths wrapped about their heads.

TEXT 29

TEXT

kanani-khutiya, jagannatha,----dui-jana
avese bilaila ghare chila yata dhana

SYNONYMS

kanani-khutiya--Kanani Khutiya; jagannatha--Jagannatha Mahati; dui-jana--two persons; avese--in ecstatic love; bilaila--distributed; ghare--at home; chila--was; yata--all; dhana--riches.

TRANSLATION

In ecstasy, Kanani Khutiya, who was dressed as Nanda Maharaja, and Jagannatha Mahati, who was dressed as mother Yasoda, distributed all the riches they had stocked at home.

TEXT 30

TEXT

dekhi' mahaprabhu bada santosa paila
mata-pita-jnane dunhe namaskara kaila

SYNONYMS

dekhi'--seeing; mahaprabhu--Sri Caitanya Mahaprabhu; bada--very much; santosa--satisfaction; paila--felt; mata-pita-jnane--accepting as father and mother; dunhe--unto both of them; namaskara kaila--offered obeisances.

TRANSLATION

Sri Caitanya Mahaprabhu was greatly satisfied to see this. Accepting them both as His father and mother, He offered them obeisances.

TEXT 31

TEXT

parama-avese prabhu aila nija-ghara
ei-mata lila kare gauranga-sundara

SYNONYMS

parama-avese--in great ecstasy; prabhu--Sri Caitanya Mahaprabhu; aila--returned; nija-ghara--to His own residence; ei-mata--in this way; lila--pastimes; kare--performed; gauranga-sundara--Sri Caitanya Mahaprabhu.

TRANSLATION

In great ecstasy, Sri Caitanya Mahaprabhu returned to His residence. In this way, Sri Caitanya Mahaprabhu, known as Gauranga-sundara, performed various pastimes.

TEXT 32

TEXT

vijaya-dasami----lanka-vijayera dine

vanara-sainya kaila prabhu lana bhakta-gane

SYNONYMS

vijaya--victory; dasami--tenth day; lanka-vijayera dine--on the day celebrating the conquering of Lanka; vanara-sainya--monkey soldiers; kaila--arranged; prabhu--Sri Caitanya Mahaprabhu; lana bhakta-gane--taking all the devotees.

TRANSLATION

On the victory day celebrating the conquest of Lanka-a day known as Vijaya-dasami-Sri Caitanya Mahaprabhu dressed up all His devotees like monkey soldiers.

TEXT 33

TEXT

hanuman-avese prabhu vrksa-sakha lana
lanka-gade cadi' phele gada bhangiya

SYNONYMS

hanuman-avese--in the emotion of being Hanuman; prabhu--Sri Caitanya Mahaprabhu; vrksa-sakha lana--taking a large branch of a tree; lanka-gade--on the Lanka fort; cadi'--ascending; phele--breaks down; gada--the fort; bhangiya--dismantling.

TRANSLATION

Displaying the emotions of Hanuman, Sri Caitanya Mahaprabhu took up a large tree branch, and, mounting the walls of the Lanka fort, began to dismantle it.

TEXT 34

TEXT

'kahanre ravna' prabhu kahe krodhavese
jagan-mata hare papi, marimu savamse'

SYNONYMS

kahanre ravna--where is the rascal Ravana; prabhu--Sri Caitanya Mahaprabhu; kahe--says; krodha-avese--in great anger; jagat-mata--the mother of the universe; hare--kidnaps; papi--sinful; marimu--I shall kill; sa-vamse--with all his family.

TRANSLATION

In the ecstasy of Hanuman, Sri Caitanya Mahaprabhu angrily said, "Where is the rascal Ravana? He has kidnapped the universal mother, Sita. Now I shall kill him and all his family."

TEXT 35

TEXT

gosanira avesa dekhi' loke camatkara

sarva-loka jaya' jaya' bale bara bara

SYNONYMS

gosanira--of Sri Caitanya Mahaprabhu; avesa--ecstasy; dekhi'--by seeing; loke--all people; camatkara--astonished; sarva-loka--all people; jaya jaya--all glories; bale--speak; bara bara--again and again.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Sri Caitanya Mahaprabhu, and everyone began to chant, "All glories! All glories!" again and again.

TEXT 36

TEXT

ei-mata rasa-yatra, ara dipavali
utthana-dvadasi-yatra dekhila sakali

SYNONYMS

ei-mata--in this way; rasa-yatra--rasa dancing of Lord Krsna; ara--and; dipa-avali--a row of lights, the day of Dipavali; utthana-dvadasi-yatra--the festival of Utthana-dvadasi; dekhila sakali--participated in all of them.

TRANSLATION

Sri Caitanya Mahaprabhu and His devotees participated in all the festivals known as Rasa-yatra, Dipavali and Utthana-dvadasi.

PURPORT

The Dipavali festival takes place on the dark-moon night in the month of Karttika (October-November). The Rasa-yatra, or rasa dancing of Krsna, takes place on the full-moon night of the same month. Utthana-dvadasi takes place the day after Ekadasi in the waxing fortnight of the moon in the same month. All the devotees of Sri Caitanya Mahaprabhu participated in all these festivals.

TEXT 37

TEXT

eka-dina mahaprabhu nityanande lana
dui bhai yukti kaila nibhrte vasiya

SYNONYMS

eka-dina--one day; mahaprabhu--Sri Caitanya Mahaprabhu; nityanande lana--taking Lord Nityananda Prabhu; dui bhai--two brothers; yukti kaila--consulted; nibhrte vasiya--sitting in a solitary place.

TRANSLATION

One day the two brothers, Sri Caitanya Mahaprabhu and Nityananda Prabhu, consulted one another, sitting together in a solitary place.

TEXT 38

TEXT

kiba yukti kaila dunhe, keha nahi jane
phale anumana pache kaila bhakta-gane

SYNONYMS

kiba yukti kaila--what consultation They had; dunhe--both of Them; keha nahi jane--no one knows; phale--by the result; anumana--guess; pache--later; kaila--did; bhakta-gane--all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.

TEXT 39

TEXT

tabe mahaprabhu saba bhakte bolaila
gauda-dese yaha sabe vidaya karila

SYNONYMS

tabe mahaprabhu--thereafter Sri Caitanya Mahaprabhu; saba--all; bhakte--the devotees; bolaila--called; gauda-dese--to Bengal; yaha--return; sabe--all of you; vidaya karila--bade farewell.

TRANSLATION

Thereafter, Sri Caitanya Mahaprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

TEXT 40

TEXT

sabare kahila prabhu----pratyabda asiya
gundica dekhiya yabe amare miliya

SYNONYMS

sabare--to all of them; kahila--said; prabhu--Sri Caitanya Mahaprabhu; prati-abda--every year; asiya--coming; gundica--the function at the Gundica temple; dekhiya--seeing; yabe--you should go; amare miliya--after meeting Me.

TRANSLATION

Bidding farewell to all the devotees, Sri Caitanya Mahaprabhu requested them to return to Jagannatha Puri every year to see Him and then see the cleansing of the Gundica temple.

TEXT 41

TEXT

acaryere ajna dila kariya sammana
'a-candala adi krsna-bhakti dio dana'

SYNONYMS

acaryere--unto Advaita Acarya; ajna dila--ordered; kariya sammana--with great respect; a-candala--even to the lowest of men, known as the candala; adi--beginning with; krsna-bhakti--Krsna consciousness, or devotional service to Lord Krsna; dio--deliver; dana--in charity.

TRANSLATION

With great respect, Sri Caitanya Mahaprabhu requested Advaita Acarya, "Give Krsna consciousness, devotion to Krsna, even to the lowest of men [candalas]."

PURPORT

This is Sri Caitanya Mahaprabhu's order to all His devotees. Krsna-bhakti, devotion to Krsna, is open to everyone, even low-class men like candalas. One should follow this order in the disciplic succession stemming from Sri Advaita and Nityananda Prabhu and distribute Krsna consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the brahmana and going down to the lowest platform known as candala. Whatever one's position, everyone in this Age of Kali needs to be enlightened in Krsna consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society's indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute krsna-bhakti all over the world and thus follow the orders of Sri Caitanya Mahaprabhu. The Lord has ordered everyone to become a guru (Cc. Madhya 7.128): amara ajnaya guru hana tara' ei desa. Everyone in every town and village should be enlightened by the instructions of Sri Caitanya Mahaprabhu. Krsna consciousness should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Sri Caitanya Mahaprabhu, as He desires.

The word candala actually refers to a dog-eater, who is considered the lowest of men. Even candalas can be enlightened in Krsna consciousness due to Sri Caitanya Mahaprabhu's benedictions. Krsna-bhakti is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Sri Caitanya Mahaprabhu. Everyone should be given a chance to receive it and be happy.

The word dana, meaning "charity," is also significant in this verse. Whoever engages in the distribution of Krsna consciousness is a charitable person. Professional men recite Srimad-Bhagavatam and discuss krsna-bhakti for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees who have no motive other than serving Krsna can give such transcendentally valuable benedictions out of charity.

TEXT 42

TEXT

nityanande ajna dila,----'yaha gauda-dese

anargala prema-bhakti kariha prakase

SYNONYMS

nityanande--unto Nityananda Prabhu; ajna dila--Lord Sri Caitanya Mahaprabhu ordered; yaha gauda-dese--go to Gauda-desa (Bengal); anargala--without restriction; prema-bhakti--devotional service in love of Godhead; kariha prakase--manifest.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Nityananda Prabhu,"Go to Bengal and, without restriction, manifest devotional service to the Lord, Krsna consciousness."

PURPORT

Sri Caitanya Mahaprabhu thus ordered Nityananda Prabhu to deliver all the Bengalis to devotional service. In Bhagavad-gita (9.32) it is said:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth-women, vaisyas [merchants], as well as sudras [workers]-can approach the supreme destination." Whoever takes to Krsna consciousness and follows the regulative principles can return home, back to Godhead.

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura writes: "There is a class of so-called devotees called prakrta-sahajiyas who think that Nityananda Prabhu is an ordinary human being. They have spread the news that Sri Caitanya Mahaprabhu ordered Nityananda Prabhu to return to Bengal from Orissa just to marry and beget children. This is certainly a great offense against Nityananda Prabhu."

Such an offense is called pasanda-buddhi, or an atheistic remark. Offenders consider Nityananda Prabhu to be like one of them, an ordinary human being. They do not know of Nityananda Prabhu's identity with the visnu-tattva. Thinking Nityananda Prabhu to be an ordinary human being is the business of mental speculators known as kunapatma-vadis. These people accept the material body, which is a bag of three material elements (kunape tri-dhatuke), as themselves. They think that Nityananda Prabhu's body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityananda Prabhu, being the expansion of Sri Caitanya Mahaprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the prajapatis, who were ordered by Brahma to increase generation. Nityananda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by sahajiyas or other professional distributors of krsna-bhakti.

TEXT 43

TEXT

rama-dasa, gadadhara adi kata jane
tomara sahaya lagi' dilu tomara sane

SYNONYMS

rama-dasa--Ramadasa; gadadhara--Gadadhara dasa; adi--and others; kata jane--some people; tomara--Your; sahaya--assistants; lagi'--as; dilu--I give; tomara sane--with You.

TRANSLATION

Nityananda Prabhu was given assistants like Ramadasa, Gadadhara dasa and several others. Sri Caitanya Mahaprabhu said, "I give them to You to assist You.

TEXT 44

TEXT

madhye madhye ami tomara nikata yaiba
alaksite rahi' tomara nrtya dekhiba'

SYNONYMS

madhye madhye--at intervals; ami--I; tomara nikata--near You; yaiba--shall go; alaksite rahi'--keeping invisible; tomara nrtya--Your dancing; dekhiba--I shall see.

TRANSLATION

"I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance."

TEXT 45

TEXT

srivasa-pandite prabhu kari' alingana
kanthe dhari' kahe tanre madhura vacana

SYNONYMS

srivasa-pandite--unto Srivasa Pandita; prabhu--Lord Sri Caitanya Mahaprabhu; kari'--doing; alingana--embracing; kanthe dhari'--catching his neck; kahe--says; tanre--unto him; madhura vacana--sweet words.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Srivasa Pandita and, with His arm about his neck, began to speak to him in sweet words.

TEXT 46

TEXT

tomara ghare kirtane ami nitya naciba
tumi dekha pabe, ara keha na dekhiba

SYNONYMS

tomara ghare--in your house; kirtane--in the performance of congregational chanting; ami--I; nitya--daily; naciba--shall dance; tumi--you; dekha pabe--will be able to see; ara--else; keha--anyone; na dekhiba--will not see.

TRANSLATION

Sri Caitanya Mahaprabhu requested Srivasa Thakura, "Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

TEXT 47

TEXT

ei vastra matake diha', ei saba prasada
dandavat kari' amara ksamaiha aparadha

SYNONYMS

ei vastra--this cloth; matake diha'--deliver to My mother, Sacidevi; ei saba prasada--all these remnants of the food of Jagannatha; dandavat kari'--offering obeisances; amara--My; ksamaiha--cause to be excused; aparadha--offenses.

TRANSLATION

"Take this prasada of Lord Jagannatha's and this cloth and deliver them to My mother, Sacidevi. After offering her obeisances, please request her to excuse My offenses.

TEXT 48

TEXT

tanra seva chadi' ami kariyachi sannyasa
dharma nahe, kari ami nija dharma-nasa

SYNONYMS

tanra seva chadi'--giving up her service; ami--I; kariyachi--accepted; sannyasa--the renounced order of life; dharma nahe--it is not My religion; kari--perform; ami--I; nija dharma-nasa--destruction of My religious principles.

TRANSLATION

"I have given up the service of My mother and have accepted the sannyasa order. Actually I should not have done this, for by so doing, I have destroyed My religious principles.

TEXT 49

TEXT

tanra prema-vasa ami, tanra seva----dharma
taha chadi' kariyachi vatulera karma

SYNONYMS

tanra prema-vasa--subordinate to her love; ami--I; tanra seva--her service; dharma--My religion; taha chadi'--giving up that; kariyachi--I performed; vatulera karma--the acts of a madman.

TRANSLATION

"I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted this renounced order. Certainly this is the act of a madman.

TEXT 50

TEXT

vatula balakera mata nahi laya dosa
ei jani' mata more na karaya rosa

SYNONYMS

vatula balakera--of a mad son; mata--mother; nahi--does not; laya--accept; dosa--fault; ei jani'--knowing this; mata--mother; more--unto Me; na karaya rosa--is not at all angry.

TRANSLATION

"A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.

TEXT 51

TEXT

ki kaya sannyase mora, prema nija-dhana
ye-kale sannyasa kailun, channa haila mana

SYNONYMS

ki kaya--what business; sannyase--in the renounced order; mora--of Me; prema--love; nija-dhana--My real wealth; ye-kale--at which time; sannyasa kailun--I accepted the renounced order; channa--deranged; haila--was; mana--mind.

TRANSLATION

"I had no business in accepting this renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyasa.

TEXT 52

TEXT

nilacale achon muni tanhara ajnate
madhye madhye asimu tanra carana dekhite

SYNONYMS

nilacale achon--stay at Jagannatha Puri, Nilacala; muni--I; tanhara ajnate--under her order; madhye madhye--at intervals; asimu--I shall go; tanra--her; carana dekhite--to see the lotus feet.

TRANSLATION

"I am staying here at Jagannatha Puri, Nilacala, to comply with her orders. However, at intervals I shall go see her lotus feet.

TEXT 53

TEXT

nitya yai' dekhi muni tanhara carane
sphurti-jnane tenho taha satya nahi mane

SYNONYMS

nitya yai'--going daily; dekhi--see; muni--I; tanhara carane--her lotus feet; sphurti-jnane--feeling My appearance; tenho--she; taha--that; satya nahi mane--does not accept as true.

TRANSLATION

"Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

TEXTS 54-55

TEXT

eka-dina salyanna, vyanjana panca-sata
saka, moca-ghanta, bhrsta-patola-nimba-pata

lembu-ada-khanda, dadhi, dugdha, khanda-sara
salagrame samarpilena bahu upahara

SYNONYMS

eka-dina--one day; sali-anna--cooked rice made of sali paddy; vyanjana--vegetables; panca-sata--five to seven different kinds; saka--spinach; moca-ghanta--curry made from banana flowers; bhrsta--fried; patola--patola vegetables; nimba-pata--with leaves of the nimba tree; lembu--lemon; ada-khanda--pieces of ginger; dadhi--yogurt; dugdha--milk; khanda-sara--sugar candy; salagrame--unto Lord Visnu in the form of the salagrama; samarpilena--offered; bahu upahara--many other varieties of food.

TRANSLATION

"One day My mother, Saci, offered food to Salagrama Visnu. She offered rice cooked from sali paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried patola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

TEXT 56

TEXT

prasada lana kole karena krandana
nimaira priya mora----e-saba vyanjana

SYNONYMS

prasada lana--taking the remnants of food; kole--on her lap; karena krandana--was crying; nimaira--of Nimai; priya--favorite; mora--My; e-saba vyanjana--all these varieties of cooked food.

TRANSLATION

"Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimai.

TEXT 57

TEXT

nimani nahika etha, ke kare bhojana
mora dhyane asru-jale bharila nayana

SYNONYMS

nimani--Nimai; nahika etha--is not present here; ke kare bhojana--who will eat them; mora dhyane--on meditation upon Me; asru-jale--with tears; bharila nayana--eyes become filled.

TRANSLATION

"My mother was thinking, 'Nimai is not here. Who will accept all this food?' As she meditated upon Me in this way, her eyes filled with tears.

TEXT 58

TEXT

sighra yai' muni saba karinu bhaksana
sunya-patra dekhi' asru kariya marjana

SYNONYMS

sighra--very soon; yai'--going; muni--I; saba--all; karinu bhaksana--ate; sunya-patra dekhi'--seeing the dish empty; asru--tears; kariya marjana--smearing with her hands.

TRANSLATION

"While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

TEXT 59

TEXT

'ke anna-vyanjana khaila, sunya kene pata?
balagopala kiba khaila saba bhata?

SYNONYMS

ke--who; anna-vyanjana khaila--has eaten all this food; sunya kene pata--why is the dish empty; bala-gopala--the Deity Bala-gopala; kiba khaila--did He eat; saba bhata--all the rice.

TRANSLATION

"She then began to wonder who had eaten all that food. 'Why is the plate empty?' she wondered, doubting that Bala-gopala had eaten it all.

TEXT 60

TEXT

kiba mora kathaya mane bhrama hana gela!
kiba kona jantu asi' sakala khaila?

SYNONYMS

kiba--or; mora kathaya--when I was thinking like that; mane--in the mind; bhrama hana gela--I was mistaken; kiba--or; kona jantu--some animal; asi'--coming; sakala khaila--ate everything.

TRANSLATION

"She began to wonder whether there was actually anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

TEXT 61

TEXT

kiba ami anna-patre bhrame na badila!'
eta cinti' paka-patra yana dekhila

SYNONYMS

kiba--or; ami--I; anna-patre--on the plate for food; bhrame--by mistake; na badila--did not put anything; eta cinti'--thinking this; paka-patra--the kitchen pots; yana dekhila--went and saw.

TRANSLATION

"She thought, 'Perhaps by mistake I did not put any food on the plate.' So thinking, she went into the kitchen and saw the pots.

TEXT 62

TEXT

anna-vyanjana-purna dekhi' sakala bhajane
dekhiya samsaya haila kichu camatkara mane

SYNONYMS

anna-vyanjana-purna--filled with rice and vegetables; dekhi'--seeing; sakala bhajane--all the cooking pots; dekhiya--seeing; samsaya haila--there was doubt; kichu--some; camatkara--wonder; mane--in the mind.

TRANSLATION

"When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

TEXT 63

TEXT

isane bolana punah sthana lepaila
punarapi gopalake anna samarpila

SYNONYMS

isane--to Isana, the servant; bolana--calling; punah--again; sthana--the place; lepaila--cleaned; punarapi--again; gopalake--unto Gopala; anna--cooked rice and vegetables; samarpila--offered.

TRANSLATION

"Thus wondering, she called Isana, the servant, and had the place cleaned again. She then offered another plate to Gopala.

TEXT 64

TEXT

ei-mata yabe karena uttama randhana
more khaoyaite kare utkanthaya rodana

SYNONYMS

ei-mata--in this way; yabe--when; karena--does; uttama randhana--first-class cooking; more--Me; khaoyaite--to feed; kare--does; utkanthaya--with great anxiety; rodana--crying.

TRANSLATION

"Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

TEXT 65

TEXT

tanra preme ani' amaya karaya bhojane
antare manaye sukha, bahye nahi mane

SYNONYMS

tanra preme--by her love; ani'--bringing; amaya--Me; karaya bhojane--causes to eat; antare--within herself; manaye--she feels; sukha--happiness; bahye--externally; nahi mane--does not accept.

TRANSLATION

"Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

TEXT 66

TEXT

ei vijaya-dasamite haila ei riti
tanhake puchiya tanra karaiha pratiti

SYNONYMS

ei vijaya-dasamite--on the previous Vijaya-dasami day; haila--there was; ei riti--such an incident; tanhake--unto her; puchiya--asking; tanra--her; karaiha--make; pratiti--belief.

TRANSLATION

"Such an incident took place on the last Vijaya-dasami day. You can ask her about this incident and thus make her believe that I actually go there."

TEXT 67

TEXT

eteka kahite prabhu vihvala ha-ila
loka vidaya karite prabhu dhairya dharila

SYNONYMS

eteka kahite--saying this; prabhu--Lord Sri Caitanya Mahaprabhu; vihvala ha-ila--became overwhelmed; loka vidaya karite--to bid farewell to the devotees; prabhu--Lord Sri Caitanya Mahaprabhu; dhairya dharila--maintained patience.

TRANSLATION

While describing all this, Sri Caitanya Mahaprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

TEXT 68

TEXT

raghava pandite kahena vacana sarasa
'tomara suddha preme ami ha-i' tomara vasa'

SYNONYMS

raghava pandite--unto Raghava Pandita; kahena--says; vacana--words; sa-rasa--very relishable; tomara--your; suddha preme--by pure devotional service; ami ha-i'--I become; tomara--your; vasa--under obligation.

TRANSLATION

Sri Caitanya Mahaprabhu next spoke some relishable words to Raghava Pandita. He said, "I am obliged to you due to your pure love for Me."

TEXT 69

TEXT

inhara krsna-sevara katha suna, sarva-jana
parama-pavitra seva ati sarvottama

SYNONYMS

inhara--of him; krsna-sevara--of service to Lord Krsna; katha--stories; suna--hear; sarva-jana--all people; parama-pavitra--supremely pure; seva--service; ati--very much; sarva-uttama--well accomplished.

TRANSLATION

Sri Caitanya Mahaprabhu then informed everyone, "Just hear about the pure devotional service rendered to Krsna by Raghava Pandita. Indeed, Raghava Pandita's service is supremely pure and highly accomplished.

TEXT 70

TEXT

ara dravya rahu----suna narikelera katha
panca ganda kari' narikela vikaya tatha

SYNONYMS

ara dravya rahu--apart from the other commodities; suna--just hear; narikelera katha--the incident of offering coconuts; panca ganda kari'--at the price of five gandas; narikela--coconut; vikaya--is sold; tatha--there.

TRANSLATION

"Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gandas each.

TEXT 71

TEXT

vatite kata sata vrkse laksa laksa phala
tathapi sunena yatha mista narikela

SYNONYMS

vatite--in his garden; kata sata--how many hundreds of; vrkse--trees; laksa laksa phala--millions of fruits; tathapi--still; sunena--hears; yatha--where; mista narikela--sweet coconut.

TRANSLATION

"Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available.

TEXT 72

TEXT

eka eka phalera mulya diya cari-cari pana
dasa-krosa haite anaya kariya yatana

SYNONYMS

eka eka phalera--of each and every fruit; mulya--price; diya--giving; cari-cari pana--four panas each (one pana equals twenty gandas); dasa-krosa--twenty miles away; haite--from; anaya--brings; kariya yatana--with great endeavor.

TRANSLATION

"He collects coconut with great endeavor from a place twenty miles away, and he gives four panas each for them.

TEXT 73

TEXT

prati-dina panca-sata phala cholana
susitala karite rakhe jale dubaina

SYNONYMS

prati-dina--each day; panca-sata--five to seven; phala--fruits; cholana--clipping; su-sitala karite--to make it very cool; rakhe--keeps; jale--in water; dubaina--immersing.

TRANSLATION

"Every day five to seven coconuts are clipped and put into water to keep cool.

TEXT 74

TEXT

bhogera samaya punah chuli' samskari'
krsne samarpana kare mukha chidra kari'

SYNONYMS

bhogera samaya--at the time of offering bhoga; punah--again; chuli'--clipping; samskari'--cleansing; krsne--unto Lord Krsna; samarpana--offering; kare--makes; mukha--at the top; chidra kari'--making a hole.

TRANSLATION

"At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Krsna.

TEXT 75

TEXT

krsna sei narikela-jala pana kari'
kabhu sunya phala rakhena, kabhu jala bhari'

SYNONYMS

krsna--Lord Krsna; sei--that; narikela-jala--water of the coconut; pana kari'--drinking; kabhu--sometimes; sunya--vacant; phala rakhena--leaves the fruit; kabhu--sometimes; jala bhari'--being filled with water.

TRANSLATION

"Lord Krsna used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice.

TEXT 76

TEXT

jala-sunya phala dekhi' pandita----harasita
phala bhangi' sasye kare sat-patra purita

SYNONYMS

jala-sunya--without water; phala--fruit; dekhi'--by seeing; pandita--Raghava Pandita; harasita--very pleased; phala bhangi'--breaking the fruit; sasye--with the pulp; kare--makes; sat-patra--another plate; purita--filled.

TRANSLATION

"When Raghava Pandita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

TEXT 77

TEXT

sasya samarpana kari' bahire dheyana
sasya khana krsna kare sunya bhajana

SYNONYMS

sasya--the pulp; samarpana kari'--offering; bahire--outside the temple room; dheyana--meditates; sasya khana--eating the pulp; krsna--Lord Krsna; kare--makes; sunya--vacant; bhajana--the plate.

TRANSLATION

"After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Krsna, having eaten the pulp, would leave the plate empty.

TEXT 78

TEXT

kabhu sasya khana punah patra bhare samse
sraddha bade panditera, prema-sindhu bhase

SYNONYMS

kabhu--sometimes; sasya khana--eating the pulp; punah--again; patra--the plate; bhare--fills; samse--with pulp; sraddha--faith; bade--increases; panditera--of Raghava Pandita; prema-sindhu--in the ocean of love; bhase--floats.

TRANSLATION

"Sometimes, after eating the pulp, Krsna would fill the plate again with new pulp. In this way, Raghava Pandita's faith increases, and he floats in an ocean of love.

TEXT 79

TEXT

eka dina phala dasa samskara kariya
bhoga lagaite sevaka aila lana

SYNONYMS

eka dina--one day; phala--fruits; dasa--ten; samskara kariya--after cleansing; bhoga lagaite--to offer bhoga; sevaka--servant; aila--came; lana--taking.

TRANSLATION

"One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

TEXT 80

TEXT

avasara nahi haya, vilamba ha-ila
phala-patra-hate sevaka dvare ta' rahila

SYNONYMS

avasara nahi haya--there was little time; vilamba ha-ila--it was late; phala-patra--the pot of fruits; hate--in the hands; sevaka--the servant; dvare--at the door; ta'--indeed; rahila--remained.

TRANSLATION

"When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

TEXT 81

TEXT

dvarera upara bhite tenho hata dila
sei hate phala chunila, pandita dekhila

SYNONYMS

dvarera upara--above the door; bhite--on the ceiling; tenho--he; hata dila--brushed his hand; sei hate--with that hand; phala chunila--touched the fruit; pandita--Raghava Pandita; dekhila--saw.

TRANSLATION

"Raghava Pandita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

TEXT 82

TEXT

pandita kahe,----dvare loka kare gatayate
tara pada-dhuli udi' lage upara bhite

SYNONYMS

pandita kahe--Raghava Pandita said; dvare--through the door; loka--people in general; kare--do; gatayate--coming and going; tara--their; pada-dhuli--dust of the feet; udi'--being blown; lage--touches; upara--upward; bhite--the ceiling.

TRANSLATION

"Raghava Pandita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

TEXT 83

TEXT

sei bhite hata diya phala parasila
krsna-yogya nahe, phala apavitra haila

SYNONYMS

sei bhite--on that ceiling; hata diya--touching your hand; phala--the fruit; parasila--touched; krsna-yogya nahe--is not fit to be offered to Krsna; phala--the fruit; apavitra haila--has become contaminated.

TRANSLATION

" 'After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Krsna because they are contaminated.'

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that Raghava Pandita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called bhauma-ijya-dhih. Raghava Pandita was an eternal servant of Krsna, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Krsna with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Raghava Pandita on the platform of material purity and impurity. Such imitation will not help anyone. As explained in Caitanya-caritamrta, (Antya-lila 4.174): bhadrabhadra-vastu-jnana nahika 'prakrte'. On

the transcendental platform there is no higher or lower, pure or impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

'dvaite' bhadrabhadra-jnana, saba----'manodharma'
'ei bhala, ei manda',----ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad, is all a mistake."(Cc. Antya 4.176)

TEXT 84

TEXT

eta bali' phala phele pracira langhiya
aiche pavitra prema-seva jagat jiniya

SYNONYMS

eta bali'--saying this; phala phele--throws away the fruits; pracira langhiya--across the boundary wall; aiche--such; pavitra--pure; prema-seva--service in love; jagat jiniya--conquering all the world.

TRANSLATION

"Such was the service of Raghava Pandita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

TEXT 85

TEXT

tabe ara narikela samskara karaila
parama pavitra kari' bhoga lagaila

SYNONYMS

tabe--thereafter; ara--other; narikela--coconuts; samskara karaila--made clipped and cleaned; parama pavitra kari'--with great attention to keep them pure; bhoga lagaila--offered for eating.

TRANSLATION

"Thereafter, Raghava Pandita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

TEXT

ei-mata kala, amra, naranga, kanthala
yaha yaha dura-grame suniyache bhala

SYNONYMS

ei-mata--in this way; kala--bananas; amra--mangoes; naranga--oranges; kanthala--jackfruit; yaha yaha--whatever; dura-grame--in distant villages; suniyache--he heard; bhala--good.

TRANSLATION

"In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

TEXT 87

TEXT

bahu-mulya diya ani' kariya yatana
pavitra samskara kari' kare nivedana

SYNONYMS

bahu-mulya--high price; diya--offering; ani'--bringing; kariya yatana--with great attention; pavitra--purified; samskara kari'--trimming; kare nivedana--offers to the Deity.

TRANSLATION

"All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Raghava Pandita offered them to the Deity.

TEXT 88

TEXT

ei mata vyanjanera saka, mula, phala
ei mata cida, huduma, sandesa sakala

SYNONYMS

ei mata--in this way; vyanjanera--of vegetables; saka--spinach; mula--radishes; phala--fruits; ei mata--in this way; cida--chipped rice; huduma--powdered rice; sandesa--sweetmeats; sakala--all.

TRANSLATION

"Thus with great care and attention Raghava Pandita would prepare spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

TEXT 89

TEXT

ei-mata pitha-pana, ksira-odana
parama pavitra, ara kare sarvottama

SYNONYMS

ei-mata--in this way; pitha-pana--cakes and sweet rice; ksira-odana--concentrated milk; parama pavitra--highly purified; ara--and; kare--he makes; sarva-uttama--first class, tasteful.

TRANSLATION

"He prepared cakes, sweet rice, concentrated milk and everything else with great attention, and the cooking conditions were purified so that the food was first class and tasteful.

TEXT 90

TEXT

kasamdi, acara adi aneka prakara
gandha, vastra, alankara, sarva dravya-sara

SYNONYMS

kasamdi--a kind of pickle; acara--other pickles; adi--and so on; aneka prakara--of many varieties; gandha--scents; vastra--clothing; alankara--ornaments; sarva--all; dravya--of things; sara--best.

TRANSLATION

"Raghava Pandita would also offer all kinds of pickles, such as kasamdi. He offered various scents, garments, ornaments and the best of everything.

TEXT 91

TEXT

ei-mata premera seva kare anupama
yaha dekhi' sarva-lokera judana nayana

SYNONYMS

ei-mata--in this way; premera seva--service in love; kare--performs; anupama--without comparison; yaha dekhi'--seeing which; sarva-lokera--of all people; judana--become pleased; nayana--the eyes.

TRANSLATION

"Thus Raghava Pandita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

TEXT 92

TEXT

eta bali' raghavere kaila alingane
ei-mata sammanila sarva bhakta-gane

SYNONYMS

eta bali'--saying this; raghavere--Raghava Pandita; kaila alingane--He embraced; ei-mata--in this way; sammanila--showed respect; sarva--all; bhakta-gane--to the devotees.

TRANSLATION

Sri Caitanya Mahaprabhu then mercifully embraced Raghava Pandita. The Lord also offered all the other devotees a reception with similar respect.

TEXT 93

TEXT

sivananda sene kahe kariya sammana
vasudeva-dattera tumi kariha samadhana

SYNONYMS

sivananda sene--unto Sivananda Sena; kahe--says; kariya sammana--with great respect; vasudeva-dattera--of Vasudeva Datta; tumi--you; kariha--take; samadhana--care.

TRANSLATION

The Lord also respectfully told Sivananda Sena, "Take care of Vasudeva Datta very nicely.

TEXT 94

TEXT

parama udara inho, ye dina ye aise
sei dine vyaya kare, nahi rakhe sese

SYNONYMS

parama udara--very liberal; inho--he; ye dina--every day; ye aise--whatever he gets; sei dine--on that very day; vyaya kare--spends; nahi--does not; rakhe--keep; sese--any balance.

TRANSLATION

"Vasudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

TEXT 95

TEXT

'grhastha' hayena inho, cahiye sancaya
sancaya na kaile kutumba-bharana nahi haya

SYNONYMS

grhastha--householder; hayena--is; inho--he (Vasudeva Datta); cahiye sancaya--requires to save some money; sancaya na kaile--without saving money; kutumba-bharana--maintenance of a family; nahi haya--is not possible.

TRANSLATION

"Being a householder, Vasudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

TEXT 96

TEXT

ihara gharera aya-vyaya saba----tomara sthane
'sara-khela' hana tumi kariha samadhane

SYNONYMS

ihara--of Vasudeva Datta; gharera--of household affairs; aya-vyaya--income and expenditures; saba--all; tomara sthane--at your place; sara-khela hana--being the manager; tumi--you; kariha samadhane--arrange.

TRANSLATION

"Please take care of Vasudeva Datta's family affairs. Become his manager and make the proper adjustments.

Both Vasudeva Datta and Sivananda Sena were living in the same neighborhood, which is presently called Kumarahatta or Halisahara.

TEXT 97

TEXT

prati-varse amara saba bhakta-gana lana
gundicaya asibe sabaya palana kariya

SYNONYMS

prati-varse--each and every year; amara--My; saba--all; bhakta-gana lana--accompanied by the devotees; gundicaya--to perform the Gundica cleansing festival; asibe--you will come; sabaya--to everyone; palana kariya--providing maintenance.

TRANSLATION

"Come every year and bring all My devotees with you to the Gundica festival. I also request you to maintain all of them."

TEXT 98

TEXT

kulina-gramire kahe sammana kariya
pratyabda asibe yatraya patta-dori lana

SYNONYMS

kulina-gramire--unto the inhabitants of Kulina-grama; kahe--says; sammana kariya--with great respect; prati-abda--each year; asibe--please come; yatraya--during the Ratha-yatra festival; patta-dori--silken rope; lana--taking.

TRANSLATION

The Lord then with great respect extended an invitation to all the inhabitants of Kulina-grama, asking them to come every year and bring silken rope to carry Lord Jagannatha during the Ratha-yatra festival.

TEXT 99

TEXT

gunaraja-khanna kaila sri-krsna-vijaya
tahan eka-vakya tanra ache premamaya

SYNONYMS

gunaraja-khanna--Gunaraja Khan; kaila--compiled; sri-krsna-vijaya--the book named Sri Krsna-vijaya; tahan--there; eka-vakya--one sentence; tanra--of it; ache--is; prema-maya--full of love of Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "Gunaraja Khan of Kulina-grama compiled a book named Sri Krsna-vijaya in which there is a sentence revealing the author's ecstatic love of Krsna."

PURPORT

Sri Krsna-vijaya is a book of poems considered to be the first poetry book written in Bengal. Srila Bhaktisiddhanta Sarasvati Thakura states that this book was compiled in the year 1395 sakabda (A.D. 1474). After seven years, it was completed (1402 sakabda). This book was written in plain language, and even half-educated Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve and thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no book store is complete without it. It is very valuable for those who are interested in advancing in Krsna consciousness.

Sri Gunaraja Khan was one of the topmost Vaisnavas, and he has translated the Tenth and Eleventh Cantos of Srimad-Bhagavatam for the understanding of the common man. The book Sri Krsna-vijaya was highly praised by Sri Caitanya Mahaprabhu, and it is very valuable for all Vaisnavas. Srila Bhaktisiddhanta Sarasvati Thakura gives a genealogical table and family history of Gunaraja Khan. When a Bengali emperor named Adisura first came from Kanyakubja, or Kanowj, he brought with him five brahmanas and five kayasthas. Since the king is supposed to be accompanied by his associates, the brahmanas accompanied the King to help him in higher spiritual matters. The kayasthas were to render other services. In the northern Indian high country, the kayasthas are accepted as sudras, but in Bengal the kayasthas are considered among the higher castes. It is a fact that the kayasthas came to Bengal from northern India, specifically from Kanyakubja, or Kanowj. Srila Bhaktisiddhanta Sarasvati Thakura says that the kayasthas who came from Kanyakubja were high-class men. Of them, Dasaratha Vasu was a great personality, and the thirteenth generation of his family included Gunaraja Khan.

His real name was Maladhara Vasu, but the title Khan was given to him by the Emperor of Bengal. Thus he became known as Gunaraja Khan. Bhaktisiddhanta Sarasvati Thakura gives the following genealogical table of Gunaraja Khan: (1) Dasaratha Vasu; (2) Kusala; (3) Subhasankara; (4) Hamsa; (5) Saktirama (Baganda), Muktirama (Mainagara) and Alankara (Bangaja); (6) Damodara; (7) Anantarama; (8) Guninayaka and Vinanayaka. The twelfth generation included Bhagiratha, and the thirteenth Maladhara Vasu, or Gunaraja Khan. Sri Gunaraja Khan had fourteen sons, of whom the second son, Laksminathavasu, received the title Satyaraja Khan. His son was Sri Ramananda Vasu; therefore Ramananda Vasu

belonged to the fifteenth generation. Gunaraja Khan was a very well known and wealthy man. His palace, fort and temples are still existing, and from these we can deduce that the opulence of Gunaraja Khan was certainly very great. Sri Gunaraja Khan never cared for the artificial aristocracy introduced by Ballal Sena.

TEXT 100

TEXT

"nandanandana krsna----mora prana-natha"
ei vakye vikainu tanra vamsera hata

SYNONYMS

nanda-nandana krsna--Krsna, the son of Nanda Maharaja; mora prana-natha--my life and soul; ei vakye--because of this statement; vikainu--I became sold; tanra--of him; vamsera hata--in the hands of the descendants.

TRANSLATION

Sri Caitanya Mahaprabhu said, " 'Krsna, the son of Nanda Maharaja, is my life and soul.' By this statement I am sold into the hands of the descendants of Gunaraja Khan.

PURPORT

The full verse referred to here is:

eka-bhave vanda hari yoda kari' hata
nandanandana krsna----mora prana-natha

"With folded hands I offer my prayers unto Krsna, the son of Nanda Maharaja, who is my life and soul."

TEXT 101

TEXT

tomara ki katha, tomara gramera kukkura
sei mora priya, anya-jana rahu dura

SYNONYMS

tomara--of you; ki katha--what to speak; tomara--of your; gramera--village; kukkura--a dog; sei--that; mora--to Me; priya--very dear; anya-jana--others; rahu dura--apart from.

TRANSLATION

"To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?"

TEXT 102

TEXT

tabe ramananda, ara satyaraja khanna

prabhura carane kichu kaila nivedana

SYNONYMS

tabe--after this; ramananda--Ramananda Vasu; ara--and; satyaraja khanna--Satyaraja Khan; prabhura carane--at the lotus feet of Lord Sri Caitanya Mahaprabhu; kichu--some; kaila--made; nivedana--submission.

TRANSLATION

After this, Ramananda Vasu and Satyaraja Khan both submitted questions at the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 103

TEXT

grhastha visayi ami, ki mora sadhane
sri-mukhe ajna kara prabhu----nivedi carane

SYNONYMS

grhastha--householder; visayi--materialistic man; ami--I; ki--what; mora sadhane--the process of my advancement in spiritual life; sri-mukhe--from Your own mouth; ajna kara--please order; prabhu--my Lord; nivedi carane--I submit unto Your lotus feet.

TRANSLATION

Satyaraja Khan said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

TEXT 104

TEXT

prabhu kahena,----'krsna-seva', 'vaisnava-sevana'
'nirantara kara krsna-nama-sankirtana'

SYNONYMS

prabhu kahena--the Lord replied; krsna-seva--serving Krsna; vaisnava-sevana--abiding by the orders of Vaisnavas; nirantara--without cessation; kara--do; krsna-nama-sankirtana--chanting of the holy name of Lord Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Without cessation continue chanting the holy name of Lord Krsna. Whenever possible, serve Him and His devotees, the Vaisnavas."

TEXT 105

TEXT

satyaraja bale,----vaisnava ciniba kemane?
ke vaisnava, kaha tanra samanya laksane

SYNONYMS

satyaraja bale--Satyaraja Khan said; vaisnava--a Vaisnava; ciniba kemane--how shall I recognize; ke vaisnava--who is a Vaisnava; kaha--please say; tanra--of him; samanya laksane--common symptoms.

TRANSLATION

Upon hearing this, Satyaraja said, "How can I recognize a Vaisnava? Please let me know what a Vaisnava is. What are his common symptoms?"

TEXT 106

TEXT

prabhu kahe,----"yanra mukhe suni eka-bara
krsna-nama, sei pujya,----srestha sabakara"

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu replied; yanra mukhe--in whose mouth; suni--I hear; eka-bara--once; krsna-nama--the holy name of Lord Krsna; sei pujya--he is worshipable; srestha sabakara--the best of all human beings;

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Whoever chants the holy name of Krsna just once is worshipable and is the topmost human being.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that simply by chanting the holy name of Krsna once, a person becomes perfect. Such a person is understood to be a Vaisnava. With such faith and belief, one may begin a life of Krsna consciousness, but an ordinary person cannot chant the holy name of Krsna with such faith. This is confirmed by Srila Rupa Gosvami in his Upadesamrta: krsneti yasya giri tam manasadriyeta. One should accept the holy name of Krsna to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Krsna is also identical with Krsna and is also cintamani. The name Krsna is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Krsna and Krsna are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service-especially in Deity worship-and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Krsna consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaisnavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is confirmed in Srimad-Bhagavatam (11.2.47):

arcayam eva haraye
pujam yah sraddhayehate

na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah

"Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee." However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also. When Lord Caitanya was teaching Sanatana Gosvami, He said:

sraddhavan jana haya bhakti-adhikari
'uttama', 'madhyama;', 'kanistha'----sraddha-anusari

yahara komala-sraddha, se 'kanistha' jana
krame krame tenho bhakta ha-ibe 'uttama'

rati-prema-taratamye bhakta-taratama

"A person who has attained firm faith is a real candidate for advancing in Krsna consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called kanistha, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a madhyama-adhikari and uttama-adhikari." (Cc. Madhya 22.64,69--70)

It is thus concluded that even a neophyte devotee is superior to the karmis and jnanis because he has full faith in chanting the holy name of the Lord. A karmi or a jnani, regardless of his greatness, has no faith in Lord Visnu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

TEXT 107

TEXT

"eka krsna-name kare sarva-papa ksaya
nava-vidha bhakti purna nama haite haya

SYNONYMS

eka krsna-name--one holy name of Krsna; kare--can do; sarva-papa--of all sinful reactions; ksaya--destruction; nava-vidha--nine processes; bhakti--of devotional service; purna--complete; nama haite--simply by chanting the holy name; haya--are.

TRANSLATION

"Simply by chanting the holy name of Krsna, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

PURPORT

The nine types of devotional service are mentioned in Srimad-Bhagavatam (7.5.23):

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

iti pumsarpita visnau
bhaktis cen nava-laksana
kriyeta bhagavaty addha
tan manye 'dhitam uttamam

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Krsna is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional processes such as sravana and kirtana can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Srila Jiva Gosvami states in his book Bhakti-sandarbha (173): yadyapi anya bhaktih kalau kartavya, tada kirtanakhya-bhakti-samyogenaiva. Out of the nine processes of devotional service, kirtana is very important. Srila Jiva Gosvami therefore instructs that the other processes, such as arcana, vandana, dasya and sakhya, should be executed, but they must be preceded and followed by kirtana, the chanting of the holy name. We have therefore introduced this system in all of our centers. Arcana, arati, bhoga offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 108

TEXT

diksa-purascarya-vidhi apeksa na kare
jihva-sparse a-candala sabare uddhare

SYNONYMS

diksa--initiation; purascarya--activities before initiation; vidhi--regulative principles; apeksa--reliance on; na--not; kare--does; jihva--the tongue; sparse--by touching; a-candala--even to the lowest of men, the candala; sabare--everyone; uddhare--delivers.

TRANSLATION

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [candala] can be delivered.

PURPORT

Srila Jiva Gosvami explains diksa in his Bhakti-sandarbha (283):

divyam jnanam yato dadyat
kuryat papasya sanksayam
tasmad dikseti sa prokta

desikais tattva-kovidaih

"Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksa." The regulative principles of diksa are explained in the Hari-bhakti-vilasa (2.3,4) and in Bhakti-sandarbha (283). As stated:

dvijanam anupetanam svakarmadhyayanadisu
yathadhikaro nastiha syac copanayanad anu
tathatradiksitanam tu mantra-devarcanadisu
nadhikaro 'sty atah kuryad atmanam siva-samstutam

"Even though born in a brahmana family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a brahmana family, one becomes a brahmana after initiation and the sacred thread ceremony. Unless one is initiated as a brahmana, he cannot worship the holy name properly."

According to the Vaisnava regulative principles, one must be initiated as a brahmana. The Hari-bhakti-vilasa (2.6) quotes the following injunction from the Visnu-yamala:

adiksitasya vamoru
krtam sarvam nirarthakam
pasu-yonim avapnoti
diksa-virahito janah

"Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species."

Hari-bhakti-vilasa (2.10) further quotes:

ato gurum pranamyaivam
sarva-svam vinivedya ca
grhniyad vaisnavam mantram
diksa-purvam vidhanatah

"It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything-body, mind and intelligence-one must take a Vaisnava initiation from him."

The Bhakti-sandarbha (298) gives the following quotation from the Tattva-sagara:

yatha kancanatam yati
kasyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nrnam

"By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a brahmana."

The Hari-bhakti-vilasa (17.11,12) in discussing the purascarya process, quotes the following verses from Agastya-samhita:

puja traikaliki nityam
japas tarpanam eva ca
homo brahmana-bhuktis ca
purascaranam ucyate

guror labdhasya mantrasya
prasadena yatha-vidhi
pancangopasana-siddhyai
puras caitad vidhiyate

"In the morning, afternoon and evening, one should worship the Deity, chant the Hare Krsna mantra, offer oblations, perform a fire sacrifice, and feed the brahmanas. These five activities constitute purascarya. To attain full success when taking initiation from the spiritual master, one should first perform these purascarya processes."

The word purah means "before" and carya means "activities." Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend arati and classes in the sastras, practice the regulative principles and associate with other devotees. When one is actually advanced in the purascarya-vidhi, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Krsna mantra sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months.

In the Hari-bhakti-vilasa (17.4,5,7) it is stated:

vina yena na siddhah syan
mantro varsa-satair api
krtena yena labhate
sadhako vanchitam phalam

purascarana-sampanno
mantro hi phala-dhayakah
atah puraskriyam kuryat
mantravit siddhi-kanksaya

puraskriya hi mantranam
pradhanam viryam ucyate
virya-hino yatha dehi
sarva-karmasu na ksamah
purascarana-hino hi
tatha mantrah prakirtitah

"Without performing the purascarya activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the purascarya-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the purascarya activities. The purascarya process is the life-force by which one is successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of purascarya-vidhi, no mantra can be perfected."

In his Bhakti-sandarbha (283), Srila Jiva Gosvami states:

yadyapi sri-bhagavata-mate pancaratradi-vat arcana-margasya avasyakatvam nasti, tad vinapi saranapattyadinam ekatarenapi purusartha-siddher abhihitatvat, tathapi sri-naradadi-vartmanusaradbhih sri-bhagavata saha sambandha-visesam diksa-vidhanena sri-guru-carana-sampaditam cikirsadbhih krtayam diksayam arcanam avasyam kriyetaiva.

Of similar importance is diksa, which is explained as follows in Bhakti-sandarbha (284):

yadyapi svarupato nasti, tathapi prayah svabhavato dehadi-sambandhena kardaya-silanam viksipta-cittanam jananam tat-tat-sankoci-karanaya srimad-rsi-prabhrtibhir atrarcana-marge kvacit kvacit kacit kacin maryada sthapitasti.

Similarly in the Ramarcana-candrika it is stated:

vinaiva diksam viprendra
purascaryam vinaiva hi
vinaiva nyasa-vidhina
japa-matrena siddhida

In other words, the chanting of the Hare Krsna maha-mantra is so powerful that it does not depend on official initiation, but if one is initiated and engages in pancaratra-vidhi (Deity worship), his Krsna consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Krsna mantra, cannot be identified with any material sound. If one accepts the Hare Krsna maha-mantra as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of Sri Caitanya-caritamrta (Adi 7.73):

krsna-mantra haite habe samsara-mocana
krsna-nama haite pabe krsnera carana

"Simply by chanting the holy name of Krsna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord."

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on purascarya or purascarana, the actual chanting of the holy name does not depend on purascarya-vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is sevonmukha-jihva-it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

According to Caitanya-caritamrta (Madhya 17.134):

ataeva krsnera 'nama', 'deha', 'vilasa'
prakrtendriya-grahya nahe, haya sva-prakasa

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

TEXT 109

TEXT

anusanga-phale kare samsarera ksaya
citta akarsiya karaya krsne premodaya

SYNONYMS

anusanga-phale--as a simultaneous result; kare--does; samsarera ksaya--annihilation of entanglement in the material world; citta--thought; akarsiya--attracting; karaya--causes; krsne--unto Lord Krsna; prema-udaya--arousal of transcendental love.

TRANSLATION

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Krsna, and thus dormant love for Krsna is awakened.

TEXT 110

TEXT

akrstih krta-cetasam sumanasam uccatanam camhasam
acandalam amuka-loka-sulabho vasyas ca mukti-sriyah
no diksam na ca sat-kriyam na ca purascaryam manag iksate
mantro 'yam rasana-sprg eva phalati sri-krsna-namatmakah

SYNONYMS

akrstih--attraction; krta-cetasam--of saintly persons; su-manasam--of the most liberal-minded; uccatanam--annihilator; ca--also; amhasam--of sinful reactions; a-candalam--even to the candalas; amuka--except the dumb; loka-sulabhah--very easy to achieve for all persons; vasyah--full controller; ca--and; mukti-sriyah--of the opulence of liberation; no--not; diksam--initiation; na--not; ca--also; sat-kriyam--pious activities; na--not; ca--also; purascaryam--regulative principles before initiation; manak--slightly; iksate--depends upon; mantrah--mantra; ayam--this; rasana--tongue; sprk--touching; eva--simply; phalati--is fruitful; sri-krsna-nama-atmakah--consisting of the holy name of Lord Krsna.

TRANSLATION

" 'The holy name of Lord Krsna is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the candala. The holy name of Krsna is the controller of the opulence of liberation, and it is identical with Krsna. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the purascarya regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.' "

PURPORT

This verse is found in the Padyavali (29) by Srila Rupa Gosvami.

TEXT 111

TEXT

"ataeva yanra mukhe eka krsna-nama
sei ta' vaisnava, kariha tanhara sammana"

SYNONYMS

ataeva--therefore; yanra mukhe--in whose mouth; eka--one; krsna-nama--the holy name of Krsna; sei ta' vaisnava--he is a Vaisnava; kariha--offer; tanhara--to him; sammana--respect.

TRANSLATION

Sri Caitanya Mahaprabhu then finally advised, "One who is chanting the Hare Krsna mantra is understood to be a Vaisnava; therefore you should offer all respects to him."

PURPORT

In his Upadesamrta, Srila Rupa Gosvami states: krsneti yasya giri tam manasadriyeta diksasti cet. An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Srila Bhaktivinoda Thakura comments that serving Vaisnavas is most important for householders. Whether a Vaisnava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Mayavada philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaisnava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaisnava. It is the duty of the householder to offer respects to such an unalloyed Vaisnava. This is Sri Caitanya Mahaprabhu's instruction.

TEXT 112

TEXT

khandera mukunda-dasa, sri-raghunandana
sri-narahari,----ei mukhya tina jana

SYNONYMS

khandera--of the place known as Khanda; mukunda-dasa--Mukunda dasa; sri-raghunandana--Sri Raghunandana; sri-narahari--Sri Narahari; ei--these; mukhya--chief; tina--three; jana--persons.

TRANSLATION

Sri Caitanya Mahaprabhu then turned His attention to three persons-Mukunda dasa, Raghunandana and Sri Narahari-inhabitants of the place called Khanda.

TEXT 113

TEXT

mukunda dasere puche sacira nandana
'tumi----pita, putra tomara----sri-raghunandana?

SYNONYMS

mukunda dasere--unto Mukunda dasa; puche--inquired; sacira nandana--the son of mother Saci; tumi--you; pita--father; putra--son; tomara--your; sri-raghunandana--Sri Raghunandana.

TRANSLATION

Sri Caitanya Mahaprabhu, the son of mother Saci, next asked Mukunda dasa, "You are the father, and your son is Raghunandana. Is that so?

TEXT 114

TEXT

kiba raghunandana----pita, tumi----tara tanaya?
niscaya kariya kaha, yauka samsaya'

SYNONYMS

kiba--or; raghunandana--Raghunandana; pita--father; tumi--you; tara--his; tanaya--son; niscaya kariya--making certain; kaha--just speak; yauka samsaya--let My doubts be dissipated.

TRANSLATION

"Or is Srila Raghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away."

TEXT 115

TEXT

mukunda kahe,----raghunandana mora 'pita' haya
ami tara 'putra',----ei amara niscaya

SYNONYMS

mukunda kahe--Mukunda dasa replied; raghunandana--my son Raghunandana; mora--my; pita--father; haya--is; ami--I; tara--his; putra--son; ei--this; amara--my; niscaya--decision.

TRANSLATION

Mukunda replied,"Raghunandana is my father, and I am his son. This is my decision.

TEXT 116

TEXT

ama sabara krsna-bhakti raghunandana haite
ataeva pita----raghunandana amara niscite

SYNONYMS

ama sabara--of all of us; krsna-bhakti--devotion to Krsna; raghunandana haite--because of Raghunandana; ataeva--therefore; pita--father; raghunandana--Raghunandana; amara niscite--my decision.

TRANSLATION

"All of us have attained devotion to Krsna due to Raghunandana. Therefore in my mind he is my father."

TEXT 117

TEXT

suni' harse kahe prabhu----"kahile niscaya
yanha haite krsna-bhakti sei guru haya"

SYNONYMS

suni'--hearing; harse--in great jubilation; kahe prabhu--Sri Caitanya Mahaprabhu said; kahile niscaya--you have spoken correctly; yanha haite--from whom; krsna-bhakti--devotion to Krsna; sei--that person; guru haya--is the spiritual master.

TRANSLATION

Hearing Mukunda dasa give this proper decision, Sri Caitanya Mahaprabhu confirmed it, saying,"Yes, it is correct. One who awakens devotion to Krsna is certainly a spiritual master."

TEXT 118

TEXT

bhaktera mahima prabhu kahite paya sukha
bhaktera mahima kahite haya panca-mukha

SYNONYMS

bhaktera mahima--the glories of a devotee; prabhu--Sri Caitanya Mahaprabhu; kahite--to speak; paya sukha--gets happiness; bhaktera mahima--the glories of a devotee; kahite--to speak; haya--becomes; panca-mukha--five faced.

TRANSLATION

Sri Caitanya Mahaprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

TEXT 119

TEXT

bhakta-gane kahe,----suna mukundera prema
nigudha nirmala prema, yena dagdha hema

SYNONYMS

bhakta-gane kahe--Sri Caitanya Mahaprabhu informed His devotees; suna--please hear; mukundera prema--Mukunda's love of Godhead; nigudha--very deep; nirmala--pure; prema--ecstatic love; yena--as if; dagdha--clarified; hema--gold.

TRANSLATION

Sri Caitanya Mahaprabhu then informed all His devotees, "Please hear about Mukunda's love of Godhead. It is a very deep and pure love and can only be compared with purified gold.

TEXT 120

TEXT

bahye raja-vaidya inho kare raja-seva
antare krsna-prema inhara janibeka keba

SYNONYMS

bahye--externally; raja-vaidya--royal physician; inho--he; kare--performs; raja-seva--government service; antare--within the heart; krsna-prema--love of Krsna; inhara--of Mukunda dasa; janibeka--can know; keba--who.

TRANSLATION

"Mukunda dasa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Krsna. Who can understand his love?

PURPORT

Unless Sri Krsna Caitanya Mahaprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service. It is therefore said in Caitanya-caritamrta (Madhya 23.39), tanra vakya, kriya, mudra vijneha na bujhaya: even the most perfect and learned scholar cannot understand a Vaisnava's activities. A Vaisnava may be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a nitya-siddha Vaisnava-that is, an eternally liberated Vaisnava. Externally Mukunda dasa was a royal physician, but internally he was the most liberated paramahamsa devotee. Sri Caitanya Mahaprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaisnava cannot be understood by ordinary men. However, Sri Caitanya Mahaprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

TEXT 121

TEXT

eka dina mleccha-rajara ucca-tungite
cikitsara vat kahe tanhara agrete

SYNONYMS

eka dina--one day; mleccha-rajara--of the Mohammedan King; ucca-tungite--on a high platform; cikitsara vat--talk of medical treatment; kahe--was speaking; tanhara agrete--before him.

TRANSLATION

"One day Mukunda dasa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

TEXT 122

TEXT

hena-kale eka mayura-pucchera adani
raja-siropari dhare eka sevaka ani'

SYNONYMS

hena-kale--at this time; eka--one; mayura-pucchera--of peacock feathers; adani--fan; raja-sira-upari--above the head of the King; dhare--holds; eka--one; sevaka--servant; ani'--bringing.

TRANSLATION

"While the King and Mukunda dasa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King's head.

TEXT 123

TEXT

sikhi-piccha dekhi' mukunda premavista haila
ati-ucca tungi haite bhumite padila

SYNONYMS

sikhi-piccha--peacock feathers; dekhi'--seeing; mukunda--Mukunda dasa; prema-avista haila--became ecstatic in love of Godhead; ati-ucca--very high; tungi--platform; haite--from; bhumite--on the ground; padila--fell down.

TRANSLATION

"Just by seeing the peacock-feathered fan, Mukunda dasa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

TEXT 124

TEXT

rajara jnana,----raja-vaidyera ha-ila marana
apane namiya tabe karaila cetana

SYNONYMS

rajara jnana--the King thought; raja-vaidyera--of the royal physician; ha-ila marana--there was death; apane--personally; namiya--getting down; tabe--thereupon; karaila cetana--brought him to consciousness.

TRANSLATION

"The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

TEXT 125

TEXT

raja bale----vyatha tumi paile kona thani?
mukunda kahe,----ati-bada vyatha pai nai

SYNONYMS

raja bale--the King said; vyatha--pain; tumi paile--you have gotten; kona thani--where; mukunda kahe--Mukunda replied; ati-bada vyatha--very much pain; pai nai--I have not gotten.

TRANSLATION

"When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

TEXT 126

TEXT

raja kahe,----mukunda, tumi padila ki lagi'?
mukunda kahe, raja, mora vyadhi ache mrgi

SYNONYMS

raja kahe--the King inquired; mukunda--O Mukunda; tumi padila--you fell; ki lagi'--for what reason; mukunda kahe--Mukunda replied; raja--my dear King; mora--of me; vyadhi--disease; ache--is; mrgi--epilepsy.

TRANSLATION

"The King then inquired, 'Mukunda, why did you fall down?' Mukunda replied, 'My dear King, I have a disease that is like epilepsy.'

TEXT 127

TEXT

maha-vidagdha raja, sei saba jane
mukundere haila tanra 'maha-siddha'-jnane

SYNONYMS

maha-vidagdha--highly intelligent; raja--the King; sei--he; saba jane--knows everything; mukundere--upon Mukunda; haila--was; tanra--his; maha-siddha-jnane--calculation as the most perfect devotee.

TRANSLATION

"Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

TEXTS 128-129

TEXT

raghunandana seva kare krsnera mandire
dvare puskarini, tara ghatera upare

kadambera eka vrkse phute bara-mase
nitya dui phula haya krsna-avatamse

SYNONYMS

raghunandana--Raghunandana; seva kare--serves; krsnera mandire--in the temple of Lord Krsna; dvare--near the door; puskarini--a lake; tara--of it; ghatera upare--on the bank; kadambera--of kadamba flowers; eka vrkse--on one tree; phute--blossom; bara-mase--all year around; nitya--daily; dui phala--two flowers; haya--become; krsna-avatamse--decoration for Lord Krsna.

TRANSLATION

"Raghunandana is constantly engaged in serving the temple of Lord Krsna. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Krsna's service."

TEXT 130

TEXT

mukundere kahe punah madhura vacana
'tomara karya----dharme dhana-uparjana

SYNONYMS

mukundere--to Mukunda; kahe--Lord Caitanya Mahaprabhu says; punah--again; madhura vacana--sweet words; tomara karya--your duty; dharme dhana-uparjana--to earn both material and spiritual wealth.

TRANSLATION

Sri Caitanya Mahaprabhu again spoke to Mukunda with sweet words: "Your duty is to earn both material and spiritual wealth.

TEXT 131

TEXT

raghunandanera karya----krsnera sevana
krsna-seva vina inhara anya nahi mana

SYNONYMS

raghunandanera karya--the duty of Raghunandana; krsnera sevana--worshiping Lord Krsna; krsna-seva vina--except for worshiping Krsna; inhara--of him; anya--other; nahi--there is not; mana--intention.

TRANSLATION

"Furthermore it is the duty of Raghunandana to always engage in Lord Krsna's service. He has no other intention but the service of Lord Krsna."

TEXT 132

TEXT

narahari rahu amara bhakta-gana-sane
ei tina karya sada karaha tina jane,

SYNONYMS

narahari--Narahari; rahu--let him remain; amara--My; bhakta-gana-sane--along with other devotees; ei tina karya--these three divisions of duty; sada--always; karaha--execute; tina jane--you three persons.

TRANSLATION

Sri Caitanya Mahaprabhu then ordered Narahari: "I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord."

PURPORT

Sri Caitanya Mahaprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord's devotees, and Raghunandana was to engage in the Lord's service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Krsna consciousness with the devotees. Apparently these three types of service appear separate, but actually they are not. When Krsna or Sri Caitanya Mahaprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Sri Caitanya Mahaprabhu.

TEXT 133

TEXT

sarvabhauma, vidya-vacaspati,----dui bhai
dui-jane krpa kari' kahena gosani

SYNONYMS

sarvabhauma--Sarvabhauma Bhattacarya; vidya-vacaspati--Vidya-vacaspati; dui bhai--two brothers; dui-jane--unto the two; krpa kari'--out of His causeless mercy; kahena--says; gosani--Sri Caitanya Mahaprabhu.

TRANSLATION

Out of His causeless mercy, Sri Caitanya Mahaprabhu gave the following directions to the brothers Sarvabhauma Bhattacarya and Vidya-vacaspati.

TEXT 134

TEXT

'daru'-jala'-rupe krsna prakata samprati
'darasana'-'snane' kare jivera mukati

SYNONYMS

daru--wood; jala--water; rupe--in the forms of; krsna--Lord Krsna; prakata--manifested; samprati--at the present moment; darasana--by seeing; snane--by bathing; kare--does; jivera mukati--the deliverance of the conditioned souls.

TRANSLATION

Sri Caitanya Mahaprabhu said, "In this Age of Kali, Krsna is manifest in two forms-wood and water. Thus He helps conditioned souls to become liberated by seeing the wood and bathing in the water.

TEXT 135

TEXT

'daru-brahma'-rupe----saksat sri-purusottama
bhagirathi hana saksat 'jala-brahma'-sama

SYNONYMS

daru-brahma-rupe--in the form of Brahman as wood; saksat--directly; sri-purusottama--Lord Jagannatha; bhagirathi--the River Ganges; hana--is; saksat--directly; jala-brahma-sama--the Supreme in the form of water.

TRANSLATION

"Lord Jagannatha is the Supreme Lord Himself in the form of wood, and the River Ganges is the Supreme Lord Himself in the form of water.

PURPORT

The Vedas enjoin, sarvam khalv idam brahma: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Param Brahman. Parasya brahmanah saktis tathedam akhilam jagat: everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Krsna, Param Brahman. Bhagavad-gita (9.4) confirms this:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

Krsna is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord's energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannatha, and He is manifest through water as the River Ganges. Therefore Sri Caitanya Mahaprabhu ordered the two brothers-Sarvabhauma Bhattacarya and Vidya-vacaspati-to worship Lord Jagannatha and the River Ganges.

TEXT 136

TEXT

sarvabhauma, kara 'daru-brahma'-aradhana
vacaspati, kara jala-brahmera sevana

SYNONYMS

sarvabhauma--O Sarvabhauma; kara--be engaged in; daru-brahma--of wooden Brahman; aradhana--worship; vacaspati--and you, Vacaspati; kara--do; jala-brahmera--of Param Brahman manifested in water; sevana--worship.

TRANSLATION

"Sarvabhauma Bhattacarya, you should engage in the worship of Lord Jagannatha Purusottama, and Vacaspati should worship mother Ganges."

TEXT 137

TEXT

murari-guptere prabhu kari' alingana
tanra bhakti-nistha kahena, sune bhakta-gana

SYNONYMS

murari-guptere--Murari Gupta; prabhu--Lord Sri Caitanya Mahaprabhu; kari' alingana--embracing; tanra--his; bhakti-nistha--faith in devotional service; kahena--says; sune bhakta-gana--all the devotees hear.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Murari Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

TEXT 138

TEXT

purve ami inhare lobhaila bara bara
parama madhura, gupta, vrajendra-kumara

SYNONYMS

purve--previously; ami--I; inhare--him; lobhaila--induced to be allured; bara bara--again and again; parama madhura--very sweet; gupta--O Gupta; vrajendra-kumara--Lord Krsna, the son of Nanda Maharaja.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Previously I induced Murari Gupta again and again to be allured by Lord Krsna. I said to him, 'My dear Gupta, Lord Sri Krsna, Vrajendra-kumara, is the supreme sweetness.

TEXT 139

TEXT

svayam bhagavan krsna----sarvamsi, sarvasraya
visuddha-nirmala-prema, sarva-rasamaya

SYNONYMS

svayam bhagavan krsna--Lord Krsna is the Supreme Personality of Godhead; sarva-amsi--the source of all others; sarva-asraya--the reservoir of all energies; visuddha--transcendental; nirmala--free from all material contamination; prema--love; sarva-rasa-maya--the reservoir of all pleasure.

TRANSLATION

" 'Krsna is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

TEXT 140

TEXT

sakala-sadguna-vrnda-ratna-ratnakara
vidagdha, catura, dhira, rasika-sekhara

SYNONYMS

sakala--all; sat-guna--transcendental qualities; vrnda--multitude; ratna--of gems; ratna-akara--the mine; vidagdha--intelligent; catura--expert; dhira--sober; rasika-sekhara--master of all humor.

TRANSLATION

" 'Krsna is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humors.

TEXT 141

TEXT

madhura-caritra krsnera madhura-vilasa
caturya-vaidagdhya kare yanra lila-rasa

SYNONYMS

madhura-caritra--pleasing character; krsnera--of Lord Krsna; madhura-vilasa--melodious pastimes; caturya--expertise; vaidagdhya--intelligence; kare--manifests; yanra--whose; lila--of pastimes; rasa--mellows.

TRANSLATION

" 'His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.'

TEXT 142

TEXT

sei krsna bhaja tumi, hao krsnasraya
krsna vina anya-upasana mane nahi laya

SYNONYMS

sei krsna--that Lord Krsna; bhaja tumi--engage yourself in His service; hao krsna-asraya--take shelter of Krsna; krsna vina--except for Krsna; anya-upasana--any other worship; mane nahi laya--does not appeal to the mind.

TRANSLATION

"I then requested Murari Gupta, 'Worship Krsna and take shelter of Him. But for His service, nothing appeals to the mind.'

TEXT 143

TEXT

ei-mata bara bara suniya vacana
amara gaurave kichu phiri' gela mana

SYNONYMS

ei-mata--in this way; bara bara--again and again; suniya vacana--hearing these words; amara gaurave--because of My influence; kichu--somewhat; phiri' gela--transformed; mana--his mind.

TRANSLATION

"In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144

TEXT

amare kahena,----ami tomara kinkara
tomara ajnakari ami nahi svatantara

SYNONYMS

amare kahena--he said unto Me; ami--I; tomara kinkara--Your servant; tomara ajna-kari--Your order carrier; ami--I; nahi--am not; svatantara--independent.

TRANSLATION

"Murari Gupta then replied, 'I am Your servant and Your order carrier. I have no independent existence.'

TEXT 145

TEXT

eta bali' ghare gela, cinti' ratri-kale
raghunatha-tyaga-cintaya ha-ila vikale

SYNONYMS

eta bali'--saying this; ghare gela--went to his house; cinti'--thinking; ratri-kale--at night; raghunatha--Lord Ramacandra; tyaga--giving up; cintaya--by thoughts of; ha-ila vikale--became overwhelmed.

TRANSLATION

"After this, Murari Gupta went home and spent the whole night thinking how he would be able to give up the association of Raghunatha, Lord Ramacandra. Thus he was overwhelmed.

TEXT 146

TEXT

kemane chadiba raghunathera carana
aji ratrye prabhu mora karaha marana

SYNONYMS

kemane chadiba--how shall I give up; raghunathera carana--the lotus feet of Lord Raghunatha; aji ratrye--this night; prabhu--O Lord Raghunatha; mora--my; karaha marana--please cause death.

TRANSLATION

"Murari Gupta then began to pray at the lotus feet of Lord Ramacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunatha.

TEXT 147

TEXT

ei mata sarva-ratri karena krandana
mane soyasti nahi, ratri kaila jagarana

SYNONYMS

ei mata--in this way; sarva-ratri--the whole night; karena krandana--cried; mane--in the mind; soyasti nahi--there is no rest; ratri--the whole night; kaila--kept; jagarana--awake.

TRANSLATION

"Thus Murari Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

TEXT 148

TEXT

pratah-kale asi' mora dharila carana
kandite kandite kichu kare nivedana

SYNONYMS

pratah-kale--in the morning; asi'--coming; mora--My; dharila--caught hold of; carana--feet; kandite kandite--continuously crying; kichu kare nivedana--submits some appeals.

TRANSLATION

"In the morning Murari Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

TEXT 149

TEXT

raghunathera paya muni veciyachon matha
kadhite na pari matha, mane pai vyatha

SYNONYMS

raghunathera paya--unto the lotus feet of Lord Raghunatha; muni--I; veciyachon--sold; matha--head; kadhite--to cut off; na pari--I am unable; matha--my head; mane--in my mind; pai vyatha--I get too much pain.

TRANSLATION

"Murari Gupta said, 'I have sold my head to the lotus feet of Raghunatha. I cannot withdraw my head, for that would give me too much pain.

TEXT 150

TEXT

sri-raghunatha-carana chadana na yaya
tava ajna-bhanga haya, ki karon upaya

SYNONYMS

sri-raghunatha-carana--the lotus feet of Lord Ramacandra; chadana na yaya--cannot be given up; tava--Your; ajna--order; bhanga--broken; haya--is; ki--what; karon--shall I do; upaya--remedy.

TRANSLATION

" 'It is not possible for me to give up the service of Raghunatha's lotus feet. At the same time, if I do not do so I shall break your order. What can I do?'

TEXT 151

TEXT

tate more ei krpa kara, dayamaya
tomara age mrtyu ha-uka, yauka samsaya

SYNONYMS

tate--therefore; more--unto me; ei--this; krpa--mercy; kara--bestow; daya-maya--O merciful one; tomara age--before You; mrtyu ha-uka--let me die; yauka samsaya--and let all doubts go away.

TRANSLATION

"In this way Murari Gupta appealed to Me, saying, 'Kindly grant me this mercy because You are all-merciful. Let me die before You so that all my doubts will be finished.'

TEXT 152

TEXT

eta suni' ami bada mane sukha pailun
inhare uthana tabe alingana kailun-

SYNONYMS

eta suni'--hearing this; ami--I; bada--very great; mane--in the mind; sukha--happiness; pailun--got; inhare--him; uthana--raising; tabe--at that time; alingana kailun--I embraced.

TRANSLATION

"Hearing this, I became very happy. I then raised Murari Gupta and embraced him.

TEXT 153

TEXT

sadhu sadhu, gupta, tomara sudrdha bhajana
amara vacaneha tomara na talila mana

SYNONYMS

sadhu sadhu--all glories unto you; gupta--Murari Gupta; tomara--your; su-drdha--firmly fixed; bhajana--method of worship; amara--My; vacaneha--even on the request; tomara--your; na talila--did not budge; mana--mind.

TRANSLATION

"I said to him, 'All glories to you, Murari Gupta! Your method of worship is very firmly fixed-so much so that even upon My request your mind did not turn.

TEXT 154

TEXT

ei-mata sevakera priti cahi prabhu-paya
prabhu chadaileha, pada chadana na yaya

SYNONYMS

ei-mata--like this; sevakera--of the servitor; priti--love; cahi--is wanted; prabhu-paya--unto the lotus feet of the Lord; prabhu chadaileha--even though the Lord causes separation; pada--the lotus feet of the Lord; chadana na yaya--cannot be given up.

TRANSLATION

" 'The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

PURPORT

The word prabhu, or master, indicates that the Lord is to be continuously served by His devotee. The original prabhu is the Lord, Sri Krsna. Nonetheless, there are many devotees attached to Lord Ramacandra, and Murari Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Ramacandra's worship, not even upon Sri Caitanya Mahaprabhu's request. Such is the chastity of devotional service, as stated in the Antya-lila of Caitanya-caritamrta (4.46-47):

sei bhakta dhanya, ye na chade prabhura carana
sei prabhu dhanya, ye na chade nija-jana

durdaive sevaka yadi yaya anya sthane
sei thakura dhanya tare cule dhari' ane

In a firm relationship with the Lord, the devotee does not give up the Lord's service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

TEXT 155

TEXT

ei-mata tomara nistha janibara tare
tomare agraha ami kailun bare bare

SYNONYMS

ei-mata--in this way; tomara--your; nistha--firm faith; janibara tare--to understand; tomare--unto you; agraha--persistence; ami kailun--l did; bare bare--again and again.

TRANSLATION

" 'Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Ramacandra to Krsna.'

TEXT 156

TEXT

saksat hanuman tumi sri-rama-kinkara
tumi kene chadibe tanra carana-kamala

SYNONYMS

saksat--directly; hanuman--Hanuman; tumi--you; sri-rama-kinkara--the servant of Sri Rama; tumi--you; kene--why; chadibe--should give up; tanra--His; carana-kamala--lotus feet.

TRANSLATION

"In this way, I congratulated Murari Gupta, saying, 'Indeed, you are the incarnation of Hanuman. Consequently you are the eternal servant of Lord Ramacandra. Why should you give up the worship of Lord Ramacandra and His lotus feet?' "

TEXT 157

TEXT

sei murari-gupta ei----mora prana sama
inhara dainya suni' mora phataye jivana

SYNONYMS

sei murari-gupta--that Murari Gupta; ei--this; mora prana sama--not different from My life and soul; inhara--of him; dainya--humility; suni'--hearing; mora--My; phataye--perturbs; jivana--life.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "I accept this Murari Gupta as My life and soul. When I hear of his humility, it perturbs My very life."

TEXT 158

TEXT

tabe vasudeve prabhu kari' alingana
tanra guna kahe hana sahasra-vadana

SYNONYMS

tabe--then; vasudeve--Vasudeva; prabhu--Sri Caitanya Mahaprabhu; kari' alingana--embracing; tanra guna--his good qualities; kahe--began to explain; hana--becoming; sahasra-vadana--possessing thousands of mouths.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Vasudeva Datta and began to speak of his glories as if He had a thousand mouths.

TEXT 159

TEXT

nija-guna suni' datta mane lajja pana
nivedana kare prabhura carane dhariya

SYNONYMS

nija-guna--his personal qualities; suni'--hearing; datta--Vasudeva Datta; mane--in the mind; lajja pana--being ashamed; nivedana kare--submits; prabhura--of Lord Sri Caitanya Mahaprabhu; carane dhariya--catching the lotus feet.

TRANSLATION

When Caitanya Mahaprabhu glorified him, Vasudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

TEXT 160

TEXT

jagat tarite prabhu tomara avatara
mora nivedana eka karaha angikara

SYNONYMS

jagat tarite--to deliver the whole world; prabhu--my Lord; tomara--Your; avatara--incarnation; mora--my; nivedana--petition; eka--one; karaha angikara--please accept.

TRANSLATION

Vasudeva Datta told Caitanya Mahaprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

TEXT 161

TEXT

karite samartha tumi hao, dayamaya
tumi mana kara, tabe anayase haya

SYNONYMS

karite--to execute; samartha--capable; tumi--You; hao--are; daya-maya--O merciful one; tumi mana kara--if You so desire; tabe--then; anayase--without difficulty; haya--it becomes possible.

TRANSLATION

"My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

TEXT 162

TEXT

jivera duhkha dekhi' mora hrdaya bidare
sarva-jivera papa prabhu deha' mora sire

SYNONYMS

jivera--of all conditioned souls; duhkha dekhi'--by seeing the sufferings; mora--my; hrdaya--heart; bidare--breaks; sarva-jivera--of all living entities; papa--the sinful reactions; prabhu--My dear Lord; deha'--just put; mora sire--upon my head.

TRANSLATION

"My Lord, my heart breaks to see the sufferings of all conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

TEXT 163

TEXT

jivera papa lana muni karon naraka bhoga
sakala jivera, prabhu, ghucaha bhava-roga

SYNONYMS

jivera--of all conditioned souls; papa lana--accepting the sinful reactions; muni--I; karon--do; naraka--hellish life; bhoga--suffering; sakala jivera--of all living entities; prabhu--my dear Lord; ghucaha--please finish; bhava-roga--the material disease.

TRANSLATION

"My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Sri Vasudeva Datta Thakura and Srila Haridasa Thakura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vasudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaisnava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Srila Vasudeva Datta Thakura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.

Srila Vasudeva Datta knew very well that Sri Caitanya Mahaprabhu was the original Personality of Godhead. He was transcendence itself, above the material conception of illusion and maya. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean that he completely delivered them from the pangs of material existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Srila Vasudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the difference between Srila Vasudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vasudeva Datta was so liberal that he requested Sri Caitanya Mahaprabhu to transfer all offensive activity upon him so the conditioned souls might be purified. This prayer was certainly without duplicity.

Vasudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of

mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither karmis nor jnanis are purified. In the words of Srila Bhaktisiddhanta Thakura, they are kukarmis and kujnanis--bad actors and bad speculators. The Mayavadis and karmis should therefore turn their attention to the magnanimous Vasudeva Datta, who wanted to suffer for others in a hellish condition. Nor should one consider Vasudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there cannot be any comparison to Vasudeva Datta. He was a Vaisnava--para-duhkha-duhkhi--very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls-due to his transcendental presence-are also glorified. As Narottama dasa Thakura confirms, Vasudeva Datta is the ideal devotee of Sri Caitanya Mahaprabhu.

gaurangera sangi-gane, nitya-siddha kari' mane,
se yaya vrajendra-suta-pasa

One who executes Sri Caitanya Mahaprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Sri Caitanya Mahaprabhu Himself.

namo maha-vadanyaya
krsna-prema-pradaya te
krsnaya krsna-caitanya-
namne gaura-tvise namah

Such a personality factually represents Sri Caitanya Mahaprabhu because his heart is always filled with compassion for conditioned souls.

TEXT 164

TEXT

eta suni' mahaprabhura citta dravila
asru-kampa-svarabhange kahite lagila

SYNONYMS

eta suni'--hearing this; mahaprabhura--of Sri Caitanya Mahaprabhu; citta--heart; dravila--became softened; asru--tears; kampa--trembling; svara-bhange--with faltering of the voice; kahite--to speak; lagila--began.

TRANSLATION

When Sri Caitanya Mahaprabhu heard Vasudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

TEXT 165

TEXT

"tomara vicitra nahe, tumi----saksat prahlada
tomara upare krsnera sampurna prasada

SYNONYMS

tomara--in you; vicitra nahe--this is not extraordinary; tumi--you; saksat prahlada--incarnation of Prahlada Maharaja; tomara upare--upon you; krsnera--of Lord Krsna; sampurna--complete; prasada--mercy.

TRANSLATION

Accepting Vasudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlada Maharaja. It appears that Lord Krsna has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

TEXT

krsna sei satya kare, yei mage bhrtya
bhrtya-vancha-purti vinu nahi anya krtya

SYNONYMS

krsna--Lord Krsna; sei--that; satya kare--fulfills as true; yei--whatever; mage--wants; bhrtya--servant; bhrtya-vancha--the desire of His servant; purti--fulfilling; vinu--without; nahi--there is not; anya--other; krtya--duty.

TRANSLATION

"Whatever a pure devotee wants from his master, Lord Krsna doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

TEXT 167

TEXT

brahmanda jivera tumi vanchile nistara
vina papa-bhoge habe sabara uddhara

SYNONYMS

brahmanda--of the universe; jivera--of all living entities; tumi vanchile--if you desire; nistara--deliverance; vina--without; papa-bhoge--undergoing tribulations of sinful activities; habe--there will be; sabara--everyone's; uddhara--liberation.

TRANSLATION

"If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

TEXT 168

TEXT

asamartha nahe krsna, dhare sarva bala
tomake va kene bhunjaibe papa-phala?

SYNONYMS

asamartha nahe--is not unable; krsna--Lord Krsna; dhare--possesses; sarva bala--all potencies; tomake--you; va--then; kene--why; bhunjaibe--would cause to suffer; papa-phala--results of sinful reactions.

TRANSLATION

"Krsna is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?

TEXT 169

TEXT

tumi yanra hita vancha', se haila 'vaisnava'
vaisnavera papa krsna dura kare saba

SYNONYMS

tumi--you; yanra--of whom; hita vancha'--desire the welfare; se--such a person; haila--immediately becomes; vaisnava--a devotee; vaisnavera--of a Vaisnava; papa--the accidental sinful life; krsna--Lord Krsna; dura kare--vanquishes; saba--all.

TRANSLATION

"Whosever welfare you desire immediately becomes a Vaisnava, and Krsna delivers all Vaisnavas from the reactions of their past sinful activities.

PURPORT

Sri Caitanya Mahaprabhu here informed Vasudeva Datta that since Krsna is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Sri Caitanya Mahaprabhu said, "You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives. Whoever receives your compassion becomes a Vaisnava immediately, and Krsna delivers all Vaisnavas from the reactions to their past sinful activities." This is also promised in Bhagavad-gita (18.66):

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

As soon as one fully surrenders to Krsna, he becomes a Vaisnava. In this verse from Bhagavad-gita, Krsna promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaisnava is completely out of the range of material infection. This is to say that he does

not suffer the results of pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaisnava. In other words, if one is a Vaisnava, his sinful life is certainly ended. According to Padma Purana:

aprarabdha-phalam papam
kutam bijam phalonmukham
  kramenaiva praliyeta
visnu-bhakti-ratatmanam

"There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [phalonmukha], reactions may be still further dormant [kuta], or the reactions may be in a seedlike state [bija]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Visnu.»

TEXT 170

TEXT

yas tv indra-gopam athavendram aho sva-karma-
  bandhanurupa-phala-bhajanam atanoti
karmani nirdahati kintu ca bhakti-bhajam
govindam adi-purusam tam aham bhajami

SYNONYMS

yah--He who (Govinda); tu--but; indra-gopam--to the small red insect called indra-gopa; athava--or even; indram--to Indra, King of heaven; aho--oh; sva-karma--of one's own fruitive activities; bandha--bondage; anurupa--according to; phala--of reactions; bhajanam--enjoying or suffering; atanoti--bestows; karmani--all fruitive activities and their reactions; nirdahati--destroys; kintu--but; ca--certainly; bhakti-bhajam--of persons engaged in devotional service; govindam--unto Lord Govinda; adi-purusam--the original person; tam--unto Him; aham--I; bhajami--offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone-from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service.'

PURPORT

This is a quotation from Brahma-samhita (5.54).

TEXT 171

TEXT

tomara iccha-matre habe brahmanda-mocana
sarva mukta karite krsnera nahi kichu srama

SYNONYMS

tomara iccha-matre--simply by your desire; habe--there will be; brahmanda-mocana--deliverance of the universe; sarva--everyone; mukta karite--to liberate; krsnera--of Lord Krsna; nahi--there is not; kichu--even a little; srama--labor.

TRANSLATION

"Because of your honest desire, all living entities within the universe will be delivered, for Krsna does not have to do anything to deliver all the living entities of the universe.

TEXT 172

TEXT

eka udumbara vrkse lage koti-phale
koti ye brahmanda bhase virajara jale

SYNONYMS

eka udumbara vrkse--in one udumbara tree; lage--there are; koti-phale--millions of fruits; koti--millions; ye--which; brahmanda--of universes; bhase--float; virajara--of the Viraja River; jale--in the water.

TRANSLATION

"Just as there are millions of fruits on the udumbara tree, millions of universes float on the waters of the river Viraja.

PURPORT

Viraja is a river that divides the material world from the spiritual world. On one side of the river Viraja is the effulgence of Brahmaloka and innumerable Vaikuntha planets, and on the other side is this material world. It is to be understood that this side of the Viraja River is filled with material planets floating in the Causal Ocean. The name Viraja indicates a marginal position between the spiritual and material worlds, but this Viraja River is not under the control of material energy. Consequently it is devoid of the three gunas.

TEXT 173

TEXT

tara eka phala padi' yadi nasta haya
tathapi vrksa nahi jane nija-apacaya

SYNONYMS

tara--of the tree; eka phala--one fruit; padi'--falling down; yadi--if; nasta haya--becomes destroyed; tathapi--still; vrksa--the tree; nahi jane--does not know; nija-apacaya--its loss.

TRANSLATION

"The udumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

TEXT 174

TEXT

taiche eka brahmanda yadi mukta haya
tabu alpa-hani krsnera mane nahi laya

SYNONYMS

taiche--similarly; eka brahmanda--one universe; yadi--if; mukta haya--becomes liberated; tabu--still; alpa-hani--very little loss; krsnera--of Lord Krsna; mane--the mind; nahi laya--does not take it very seriously.

TRANSLATION

"In the same way, if one universe is vacated due to the living entities' having been liberated, that is a very little thing for Krsna. He does not take it very seriously.

TEXT 175

TEXT

ananta aisvarya krsnera vaikunthadi-dhama
tara gada-khai----karanabdhi yara nama

SYNONYMS

ananta--unlimited; aisvarya--opulence; krsnera--of Lord Krsna; vaikuntha-adi-dhama--innumerable Vaikuntha planets; tara--of Vaikunthaloka; gada-khai--surrounding water; karana-abdhi--Causal Ocean; yara--of which; nama--name.

TRANSLATION

"The entire spiritual world constitutes the unlimited opulence of Krsna, and there are innumerable Vaikuntha planets there. The Causal Ocean is considered the surrounding waters of Vaikunthaloka.

TEXT 176

TEXT

tate bhase maya lana ananta brahmanda
gada-khaite bhase yena rai-purna bhanda

SYNONYMS

tate--in that water; bhase--floats; maya--the material energy; lana--taking; ananta--unlimited; brahmanda--universes; gada-khaite--in the surrounding water; bhase--floats; yena--as if; rai-purna bhanda--a pot filled with mustard seeds.

TRANSLATION

"Maya and her unlimited material universes are situated in that Causal Ocean. Indeed, maya appears to be floating like a pot filled with mustard seeds.

TEXT 177

TEXT

tara eka rai-nase hani nahi mani
aiche eka anda-nase krsnera nahi hani

SYNONYMS

tara--of it; eka--one; rai-nase--loss of a mustard seed; hani--loss; nahi--does not; mani--notice; aiche--in that way; eka--one; anda--universe; nase--being lost; krsnera--of Krsna; nahi hani--there is no loss.

TRANSLATION

"Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Krsna.

TEXT 178

TEXT

saba brahmanda saha yadi 'maya'ra haya ksaya
tathapi na mane krsna kichu apacaya

SYNONYMS

saba brahmanda--all the universes; saha--with; yadi--if; mayara--of the material energy; haya ksaya--there is destruction; tathapi--still; na--not; mane--considers; krsna--Lord Krsna; kichu--any; apacaya--lost.

TRANSLATION

"To say nothing of one universal mustard seed, even if all the universes and the material energy [maya] are destroyed, Krsna does not even consider the loss.

TEXT 179

TEXT

koti-kamadhenu-patira chagi yaiche mare
sad-aisvarya-pati krsnera maya kiba kare?

SYNONYMS

koti--of millions; kama-dhenu--of desire cows; patira--of the master; chagi--one she-goat; yaiche--as; mare--dies; sat-aisvarya-pati--the master of six opulences; krsnera--of Krsna; maya--external energy; kiba--what; kare--can do.

TRANSLATION

"If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Krsna owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"

PURPORT

Srila Bhaktivinoda Thakura, in clarifying verses 171--179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, conditioned souls forget Krsna when they are enticed by the material, external energy. Consequently they are called krsna-

bahirmukha-bereft of their relationship with Krsna. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to enjoy their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently one has to enjoy and suffer the results of karma. However, if a conditioned soul becomes Krsna conscious, the karma of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is bereft of all the reactions of karma. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of karma. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, the material world exists or does not exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Krsna is the proprietor of both material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

TEXT 180

TEXT

jaya jaya jahy ajam ajita dosa-grbhita-gunam
tvam asi yad atmana samavaruddha-samasta-bhagah
aga-jagad-okasam akhila-sakty-avabodhaka te
kvacid ajayatmana ca carato 'nucaren nigamah"

SYNONYMS

jaya jaya--kindly exhibit Your glory; jahi--please conquer; ajam--nescience, maya; ajita--O unconquerable one; dosa--faulty; grbhita-gunam--by which the qualities are accepted; tvam--You; asi--are; yat--because; atmana--by Your internal potency; samavaruddha--possessing; samasta-bhagah--all kinds of opulences; aga--nonmoving; jagat--moving; okasam--of the embodied living entities; akhila--all; sakti--of potencies; avabodhaka--master; te--You; kvacit--sometimes; ajaya--by the external energy; atmana--of Your self; ca--also; caratah--manifesting pastimes (by Your glance); anucaret--confirm; nigamah--all the Vedas.

TRANSLATION

Sri Caitanya Mahaprabhu continued, " 'O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.' "

PURPORT

This verse is taken from Srimad-Bhagavatam (10.87.14). It is from the prayers of the sruti-gana, the personified Vedas who glorify the Lord.

The almighty Personality of Godhead has three potencies-internal, external and marginal. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. Bhayam dvitiyabhinivesatah. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (maya) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

TEXT 181

TEXT

ei mata sarva-bhaktera kahi' saba guna
sabare vidaya dila kari' alingana

SYNONYMS

ei mata--in this way; sarva-bhaktera--of all the devotees; kahi'--describing; saba guna--all the good qualities; sabare--unto everyone; vidaya dila--bade farewell; kari' alingana--embracing.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

TEXT 182

TEXT

prabhura vicchede bhakta karena rodana
bhaktera vicchede prabhura visanna haila mana

SYNONYMS

prabhura--from Lord Sri Caitanya Mahaprabhu; vicchede--by separation; bhakta--all the devotees; karena--do; rodana--crying; bhaktera--of the devotees; vicchede--by the separation; prabhura--of Lord Caitanya Mahaprabhu; visanna--morose; haila--became; mana--the mind.

TRANSLATION

Due to the impending separation from Sri Caitanya Mahaprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

TEXT 183

TEXT

gadadhara-pandita rahila prabhura pase
yamesvare prabhu yanre karaila avase

SYNONYMS

gadadhara-pandita--Gadadhara Pandita; rahila--remained; prabhura pase--along with Sri Caitanya Mahaprabhu; yamesvare--at Yamesvara; prabhu--Sri Caitanya Mahaprabhu; yanre--unto whom; karaila--made to take; avase--residence.

TRANSLATION

Gadadhara Pandita remained with Sri Caitanya Mahaprabhu, and he was given a place to live at Yamesvara.

PURPORT

Yamesvara is on the southwest side of the Jagannatha temple. Gadadhara Pandita resided there, and there was a small garden and a sandy beach known as Yamesvara-tota.

TEXTS 184-185

TEXT

puri-gosani, jagadananda, svarupa-damodara
damodara-pandita, ara govinda, kasisvara

ei-saba-sange prabhu vaise nilacale
jagannatha-darasana nitya kare pratah-kale

SYNONYMS

puri-gosani--Paramananda Puri; jagadananda--Jagadananda; svarupa-damodara--Svarupa Damodara; damodara-pandita--Damodara Pandita; ara--and; govinda--Govinda; kasisvara--Kasisvara; ei-saba--all these personalities; sange--accompanied by; prabhu--Sri Caitanya Mahaprabhu; vaise--stays; nilacale--at Jagannatha Puri; jagannatha-darasana--seeing Lord Jagannatha; nitya--daily; kare--does; pratah-kale--in the morning.

TRANSLATION

Sri Caitanya Mahaprabhu remained at Jagannatha Puri, Nilacala, with Paramananda Puri, Jagadananda, Svarupa Damodara, Damodara Pandita, Govinda and Kasisvara. It was Sri Caitanya Mahaprabhu's daily business to see Lord Jagannatha in the morning.

TEXT 186

TEXT

prabhu-pasa asi' sarvabhauma eka dina
yoda-hata kari' kichu kaila nivedana

SYNONYMS

prabhu-pasa--in the presence of Sri Caitanya Mahaprabhu; asi'--coming; sarvabhauma--Sarvabhauma Bhattacarya; eka dina--one day; yoda-hata kari'--with folded hands; kichu--some; kaila--did; nivedana--submission.

TRANSLATION

One day Sarvabhauma Bhattacarya came before Sri Caitanya Mahaprabhu with folded hands and submitted a request.

TEXT 187

TEXT

ebe saba vaisnava gauda-dese cali' gela
ebe prabhura nimantrane avasara haila

SYNONYMS

ebe--now; saba--all; vaisnava--devotees; gauda-dese--to Bengal; cali, gela--have returned; ebe--now; prabhura--of Lord Sri Caitanya Mahaprabhu; nimantrane--for invitations; avasara haila--there is a chance.

TRANSLATION

Since all the Vaisnavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

TEXT 188

TEXT

ebe mora ghare bhiksa karaha 'masa' bhari'
prabhu kahe,----dharma nahe, karite na pari

SYNONYMS

ebe--now; mora ghare--at my place; bhiksa--lunch; karaha--accept; masa bhari'--for one month; prabhu kahe--Sri Caitanya Mahaprabhu replied; dharma--religious principle; nahe--it is not; karite--to do; na pari--I am unable.

TRANSLATION

Sarvabhauma Bhattacarya said, "Please accept my invitation for lunch for one month." The Lord replied,"That is not possible because it is against the religious principles of a sannyasi."

TEXT 189

TEXT

sarvabhauma kahe,----bhiksa karaha visa dina
prabhu kahe,----eha nahe yati-dharma-cihna

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya said; bhiksa karaha--accept lunch; visa dina--for twenty days; prabhu kahe--Lord Sri Caitanya Mahaprabhu said; eha nahe--this is not; yati-dharma-cihna--the symptom of a person in the renounced order of life.

TRANSLATION

Sarvabhauma then said, "Please accept the invitation for twenty days," but Sri Caitanya Mahaprabhu replied, "It is not a religious principle of the renounced order."

TEXT 190

TEXT

sarvabhauma kahe punah,----dina 'panca-dasa'
prabhu kahe,----tomara bhiksa 'eka' divasa

SYNONYMS

sarvabhauma kahe--Sarvabhauma Bhattacarya said; punah--again; dina panca-dasa--fifteen days; prabhu kahe--the Lord replied; tomara bhiksa--lunch at your place; eka divasa--only one day.

TRANSLATION

When Sarvabhauma requested Caitanya Mahaprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only."

TEXT 191

TEXT

tabe sarvabhauma prabhura carane dhariya
'dasa-dina bhiksa kara' kahe vinati kariya

SYNONYMS

tabe--thereafter; sarvabhauma--Sarvabhauma Bhattacarya; prabhura--of Lord Sri Caitanya Mahaprabhu; carane dhariya--catching the lotus feet; dasa-dina--for ten days; bhiksa kara--accept lunch; kahe--says; vinati kariya--with great submission.

TRANSLATION

Sarvabhauma Bhattacarya then caught hold of the Lord's lotus feet and submissively begged,"Please accept lunch for at least ten days."

TEXT 192

TEXT

prabhu krame krame panca-dina ghataila
panca-dina tanra bhiksa niyama karila

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; krame krame--gradually; panca-dina--to five days; ghataila--reduced; panca-dina--for five days; tanra--his; bhiksa--invitation for lunch; niyama karila--accepted regularly.

TRANSLATION

In this way, by and by, Sri Caitanya Mahaprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch.

TEXT 193

TEXT

tabe sarvabhauma kare ara nivedana
tomara sange sannyasi ache dasa-jana

SYNONYMS

tabe--thereafter; sarvabhauma--Sarvabhauma Bhattacarya; kare--does; ara--another; nivedana--submission; tomara sange--with You; sannyasi--in the renounced order of life; ache--there are; dasa-jana--ten persons.

TRANSLATION

After this, Sarvabhauma Bhattacarya said, "My Lord, there are ten sannyasis with You."

A sannyasi should not cook food for himself or accept an invitation to eat at a devotee's house continuously for many days. Sri Caitanya Mahaprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sarvabhauma's house. Out of affection, He accepted only five days in the month. The ten sannyasis living with the Lord were (1) Paramananda Puri, (2) Svarupa Damodara, (3) Brahmananda Puri, (4) Brahmananda Bharati, (5) Visnu Puri, (6) Kesava Puri, (7) Krsnananda Puri, (8) Nrsimha Tirtha, (9) Sukhananda Puri and (10) Satyananda Bharati.

TEXT 194

TEXT

puri-gosanira bhiksa panca-dina mora ghare
purve ami kahiyachon tomara gocare

SYNONYMS

puri-gosanira--of Paramananda Puri; bhiksa--invitation for lunch; panca-dina--five days; mora ghare--at my home; purve--previously; ami--I; kahiyachon--mentioned; tomara gocare--it is known to you.

TRANSLATION

Sarvabhauma Bhattacarya then submitted that Paramananda Puri Gosvami should accept a five-day invitation at his place. This was settled before the Lord.

TEXT 195

TEXT

damodara-svarupa,----ei bandhava amara
kabhu tomara sange yabe, kabhu ekesvara

SYNONYMS

damodara-svarupa--Svarupa Damodara Gosvami; ei--this; bandhava amara--my very intimate friend; kabhu--sometimes; tomara sange--with You; yabe--will come; kabhu--sometimes; ekesvara--alone.

TRANSLATION

Sarvabhauma Bhattacarya said, "Damodara Svarupa is my intimate friend. He will come sometimes with You and sometimes alone.

TEXT 196

TEXT

ara asta sannyasira bhiksa dui dui divase
eka eka-dina, eka eka jane purna ha-ila mase

SYNONYMS

ara--other; asta--eight; sannyasira--of sannyasis; bhiksa--invitation for lunch; dui dui divase--two days each; eka eka-dina--on each day; eka eka jane--one person; purna--filled; ha-ila--will be; mase--the month.

TRANSLATION

"The other eight sannyasis will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Sri Caitanya Mahaprabhu would visit five days, Paramananda Puri Gosvami five days, Svarupa Damodara four days, and the eight other sannyasis two days each. In this way the thirty days of the month were completed.

TEXT 197

TEXT

bahuta sannyasi yadi aise eka thani
sammana karite nari, aparadha pai

SYNONYMS

bahuta sannyasi--many sannyasis; yadi--if; aise--come; eka thani--together; sammana karite nari--I cannot receive them properly; aparadha pai--I shall be an offender.

TRANSLATION

"If all the sannyasis come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

TEXT 198

TEXT

tumiha nija-chaye asibe mora ghara
kabhu sange asibena svarupa-damodara

SYNONYMS

tumiha--You; nija-chaye--alone; asibe--will come; mora ghara--to my place; kabhu--sometimes; sange--with You; asibena--will come; svarupa-damodara--Svarupa Damodara Gosvami.

TRANSLATION

"Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarupa Damodara."

TEXT 199

TEXT

prabhura ingita pana anandita mana
sei dina mahaprabhura kaila nimantrana

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; ingita--acceptance; pana--receiving; anandita--very happy; mana--mind; sei dina--on that day; mahaprabhura--of Sri Caitanya Mahaprabhu; kaila--made; nimantrana--invitation.

TRANSLATION

Having this arrangement confirmed by Sri Caitanya Mahaprabhu, the Bhattacarya became very glad and immediately invited the Lord to his house on that very day.

TEXT 200

TEXT

'sathira mata' nama, bhattacaryera grhini
prabhura maha-bhakta tenho, snehete janani

SYNONYMS

sathira mata--the mother of Sathi; nama--named; bhattacaryera grhini--the wife of Sarvabhauma Bhattacarya; prabhura--of Sri Caitanya Mahaprabhu; maha-bhakta--a great devotee; tenho--she; snehete--in affection; janani--just like a mother.

TRANSLATION

Sarvabhauma Bhattacarya's wife was known as the mother of Sathi. She was a great devotee of Sri Caitanya Mahaprabhu, and she was affectionate like a mother.

TEXT 201

TEXT

ghare asi' bhattacarya tanre ajna dila
anande sathira mata paka cadaila

SYNONYMS

ghare asi'--coming home; bhattacarya--Sarvabhauma Bhattacarya; tanre--her; ajna dila--ordered; anande--with great satisfaction; sathira mata--the mother of Sathi; paka cadaila--began cooking.

TRANSLATION

After returning to his home, Sarvabhauma Bhattacarya gave orders to his wife, and his wife, known as Sathira Mata, the mother of Sathi, began cooking with great pleasure.

TEXT 202

TEXT

bhattacaryera grhe saba dravya ache bhari'
yeba saka-phaladika, anaila ahari'

SYNONYMS

bhattacaryera grhe--at the house of Sarvabhauma Bhattacarya; saba dravya--all kinds of ingredients; ache--there are; bhari'--filling; yeba--whatever; saka--spinach; phala-adika--fruits and so on; anaila--he brought; ahari'--collecting.

TRANSLATION

At Sarvabhauma Bhattacarya's house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

TEXT 203

TEXT

apani bhattacarya kare pakera saba karma
sathira mata----vicaksana, jane paka-marma

SYNONYMS

apani--personally; bhattacarya--Sarvabhauma Bhattacarya; kare--arranges; pakera--of cooking; saba karma--all activities; sathira mata--the mother of Sathi; vicaksana--very experienced; jane--knows; paka-marma--how to cook.

TRANSLATION

Sarvabhauma Bhattacarya personally began to help his wife cook. His wife, the mother of Sathi, was very experienced, and she knew how to cook nicely.

TEXT 204

TEXT

paka-salara daksine----dui bhogalaya
eka-ghare salagramera bhoga-seva haya

SYNONYMS

paka-salara daksine--on the southern side of the kitchen; dui bhoga-alaya--two rooms for offering food; eka-ghare--in one room; salagramera--of Lord Salagrama; bhoga-seva--offering of food; haya--there is.

TRANSLATION

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Salagrama Narayana.

PURPORT

Among the followers of the Vedic way, salagrama-sila, the vigraha of Narayana, is worshiped in the form of a stone ball. In India, every brahmana still worships the salagrama-sila in his home. The vaisyas and ksatriyas may also engage in this worship, but it is compulsory in the house of a brahmana.

TEXT 205

TEXT

ara ghara mahaprabhura bhiksara lagiya
nibhrte kariyache bhatta nutana kariya

SYNONYMS

ara ghara--the other room; mahaprabhura--of Sri Caitanya Mahaprabhu; bhiksara lagiya--for taking lunch; nibhrte kariyache--constructed in a solitary place; bhatta--Sarvabhauma Bhattacarya; nutana kariya--newly done.

TRANSLATION

The other room was for Sri Caitanya Mahaprabhu's lunch. The Lord's lunch room was very secluded, and it was newly constructed by Bhattacarya.

TEXT 206

TEXT

bahye eka dvara tara, prabhu pravesite
paka-salara eka dvara anna parivesite

SYNONYMS

bahye--outside; eka dvara--one door; tara--of this room; prabhu pravesite--for the entrance of Lord Sri Caitanya Mahaprabhu; paka-salara--of the kitchen; eka dvara--another door; anna--food; parivesite--to serve.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside for Sri Caitanya Mahaprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

TEXT 207

TEXT

battisa-athiya kalara angatiya pate

tina-mana tandulera ubharila bhate

SYNONYMS

battisa-athiya--named battisa-athiya; kalara--of the banana tree; angatiya--without being divided; pate--on a leaf; tina--three; mana--manas (a certain weight); tandulera--of rice; ubharila--poured; bhate--cooked rice.

TRANSLATION

First, three manas of cooked rice-almost six pounds-was poured on a big banana leaf.

PURPORT

This is the beginning of a description of the food prepared for Sri Caitanya Mahaprabhu. This description is given by Kaviraja Gosvami, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

TEXT 208

TEXT

pita-sugandhi-ghrte anna sikta kaila
cari-dike pate ghrta vahiya calila

SYNONYMS

pita--yellowish; su-gandhi--fragrant; ghrte--with clarified butter; anna--rice; sikta--mixed; kaila--made; cari-dike--on all sides; pate--the leaf; ghrta--the clarified butter; vahiya calila--began to flood.

TRANSLATION

Then, the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

TEXT 209

TEXT

keyapatra-kalakhola-donga sari sari
cari-dike dhariyache nana vyanjana bhari'

SYNONYMS

keya-patra--the leaf of the keya plant; kala-khola--the skin of the banana tree; donga--pots; sari sari--one after another; cari-dike--on all sides; dhariyache--were holding; nana--various; vyanjana--cooked vegetables; bhari'--filled.

TRANSLATION

There were a number of pots made of the bark of banana trees and the leaves of the keya plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

TEXT 210

TEXT

dasa-prakara saka, nimba-tikta-sukhta-jhola
maricera jhala, chana-bada, badi ghola

SYNONYMS

dasa-prakara saka--spinach of ten varieties; nimba-tikta-sukhta-jhola--a soup called sukhta, made with bitter nimba leaf; maricera jhala--a pungent preparation made with black pepper; chana-bada--a mild cake made of fried curd; badi ghola--buttermilk with small pieces of fried dhal.

TRANSLATION

There were about ten kinds of spinach, a soup called sukhta, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dhal.

TEXT 211

TEXT

dugdha-tumbi, dugdha-kusmanda, vesara, laphra
moca-ghanta, moca-bhaja, vividha sakra

SYNONYMS

dugdha-tumbi--squash cooked with milk; dugdha-kusmanda--pumpkin cooked with milk; vesara--a preparation made from chick-pea flour; laphra--a combination of several vegetables; moca-ghanta--boiled banana flowers; moca--bhaja--fried banana flowers; vividha--various; sakra--vegetables.

TRANSLATION

There were preparations of dugdha-tumbi, dugdha-kusmanda, vesara, laphra, moca-ghanta, moca-bhaja and other vegetables.

TEXT 212

TEXT

vrddha-kusmanda-badira vyanjana apara
phulabadi-phala-mula vividha prakara

SYNONYMS

vrddha-kusmanda-badira--of small pieces of fried dhal mixed with ripe pumpkin; vyanjana--vegetables; apara--unlimited; phula-badi--small fried pieces of another kind of dhal; phala--fruits; mula--roots; vividha prakara--of different varieties.

TRANSLATION

There were unlimited quantities of vrddha-kusmanda-badi, phula-badi, fruits and various roots.

TEXT 213

TEXT

nava-nimbapatra-saha bhrsta-vartaki
phula-badi patola-bhaja, kusmanda-mana-caki

SYNONYMS

nava--newly grown; nimba-patra--nimba leaves; saha--along with; bhrsta-vartaki--fried eggplant; phula-badi--light badi; patola-bhaja--fried patola vegetable; kusmanda--of pumpkin; mana--of squash; caki--rounds.

TRANSLATION

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light badi, fried patola, and fried rounds of squash and pumpkin.

TEXT 214

TEXT

bhrsta-masa-mudga-supa amrta nindaya
madhuramla, badamladi amla panca chaya

SYNONYMS

bhrsta--fried; masa--urd dhal; mudga--mung dhal; supa--soup; amrta--nectar; nindaya--defeating; madhura-amla--sweet chutney; bada-amla--sour preparation made with fried dhal; adi--and so on; amla--sour; panca chaya--five or six kinds.

TRANSLATION

There was a soup made with fried urad dhal and mung dhal, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with badamla.

TEXT 215

TEXT

mudga-bada, masa-bada, kala-bada mista
ksira-puli, narikela-puli ara yata pista

SYNONYMS

mudga-bada--fried cakes made of mung dhal; masa-bada--fried cakes made of urd dhal; kala-bada--fried cakes made of banana; mista--very sweet; ksira-puli--cakes made with sweet rice; narikela-puli--coconut cake; ara--and; yata--varieties of; pista--cakes.

TRANSLATION

There were bharats made of mung dhal, of urd dhal and of sweet bananas, and there was sweet rice cake, coconut cake and various other cakes.

TEXT 216

TEXT

kanji-bada, dugdha-cida, dugdha-laklaki
ara yata pitha kaila, kahite na saki

SYNONYMS

kanji-bada--cakes made with sour rice-water; dugdha-cida--sweet rice mixed with milk; dugdha-laklaki--another preparation of milk and cakes to be licked up; ara--and; yata--various types of; pitha--cakes; kaila--made; kahite--to describe; na saki--I am not able.

TRANSLATION

There was kanji-bada, dugdha-cida, dugdha-laklaki and various cakes, which I am unable to describe.

TEXT 217

TEXT

ghrta-sikta paramanna, mrt-kundika bhari'
canpakala-ghanadugdha-amra taha dhari

SYNONYMS

ghrta-sikta parama-anna--sweet rice mixed with ghee; mrt-kundika bhari'--filling an earthen pot; canpa-kala--a kind of banana; ghana-dugdha--condensed milk; amra--mango pulp; taha--that; dhari--including.

TRANSLATION

Sweet rice mixed with ghee was poured into an earthen pot and mixed with canpa-kala, condensed milk and mango.

TEXT 218

TEXT

rasala-mathita dadhi, sandesa apara
gaude utkale yata bhaksyera prakara

SYNONYMS

rasala--delicious; mathita--churned; dadhi--curd; sandesa--a sweetmeat; apara--unlimited; gaude--in Bengal; utkale--in Orissa; yata--all; bhaksyera--of eatables; prakara--kinds.

TRANSLATION

Other preparations included a very delicious churned curd and a variety of sandesa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

TEXT 219

TEXT

sraddha kari' bhattacarya saba karaila
subhra-pithopari suksma vasana patila

SYNONYMS

sraddha kari'--with great respect; bhattacarya--Sarvabhauma Bhattacarya; saba karaila--had them all prepared; subhra--white; pitha--a wooden platform; upari--over; suksma--fine; vasana--cloth; patila--spread.

TRANSLATION

Thus Bhattacarya prepared a great variety of food and spread a fine cloth over a white wooden platform.

TEXT 220

TEXT

dui pase sugandhi sitala jala-jhari
anna-vyanjanopari dila tulasi-manjari

SYNONYMS

dui pase--on two sides; su-gandhi--nicely scented; sitala--cold; jala-jhari--pitchers of water; anna-vyanjana-upari--over the rice and vegetables; dila--placed; tulasi-manjari--flowers of tulasi.

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasi tree were placed above the mound of rice.

TEXT 221

TEXT

amrta-gutika, pitha-pana anaila
jagannatha-prasada saba prthak dharila

SYNONYMS

amrta-gutika--the sweet named amrta-gutika; pitha-pana--cakes and sweet rice; anaila--brought; jagannatha-prasada--remnants of the food of Lord Jagannatha; saba--all; prthak dharila--kept separately.

TRANSLATION

Sarvabhauma Bhattacarya also included several types of food that had been offered to Lord Jagannatha. This included sweetballs known as amrta-gutika, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannatha were brought into Bhattacarya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that prasada is mixed with a larger quantity of food and then distributed, but in this case we find that Sarvabhauma

Bhattacarya kept the jagannatha-prasada separate. He kept it aside particularly for the satisfaction of Sri Caitanya Mahaprabhu.

TEXT 222

TEXT

hena-kale mahaprabhu madhyahna kariya
ekale aila tanra hrdaya janiya

SYNONYMS

hena-kale--at this time; mahaprabhu--Sri Caitanya Mahaprabhu; madhyahna kariya--finishing His midday duties; ekale--alone; aila--came; tanra--of Sarvabhauma Bhattacarya; hrdaya--the heart; janiya--knowing.

TRANSLATION

When everything was ready, Sri Caitanya Mahaprabhu came there alone after finishing His midday duties. He knew the heart of Sarvabhauma Bhattacarya.

TEXT 223

TEXT

bhattacarya kaila tabe pada praksalana
gharera bhitare gela karite bhojana

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; kaila--performed; tabe--thereafter; pada praksalana--washing the feet; gharera bhitare--within the room; gela--entered; karite bhojana--to take lunch.

TRANSLATION

After Sarvabhauma Bhattacarya washed the Lord's feet, the Lord entered the room to take His lunch.

TEXT 224

TEXT

annadi dekhiya prabhu vismita hana
bhattacarye kahe kichu bhangi kariya

SYNONYMS

anna-adi dekhiya--seeing the arrangement of food; prabhu--Sri Caitanya Mahaprabhu; vismita hana--being astonished; bhattacarye kahe--said to Bhattacarya; kichu--some; bhangi--gesture; kariya--making.

TRANSLATION

Sri Caitanya Mahaprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sarvabhauma Bhattacarya.

TEXT 225

TEXT

alaukika ei saba anna-vyanjana
dui prahara bhitare kaiche ha-ila randhana?

SYNONYMS

alaukika--uncommon; ei--this; saba--all; anna-vyanjana--rice and vegetables; dui prahara bhitare--within six hours; kaiche--how; ha-ila randhana--cooking was finished.

TRANSLATION

"This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?

TEXT 226

TEXT

sata culaya sata jana paka yadi kare
tabu sighra eta dravya randhite na pare

SYNONYMS

sata culaya--in one hundred ovens; sata jana--one hundred men; paka yadi kare--if engaged in cooking; tabu--still; sighra--so soon; eta dravya--so many preparations; randhite na pare--could not cook.

TRANSLATION

"Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time.

TEXT 227

TEXT

krsnera bhoga laganacha,----anumana kari
upare dekhiye yate tulasi-manjari

SYNONYMS

krsnera bhoga laganacha--you have offered to Krsna; anumana kari--I hope; upare--upon the food; dekhiye--I see; yate--since; tulasi-manjari--flowers of the tulasi tree.

TRANSLATION

"I hope the food has already been offered to Krsna, since I see there are tulasi flowers over the plates.

TEXT 228

TEXT

bhagyavan tumi, saphala tomara udyoga

radha-krsne laganacha etadrsa bhoga

SYNONYMS

bhagyavan tumi--you are fortunate; sa-phala--successful; tomara--your; udyoga--endeavor; radha-krsne--unto Their Lordships Radha and Krsna; laganacha--you offered; etadrsa--such; bhoga--food.

TRANSLATION

"You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Radha-Krsna.

TEXT 229

TEXT

annera saurabhya, varna----ati manorama
radha-krsna saksat ihan kariyachena bhojana

SYNONYMS

annera saurabhya--the flavor of the cooked rice; varna--color; ati manorama--very attractive; radha-krsna--Lord Krsna and Radharani; saksat--directly; ihan--all this; kariyachena bhojana--have eaten.

TRANSLATION

"The color of the rice is so attractive and its aroma so good that it appears Radha and Krsna have directly taken it.

TEXT 230

TEXT

tomara bahuta bhagya kata prasamsiba
ami----bhagyavan, ihara avasesa paba

SYNONYMS

tomara--your; bahuta--great; bhagya--fortune; kata--how much; prasamsiba--shall I praise; ami--I; bhagyavan--fortunate; ihara--of this; avasesa--remnants; paba--shall get.

TRANSLATION

"My dear Bhattacarya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

TEXT 231

TEXT

krsnera asana-pitha rakhaha uthana
more prasada deha' bhinna patrete kariya

SYNONYMS

krsnera--of Lord Krsna; asana-pitha--the sitting place; rakhaha--keep aside; uthana--raising; more--unto Me; prasada--prasada; deha'--give; bhinna--separate; patrete--on a plate; kariya--putting.

TRANSLATION

"Take away Krsna's sitting place and put it aside. Then give me prasada on a different plate."

TEXT 232

TEXT

bhattacarya bale----prabhu na karaha vismaya
yei khabe, tanhara saktye bhoga siddha haya

SYNONYMS

bhattacarya bale--Bhattacarya said; prabhu--my Lord; na karaha vismaya--do not become astonished; yei khabe--whoever shall eat; tanhara saktye--by His grace; bhoga--the food; siddha haya--has been prepared.

TRANSLATION

Sarvabhauma Bhattacarya said, "It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

TEXT 233

TEXT

udyoga na chila mora grhinira randhane
yanra saktye bhoga siddha, sei taha jane

SYNONYMS

udyoga--exertion; na chila--there was not; mora--of me; grhinira--of my wife; randhane--in cooking; yanra saktye--by whose potency; bhoga siddha--the food has been prepared; sei--He; taha jane--knows that.

TRANSLATION

"My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

TEXT 234

TEXT

eita asane vasi' karaha bhojana
prabhu kahe,----pujya ei krsnera asana

SYNONYMS

eita asane--on this sitting place; vasi'--sitting; karaha bhojana--take Your lunch; prabhu kahe--Sri Caitanya Mahaprabhu said; pujya--worshipable; ei--this; krsnera asana--sitting place of Krsna.

TRANSLATION

"Now please sit in this place and take Your lunch." Caitanya Mahaprabhu replied, "This place is worshipable because it was used by Krsna."

PURPORT

According to etiquette, things used by Krsna should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Krsna or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

TEXT 235

TEXT

bhatta kahe,----anna, pitha,----samana prasada
anna khabe, pithe vasite kahan aparadha?

SYNONYMS

bhatta kahe--Sarvabhauma Bhattacarya said; anna--food; pitha--sitting place; samana--equal; prasada--mercy remnants of the Lord; anna khabe--You will eat the food; pithe vasite--to sit on the place; kahan aparadha--where is the offense.

TRANSLATION

Bhattacarya said, "Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?"

TEXT 236

TEXT

prabhu kahe,----bhala kaile, sastra-ajna haya
krsnera sakala sesa bhrtya asvadaya

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu replied; bhala kaile--you have spoken correctly; sastra-ajna haya--there is such an order in the revealed scripture; krsnera sakala sesa--everything left by Krsna; bhrtya--the servant; asvadaya--partakes of.

TRANSLATION

Caitanya Mahaprabhu then said, "Yes, you have spoken correctly. The sastras enjoin that the devotee can partake of everything left by Krsna.

TEXT 237

TEXT

tvayopayukta-srag-gandha-
vaso 'lankara-carcitah
ucchista-bhojino dasas

tava mayam jayema hi

SYNONYMS

tvaya--by You; upayukta--used; srak--flower garlands; gandha--scented substances like sandalwood pulp; vasah--garments; alankara--ornaments; carcitah--being decorated with; ucchista--remnants of food; bhojinah--eating; dasah--servants; tava--Your; mayam--illusory energy; jayema--can conquer over; hi--certainly.

TRANSLATION

" 'My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.' "

PURPORT

This is a quotation from Srimad-Bhagavatam (11.6.46). In the Hare Krsna movement, the chanting of the Hare Krsna maha-mantra, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Krsna. This was during the time when the Uddhava-gita was spoken. At that time there was some disturbance in Dvaraka, and Lord Krsna had to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversations. Sri Krsna's pastimes in this material world are called prakata-lila (manifested pastimes), and His pastimes in the spiritual world are called aprakata-lila (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Krsna's pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord's pastimes are constantly manifest to them. As the Brahma-samhita confirms:

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with everblissful spiritual rasa. I worship Govinda, the primeval Lord, who is Syamasundara, Krsna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (Bs. 5.37-38)

TEXT 238

TEXT

tathapi eteka anna khaona na yaya
bhatta kahe,----jani, khao yateka yuyaya

SYNONYMS

tathapi--still; eteka--so much; anna--food; khaona--eating; na yaya--is not possible; bhatta kahe--Bhattacarya said; jani--I know; khao--You can eat; yateka--how much; yuyaya--is possible.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "There is so much food here that it is impossible to eat." Bhattacarya replied,"I know how much You can eat.

TEXT 239

TEXT

nilacale bhojana tumi kara bayanna bara
eka eka bhogera anna sata sata bhara

SYNONYMS

nilacale--at Jagannatha Puri; bhojana--accepting lunch; tumi--You; kara--do; bayanna bara--fifty-two times; eka eka bhogera--of each and every offering; anna--eatables; sata sata bhara--hundreds of buckets.

TRANSLATION

"After all, at Jagannatha Puri You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasada.

TEXT 240

TEXT

dvarakate sola-sahasra mahisi-mandire
astadasa mata, ara yadavera ghare

SYNONYMS

dvarakate--at Dvaraka-dhama; sola-sahasra--sixteen thousand; mahisi--queens; mandire--palaces; astadasa mata--eighteen mothers; ara--and; yadavera ghare--in the house of the Yadu dynasty.

TRANSLATION

"At Dvaraka, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

TEXT 241

TEXT

vraje jyetha, khuda, mama, pisadi gopa-gana
sakha-vrnda sabara ghare dvisandhya-bhojana

SYNONYMS

vraje--at Vrndavana; jyetha--the father's elder brothers; khuda--the father's younger brothers; mama--the mother's brothers; pisa--the husbands of aunts; adi--and so on; gopa-gana--cowherd men; sakha-vrnda--hundreds of friends; sabara--of all of them; ghare--in the houses; dvi-sandhya--twice a day; bho-jana--eating.

TRANSLATION

"In Vrndavana You also have Your father's elder brothers, Your father's younger brothers, maternal uncles, husbands of Your father's sisters and many cowherd men. There are also cowherd boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT

In Dvaraka, Lord Krsna had eighteen mothers like Devaki, Rohini and others. Besides these was. His foster mother Yasoda in Vrndavana. Lord Krsna also had two uncles, who were brothers of Nanda Maharaja. As stated by Srila Rupa Gosvami in his Sri-krsna-ganoddesa-dipika, upanando 'bhinandas ca pitrvyau pur-va-jau pituh: "The elder brothers of Nanda Maharaja were Upananda and Abhinanda." Similarly, in the same book the names of the younger brothers of Nanda Maharaja are given. Pitrvyau tu kaniyamsau syatam sannanda-nandanau: "Sannanda and Nandana, or Sunanda and Pandava, were the younger brothers of Krsna's father, Nanda Maharaja." Sri Krsna's maternal uncles were also described there. Yasodhara-yasodeva-sudevadyas tu matulah: "Yasodhara, Yasodeva and Sudeva were the maternal uncles of Krsna." Krsna's uncles are also mentioned. Mahanilah sunilas ca ramanav etayoh kramat: "Mahanila and Sunila are the husbands of Krsna's aunts."

TEXT 242

TEXT

govardhana-yajne anna khaila rasi rasi
tara lekhaya ei anna nahe eka grasi

SYNONYMS

govardhana-yajne--in the Govardhana-puja sacrifice; anna--food; khaila--You ate; rasi rasi--stacks; tara--to that; lekhaya--in comparison; ei--this; anna--food; nahe--not; eka grasi--one morsel.

TRANSLATION

"Indeed," Sarvabhauma Bhattacarya continued, "at the Govardhana-puja ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

TEXT 243

TEXT

tumi ta' isvara, muni----ksudra jiva chara

eka-grasa madhukari karaha angikara

SYNONYMS

tumi--You; ta'--certainly; isvara--the Supreme Personality of Godhead; muni--I; ksudra jiva--insignificant living being; chara--worthless; eka-grasa--one small quantity; madhu-kari--as collected by the bees; karaha--please do; angikara--accept.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

A sannyasi is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called madhukari. The word madhukari comes from the word madhukara and means "honey-collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. Sannyasis should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a sannyasi, Lord Caitanya Mahaprabhu could collect a little food from the house of Sarvabhauma Bhattacarya, and this was the Bhattacarya's request. Compared to the food eaten by the Lord on other occasions, Bhattacarya's feast was not even a morsel. This is what Bhattacarya is pointing out to the Lord.

TEXT 244

TEXT

eta suni' hasi' prabhu vasila bhojane
jagannathera prasada bhatta dena harsa-mane

SYNONYMS

eta suni'--hearing this; hasi'--smiling; prabhu--Lord Sri Caitanya Mahaprabhu; vasila bhojane--sat down to eat; jagannathera--of Lord Jagannatha; prasada--remnants of food; bhatta--Sarvabhauma Bhattacarya; dena harsa-mane--delivers in great happiness.

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu smiled and sat down to eat. Bhattacarya, with great pleasure, first offered Him the prasada from the Jagannatha temple.

TEXT 245

TEXT

hena-kale 'amogha,'----bhattacaryera jamata
kulina, nindaka tenho sathi-kanyara bharta

SYNONYMS

hena-kale--exactly at this time; amogha--Amogha; bhattacaryera jamata--the son-in-law of Bhattacarya; kulina--of aristocratic birth; nindaka--blasphemer; tenho--he; sathi-kanyara bharta--the husband of Sarvabhauma Bhattacarya's daughter named Sathi.

TRANSLATION

At this time Bhattacarya had a son-in-law named Amogha, who was the husband of his daughter named Sathi. Although born in an aristocratic brahmana family, this Amogha was a great faultfinder and blasphemer.

TEXT 246

TEXT

bhojana dekhite cahe, asite na pare
lathi-hate bhattacarya achena duyare

SYNONYMS

bhojana--the eating; dekhite cahe--he wanted to see; asite na pare--could not come; lathi-hate--with a stick in his hand; bhattacarya--Sarvabhauma Bhattacarya; achena--was; duyare--on the threshold.

TRANSLATION

Amogha wanted to see Sri Caitanya Mahaprabhu eat, but he was not allowed to enter. Indeed, Bhattacarya guarded the threshold of his house with a stick in his hand.

TEXT 247

TEXT

tenho yadi prasada dite haila ana-mana
amogha asi' anna dekhi' karaye nindana

SYNONYMS

tenho--he (Bhattacarya); yadi--when; prasada dite--supplying the prasada; haila--became; ana-mana--inattentive; amogha--Amogha; asi'--coming; anna dekhi'--seeing the food; karaye nindana--began blaspheming.

TRANSLATION

However, as soon as Bhattacarya began distributing prasada and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

TEXT 248

TEXT

ei anne trpta haya dasa bara jana
ekela sannyasi kare eteka bhaksana!

SYNONYMS

ei anne--with so much food; trpta haya--can be satisfied; dasa bara jana--at least ten to twelve men; ekela--alone; sannyasi--this person in the renounced order; kare--does; eteka--so much; bhaksana--eating.

TRANSLATION

"This much food is sufficient to satisfy ten or twelve men, but this sannyasi alone is eating so much!"

TEXT 249

TEXT

sunitei bhattacarya ulati' cahila
tanra avadhana dekhi' amogha palaila

SYNONYMS

sunitei--hearing; bhattacarya--Sarvabhauma Bhattacarya; ulati' cahila--turned his eyes upon him; tanra--his; avadhana--attention; dekhi'--seeing; amogha--Amogha; palaila--left.

TRANSLATION

As soon as Amogha said this, Sarvabhauma Bhattacarya turned his eyes upon him. Seeing Bhattacarya's attitude, Amogha immediately left.

TEXT 250

TEXT

bhattacarya lathi lana marite dhaila
palaila amogha, tara laga na paila

SYNONYMS

bhattacarya--Sarvabhauma Bhattacarya; lathi lana--taking a stick; marite--to strike; dhaila--ran; palaila--fled; amogha--Amogha; tara--him; laga na paila--could not catch.

TRANSLATION

Bhattacarya ran after him to strike him with a stick, but Amogha fled so fast that Bhattacarya could not catch him.

TEXT 251

TEXT

tabe gali, sapa dite bhattacarya aila
ninda suni' mahaprabhu hasite lagila

SYNONYMS

tabe--at that time; gali--calling by ill names; sapa dite--cursing; bhattacarya--Sarvabhauma Bhattacarya; aila--came back; ninda suni'--hearing the criticism; mahaprabhu--Sri Caitanya Mahaprabhu; hasite lagila--began to laugh.

TRANSLATION

Bhattacarya then began to curse and call his son-in-law ill names. When Bhattacarya returned, he saw that Sri Caitanya Mahaprabhu was laughing to hear him criticize Amogha.

TEXT 252

TEXT

suni' sathira mata sire-buke ghata mare
'sathi randi ha-uka'----iha bale bare bare

SYNONYMS

suni'--hearing; sathira mata--the mother of Sathi; sire--on the head; buke--on the chest; ghata mare--strikes; sathi randi ha-uka--let Sathi become a widow; iha bale--says this; bare bare--again and again.

TRANSLATION

When Sathi's mother, Bhattacarya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, "Let Sathi become a widow!"

TEXT 253

TEXT

dunhara duhkha dekhi' prabhu dunha prabodhiya
dunhara icchate bhojana kaila tusta hana

SYNONYMS

dunhara duhkha dekhi'--seeing the lamentation of both; prabhu--Lord Sri Caitanya Mahaprabhu; dunha prabodhiya--pacifying them; dunhara icchate--by the will of both of them; bhojana kaila--took His lunch; tusta hana--with great satisfaction.

TRANSLATION

Seeing the lamentation of both husband and wife, Sri Caitanya Mahaprabhu tried to pacify them. According to their desire, He ate the prasada and was very satisfied.

TEXT 254

TEXT

acamana karana bhatta dila mukha-vasa
tulasi-manjari, lavanga, elaci rasa-vasa

SYNONYMS

acamana karana--washing the mouth, hands and legs of Sri Caitanya Mahaprabhu; bhatta--Sarvabhauma Bhattacarya; dila mukha-vasa--gave some flavored spices; tulasi-manjari--the flowers of tulasi; lavanga--cloves; elaci--cardamom; rasa-vasa--that which brings saliva.

TRANSLATION

After Sri Caitanya Mahaprabhu finished eating, Bhattacarya washed His mouth, hands and legs and offered Him flavored spices, tulasi-manjari, cloves, and cardamom.

TEXT 255

TEXT

sarvange paraila prabhura malya-candana
dandavat hana bale sadainya vacana

SYNONYMS

sarva-ange--all over the body; paraila--put; prabhura--of the Lord; malya-candana--a flower garland and sandalwood pulp; dandavat hana--offering obeisances; bale--says; sa-dainya--humble; vacana--statement.

TRANSLATION

The Bhattacarya then placed a flower garland over Sri Caitanya Mahaprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhattacarya submitted the following humble statement.

TEXT 256

TEXT

ninda karaite toma aninu nija-ghare
ei aparadha, prabhu, ksama kara more

SYNONYMS

ninda karaite--just to cause blasphemy; toma--You; aninu--I brought; nija-ghare--to my place; ei aparadha--this offense; prabhu--my Lord; ksama kara--please pardon; more--me.

TRANSLATION

"I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

TEXT 257

TEXT

prabhu kahe,----ninda nahe, 'sahaja' kahila
ihate tomara kiba aparadha haila?

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; ninda nahe--not blasphemy; sahaja--rightly; kahila--he spoke; ihate--in this; tomara--your; kiba--what; aparadha--offense; haila--was there.

TRANSLATION

Sri Caitanya Mahaprabhu said, "What Amogha has said is correct; therefore it is not blasphemy. What is your offense?"

TEXT 258

TEXT

eta bali' mahaprabhu calila bhavane
bhattacarya tanra ghare gela tanra sane

SYNONYMS

eta bali'--saying this; mahaprabhu--Sri Caitanya Mahaprabhu; calila bhavane--returned to His residence; bhattacarya--Sarvabhauma Bhattacarya; tanra ghare--to His place; gela--went; tanra sane--with Him.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu left and returned to His residence. Sarvabhauma Bhattacarya also followed Him.

TEXT 259

TEXT

prabhu-pade padi' bahu atma-ninda kaila
tanre santa kari' prabhu ghare pathaila

SYNONYMS

prabhu-pade--at the feet of Lord Sri Caitanya Mahaprabhu; padi'--falling down; bahu--much; atma-ninda kaila--made self-reproach; tanre--him; santa kari'--making pacified; prabhu--Sri Caitanya Mahaprabhu; ghare pathaila--sent back to his home.

TRANSLATION

Falling down at the Lord's feet, Sarvabhauma Bhattacarya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

TEXT 260

TEXT

ghare asi' bhattacarya sathira mata-sane
apana nindiya kichu balena vacane

SYNONYMS

ghare asi'--returning home; bhattacarya--Sarvabhauma Bhattacarya; sathira mata-sane--with the mother of Sathi; apana nindiya--condemning himself; kichu--some; balena vacane--speaks words.

TRANSLATION

After returning to his home, Sarvabhauma Bhattacarya consulted with his wife, the mother of Sathi. After personally condemning himself, he began to speak as follows.

TEXT 261

TEXT

caitanya-gosanira ninda sunila yaha haite
tare vadha kaile haya papa-prayascitte

SYNONYMS

caitanya-gosanira--of Sri Caitanya Mahaprabhu; ninda--blasphemy; sunila--I have heard; yaha haite--from whom; tare vadha kaile--if he is killed; haya--there is; papa-prayascitte--atonement for the sinful act.

TRANSLATION

"If the man who blasphemed Sri Caitanya Mahaprabhu is killed, his sinful action may be atoned."

PURPORT

The Hari-bhakti-vilasa cites the following quotation from Skanda Purana concerning the blaspheming of a Vaisnava:

yo hi bhagavatam lokam
upahasam nrpottama
karoti tasya nasyanti
artha-dharma-yasah-sutah

nindam kurvanti ye mudha
vaisnavanam mahatmanam
patanti pitrbhih sardham
maha-raurava-samjnite

hanti nindati vai dvesti
vaisnavan nabhinandati
krudhyate yati no harsam
darsane patanani sat

In this conversation between Markandeya and Bhagiratha, it is said: "My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaisnavas are all great souls. Whoever blasphemes them falls down to the hell known as Maharaurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaisnava and whoever is envious of a Vaisnava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaisnava, certainly falls into a hellish condition."

The Hari-bhakti-vilasa (10.314) also gives the following quotation from Dvaraka-mahatmya:

kara-patrais ca phalyante
sutivrair yama-sasanaih
nindam kurvanti ye papa
vaisnavanam mahatmanam

In a conversation between Prahlada Maharaja and Bali Maharaja, it is said, "Those sinful people who blaspheme Vaisnavas, who are all great souls, are subjected very severely to the punishment offered by Yamaraja."

In the Bhakti-sandarbha (313) there is a statement concerning the blaspheming of Lord Visnu.

ye nindanti hrsikesam
tad-bhaktam punya-rupinam
sata-janmarjitam punyam
tesam nasyati niscitam

te pacyante maha-ghore
kumbhipake bhayanake
bhaksitah kita-sanghena
yavac candra-divakarau
sri-visnor avamananad
gurutaram sri-vaisnavollanghanam

tadiya-dusaka-janan
na pasyet purusadhaman
taih sardham vancaka-janaih
saha-vasam na karayet

"One who criticizes Lord Visnu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhipaka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Visnu and His devotees. Never try to associate with such persons."

In his Bhakti-sandarbha (265), Jiva Gosvami further quotes from Srimad-Bhagavatam (10.74.40):

nindam bhagavatah srnvan
tat-parasya janasya va
tato napaiti yah so 'pi
yaty adhah sukrtac cyutah

"If one does not immediately leave upon hearing the Lord or the Lord's devotee blasphemed, he falls down from devotional service." Similarly, Lord Siva's wife Sati states in Srimad-Bhagavatam (4.4.17):

karnau pidhaya nirayad yad akalpa ise
dharmavitary asrnibhir nrbhir asyamane
chindyat prasahya rusatim asatim prabhus cej
jihvam asun api tato visrjet sa dharmah

"If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life."

TEXT 262

TEXT

kimva nija-prana yadi kari vimocana
dui yogya nahe, dui sarira brahmana

SYNONYMS

kimva--or; nija-prana--my own life; yadi--if; kari vimocana--I give up; dui--both such actions; yogya nahe--are not befitting; dui sarira--both the bodies; brahmana--brahmanas.

TRANSLATION

Sarvabhauma Bhattacarya continued, "Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brahmanas.

TEXT 263

TEXT

punah sei nindakera mukha na dekhiba
parityaga kailun, tara nama na la-iba

SYNONYMS

punah--again; sei--that; nindakera--of the blasphemer; mukha--face; na--not; dekhiba--I shall see; parityaga--giving up; kailun--I do; tara--his; nama--name; na--not; la-iba--I shall take.

TRANSLATION

"Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

TEXT 264

TEXT

sathire kaha----tare chaduka, se ha-ila 'patita'
'patita' ha-ile bharta tyajite ucita

SYNONYMS

sathire kaha--inform Sathi; tare chaduka--let her give him up; se ha-ila--he has become; patita--fallen; patita ha-ile--when one has fallen; bharta--such a husband; tyajite--to give up; ucita--is the duty.

TRANSLATION

"Inform my daughter Sathi to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife's duty to relinquish the relationship.

PURPORT

Srila Sarvabhauma Bhattacarya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a brahmana. For the same reason, it would have been undesirable for Bhattacarya to commit suicide because he also was a brahmana. Since neither course could be accepted, Bhattacarya decided to give up his relationship with Amogha and never see his face.

As far as killing the body of a brahmana is concerned, Srimad-Bhagavatam (1.7.53) gives the following injunction:

sri-bhagavan uvaca
brahma-bandhur na hantavya
atatayi vadhar-hanah
mayaivobhayam amnatam
paripahy anusasanam

"The Personality of Godhead Sri Krsna said: A friend of a brahmana is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the smrti, Srila Sridhara Svami comments on this quotation from Srimad-Bhagavatam:

atatayinam ayantam
api vedanta-paragam
jigham-santam jighamsiyan
na tena brahmaha bhavet

"Even though an aggressor may be a very learned scholar of Vedanta, he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a brahmana."

It is also stated in Srimad-Bhagavatam (1.7.57):

vapanam dravinadanam
sthanan niryapanam tatha
esa hi brahma-bandhunam
vadho nanyo 'sti daihikah

"Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brahmana. There is no injunction for killing the body."

Such punishment is sufficient for a brahma-bandhu. There is no need to personally kill his body. As far as Sathi, the daughter of Sarvabhauma Bhattacarya, was concerned, she was advised to give up her relationship with her husband. Concerning this, Srimad-Bhagavatam (5.5.18) states, na patis ca sa syan na mocayed yah samupeta-mrtyum: "One cannot be a husband if he cannot liberate his dependents from inevitable death." If a person is not in Krsna consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Krsna for further advancement in Krsna consciousness. If she gives up her connection with her husband, who abandons Krsna consciousness, she follows in the footsteps of the dvija-patni, the wives of the brahmanas who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Sri Krsna states in Srimad-Bhagavatam (10.23.31--32):

patayo nabhyasuyeran
pitr-bhratr-sutadayah
lokas ca vo mayopeta
deva apy anumanvate

na pritaye 'nuragaya
hy anga-sango nrnam iha
tan mano mayi yunjana
aciran mam avapsyatha

Such a separation is never condemned by the supreme will. No one should be envious of the order of Krsna. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily

relationship. However, one can attain complete perfection by associating in Krsna consciousness.

TEXT 265

TEXT

patim ca patitam tyajet

SYNONYMS

patim--husband; ca--and; patitam--fallen; tyajet--one should give up.

TRANSLATION

"When a husband is fallen, his relationship must be given up."

PURPORT

This is a quotation from smrti-sastram. As stated in Srimad-Bhagavatam (7.11.28):

santustalolupa daksa
dharma-jna priya-satya-vak
apramatta sucih snigdha
patim tv apatitam bhajet

"A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful and is not bewildered, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

TEXT 266

TEXT

sei ratre amogha kahan palana gela
pratah-kale tara visucika-vyadhi haila

SYNONYMS

sei ratre--that night; amogha--the son-in-law of Sarvabhauma Bhattacarya; kahan--where; palana gela--fled; pratah-kale--in the morning; tara--his; visucika-vyadhi--infection of cholera; haila--there was.

TRANSLATION

That night Amogha, Sarvabhauma Bhattacarya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

TEXT 267

TEXT

amogha marena----suni' kahe bhattacarya
sahaya ha-iya daiva kaila mora karya

SYNONYMS

amogha marena--Amogha is dying; suni'--hearing; kahe bhattacarya--Bhattacarya said; sahaya ha-iya--helping; daiva--Providence; kaila--did; mora--my; karya--duty.

TRANSLATION

When Bhattacarya heard that Amogha was dying of cholera, he thought,"It is the favor of Providence that He is doing what I want to do.

TEXT 268

TEXT

isvare ta' aparadha phale tata-ksana
eta bali' pade dui sastrera vacana

SYNONYMS

isvare--unto the Supreme Personality of Godhead; ta'--indeed; aparadha--offense; phale--brings results; tata-ksana--immediately; eta bali'--saying this; pade--recites; dui--two; sastrera vacana--quotations from revealed scriptures.

TRANSLATION

"When one offends the Supreme Personality of Godhead, karma immediately takes effect." After saying this, he recited two verses from revealed scripture.

TEXT 269

TEXT

mahata hi prayatnena
hasty-asva-ratha-pattibhih
asmabhir yad anustheyam
gandharvais tad anusthitam

SYNONYMS

mahata--very great; hi--certainly; prayatnena--by endeavor; hasti--elephants; asva--horses; ratha--chariots; pattibhih--and by infantry soldiers; asmabhih--by ourselves; yat--whatever; anustheyam--has to be arranged; gandharvaih--by the Gandharvas; tat--that; anusthitam--done.

TRANSLATION

" 'What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.'

PURPORT

This is a quotation from the Mahabharata (Vana-parva 241.15). Bhimasena made this statement when all the Pandavas were living incognito. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karna, but the commander-in-chief of the Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana's ministers and commanders, who were living in the forest,

requested Maharaja Yudhisthira to help. After being thus petitioned, Bhimasena spoke the verse given above, remembering Duryodhana's former nefarious and atrocious activities against them. Indeed, Bhimasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pandavas only with great endeavor.

TEXT 270

TEXT

ayuh sriyam yaso dharmam
lokan asisa eva ca
hanti sreyamsi sarvani
pumso mahad-atikramah

SYNONYMS

ayuh--duration of life; sriyam--opulence; yasah--reputation; dharmam--religion; lokan--possessions; asisah--benedictions; eva--certainly; ca--and; hanti--destroys; sreyamsi--good fortune; sarvani--all; pumsah--of a person; mahat--of great souls; atikramah--violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Sukadeva Gosvami, who was relating Srimad-Bhagavatam (10.4.46) to Maharaja Pariksit. This quotation concerns the attempted killing of Krsna's sister (Yogamaya), who appeared before Krsna's birth as the daughter of mother Yasoda. This daughter Yogamaya and Krsna were born simultaneously, and Vasudeva replaced Krsna by taking Yogamaya away. When she was brought to Mathura and Kamsa attempted to kill her, Yogamaya slipped out of his hands. She could not be killed. She then informed Kamsa about the birth of his enemy, Krsna, and being thus baffled, Kamsa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Sukadeva Gosvami. He points out that a demon can lose everything because of his nefarious activities.

The word mahad-atikramah, meaning "envy of Lord Visnu and His devotees," is significant in this verse. The word mahat indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the

Lord's service, the devotees themselves are as great as the Supreme Personality of Godhead. The word mahat is also explained in Bhagavad-gita (9.13):

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

TEXT 271

TEXT

gopinathacarya gela prabhu-darasane
prabhu tanre puchila bhattacarya-vivarane

SYNONYMS

gopinathacarya--Gopinatha Acarya; gela--went; prabhu-darasane--to see Lord Sri Caitanya Mahaprabhu; prabhu--Lord Sri Caitanya Mahaprabhu; tanre--unto Him; puchila--inquired; bhattacarya-vivarane--the affairs in the house of Sarvabhauma Bhattacarya.

TRANSLATION

At this time, Gopinatha Acarya went to see Sri Caitanya Mahaprabhu, and the Lord asked him about the events taking place in Sarvabhauma Bhattacarya's house.

TEXT 272

TEXT

acarya kahe,----upavasa kaila dui jana
visucika-vyadhite amogha chadiche jivana

SYNONYMS

acarya kahe--Gopinatha Acarya informed; upavasa--fasting; kaila--observed; dui jana--the two persons; visucika-vyadhite--by the disease of cholera; amogha--Amogha; chadiche jivana--is going to die.

TRANSLATION

Gopinatha Acarya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

TEXT 273

TEXT

suni' krpamaya prabhu aila dhana
amoghere kahe tara buke hasta diya

SYNONYMS

suni'--hearing; krpa-maya--merciful; prabhu--Lord Sri Caitanya Mahaprabhu; aila--came; dhana--running; amoghere--unto Amogha; kahe--He says; tara--His; buke--on the chest; hasta diya--keeping His hand.

TRANSLATION

As soon as Caitanya Mahaprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke as follows.

TEXT 274

TEXT

sahaje nirmala ei 'brahmana'-hrdaya
krsnera vasite ei yogya-sthana haya

SYNONYMS

sahaje--by nature; nirmala--without contamination; ei--this; brahmana-hrdaya--heart of a brahmana; krsnera--of Lord Krsna; vasite--to sit down; ei--this; yogya-sthana--proper place; haya--is.

TRANSLATION

"The heart of a brahmana is by nature very clean; therefore it is a proper place for Krsna to sit.

TEXT 275

TEXT

'matsarya'-candala kene ihan vasaile
parama pavitra sthana apavitra kaile

SYNONYMS

matsarya--jealousy; candala--the lowest of the men; kene--why; ihan--here; vasaile--you allowed to sit; parama pavitra--most purified; sthana--place; apavitra--impure; kaile--you have made.

TRANSLATION

"Why have you allowed jealousy to sit here also? Because of this, you have become like a candala, the lowest of men, and you have also contaminated a most purified place-your heart.

TEXT 276

TEXT

sarvabhauma-sange tomara 'kalusa' haila ksaya
'kalmasa' ghucile jiva 'krsna-nama' laya

SYNONYMS

sarvabhauma-sange--by the association of Sarvabhauma; tomara--your; kalusa--contamination; haila ksaya--is now vanquished; kalmasa--contamination; ghucile--when dispelled; jiva--the living entity; krsna-nama--the Hare Krsna maha-mantra; laya--can chant.

TRANSLATION

"However, due to the association of Sarvabhauma Bhattacarya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the maha-mantra, Hare Krsna.

TEXT 277

TEXT

uthaha, amogha, tumi lao krsna-nama
acire tomare krpa karibe bhagavan

SYNONYMS

uthaha--get up; amogha--Amogha; tumi--you; lao--chant; krsna-nama--the holy name of Lord Krsna; acire--very soon; tomare--unto you; krpa--mercy; karibe--will bestow; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"Therefore, Amogha, get up and chant the Hare Krsna maha-mantra! If you do so, Krsna will unfailingly bestow mercy upon you."

PURPORT

The Absolute Truth is realized in three phases-impersonal Brahman, Paramatma and the Supreme Personality of Godhead, Bhagavan. All of these are one and the same truth, but Brahman, Paramatma and Bhagavan constitute three different features. Whoever understands Brahman is called a brahmana, and when a brahmana engages in the Lord's devotional service, he is called a Vaisnava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A brahmana can chant the Hare Krsna mantra on the platform of namabhasa, but not on the platform of pure vibration. When a brahmana engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called abhidheya. When one attains that stage, he is called a bhagavata or a Vaisnava. This indicates that he is free from contamination and material attachment. This is confirmed by Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

A brahmana may be a very learned scholar, but this does not mean that he is free from material contamination. A brahmana's contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a brahmana transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaisnava. An impersonalist may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (saguna-upasana), but such an attempt is never successful in helping one attain complete realization. The impersonalist may consider himself a brahmana and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the modes. In any case, the Mayavada philosophy keeps one conditioned. If one becomes a Vaisnava through proper initiation, he

automatically becomes a brahmana. There is no doubt about it. The Garuda Purana confirms this:

brahmananam sahasrebhyah
satra-yaji visisyate
satra-yaji-sahasrebhyah
sarva-vedanta-paragah

sarva-vedanta-vit-kotya
visnu-bhakto visisyate

"Out of many thousands of brahmanas, one may become qualified to perform yajna. Out of many thousands of such qualified brahmanas, one may be fully aware of the Vedanta philosophy. Out of many millions of learned Vedanta scholars, there may be one visnu-bhakta, or devotee of Lord Visnu. It is he who is most exalted."

Unless one is a fully qualified brahmana, he cannot advance in the spiritual science. A real brahmana is never envious of Vaisnavas. If he is, he is considered an imperfect neophyte. Impersonalist brahmanas are always opposed to Vaisnava principles. They are envious of Vaisnavas because they do not know the goal of life. Na te viduh svartha-gatim hi visnum. However, when a brahmana becomes a Vaisnava, there is no duality. If a brahmana does not become a Vaisnava, he certainly falls down from the brahmana platform. This is confirmed by Srimad-Bhagavatam (11.5.3): na bhajanty avajananti sthanad bhrastah patanty adhah.

We can actually see that in this Age of Kali many so-called brahmanas are envious of Vaisnavas. The Kali-contaminated brahmanas consider Deity worship to be imaginative: arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhih. Such a contaminated brahmana may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated brahmana considers the guru to be an ordinary human being, and he objects when a Vaisnava is created by the Krsna consciousness movement. Many so-called brahmanas attempt to fight us, saying, "How can you create a brahmana out of a European or American? A brahmana can be born only in a brahmana family." They do not consider that this is never stated in any revealed scripture. It is specifically stated in Bhagavad-gita (4.13): catur-varnyam maya srstam guna-karma-vibhagasah. "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

Thus a brahmana is not a result of the caste system. He becomes a brahmana only by qualification. Similarly, a Vaisnava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

TEXT 278

TEXT

suni' 'krsna' 'krsna' bali' amogha uthila
premonmade matta hana nacite lagila

SYNONYMS

suni'--hearing; krsna krsna--the holy name of Krsna; bali'--speaking; amogha uthila--Amogha stood up; premonmade--in ecstatic love of Krsna; matta hana--becoming maddened; nacite lagila--began to dance.

TRANSLATION

After hearing Sri Caitanya Mahaprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Krsna. Thus he became mad with ecstatic love and began to dance emotionally.

TEXT 279

TEXT

kampa, asru, pulaka, stambha, sveda, svara-bhanga
prabhu hase dekhi' tara premera taranga

SYNONYMS

kampa--trembling; asru--tears; pulaka--jubilation; stambha--being stunned; sveda--perspiration; svara-bhanga--faltering of the voice; prabhu hase--Sri Caitanya Mahaprabhu began to laugh; dekhi'--seeing; tara--Amogha's; premera taranga--waves of ecstatic love.

TRANSLATION

While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms-trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Sri Caitanya Mahaprabhu began to laugh.

TEXT 280

TEXT

prabhura carane dhari' karaye vinaya
aparadha ksama more, prabhu, dayamaya

SYNONYMS

prabhura carane--the lotus feet of Lord Sri Caitanya Mahaprabhu; dhari'--catching; karaye--does; vinaya--submission; aparadha--offense; ksama--kindly excuse; more--me; prabhu--O Lord; daya-maya--merciful.

TRANSLATION

Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

TEXT 281

TEXT

ei chara mukhe tomara karinu nindane
eta bali' apana gale cadaya apane

SYNONYMS

ei chara mukhe--in this abominable mouth; tomara--Your; karinu--I did; nindane--blaspheming; eta bali'--saying this; apana--his own; gale--cheeks; cadaya--he slapped; apane--himself.

TRANSLATION

Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, "By this mouth I have blasphemed You."

TEXT 282

TEXT

cadaite cadaite gala phulaila
hate dhari' gopinathacarya nisedhila

SYNONYMS

cadaite cadaite--slapping over and over again; gala--the cheeks; phulaila--he made them swollen; hate dhari'--catching his hands; gopinatha-acarya--Gopinatha Acarya; nisedhila--forbade.

TRANSLATION

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopinatha Acarya stopped him by catching hold of his hands.

TEXT 283

TEXT

prabhu asvasana kare sparsi' tara gatra
sarvabhauma-sambandhe tumi mora sneha-patra

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; asvasana kare--pacifies; sparsi'--touching; tara--his; gatra--body; sarvabhauma-sambandhe--because of a relation to Sarvabhauma Bhattacarya; tumi--you; mora--My; sneha-patra--object of affection.

TRANSLATION

After this, Sri Caitanya Mahaprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sarvabhauma Bhattacarya.

TEXT 284

TEXT

sarvabhauma-grhe dasa-dasi, ye kukkura
seha mora priya, anya jana rahu dura

SYNONYMS

sarvabhauma-grhe--at the house of Sarvabhauma Bhattacarya; dasa-dasi--servants and maidservants; ye kukkura--even a dog; seha--all of them; mora--to Me; priya--very dear; anya jana--others; rahu dura--what to speak of.

TRANSLATION

"Everyone in Sarvabhauma Bhattacarya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?

TEXT 285

TEXT

aparadha' nahi, sada lao krsna-nama
eta bali' prabhu aila sarvabhauma-sthana

SYNONYMS

aparadha' nahi--do not commit offenses; sada--always; lao--chant; krsna-nama--the Hare Krsna maha-mantra; eta bali'--saying this; prabhu--Sri Caitanya Mahaprabhu; aila--came; sarvabhauma-sthana--to the place of Sarvabhauma Bhattacarya.

TRANSLATION

"Amogha, always chant the Hare Krsna maha-mantra and do not commit any further offenses." After giving Amogha this instruction, Sri Caitanya Mahaprabhu went to Sarvabhauma's house."

TEXT 286

TEXT

prabhu dekhi' sarvabhauma dharila carane
prabhu tanre alingiya vasila asane

SYNONYMS

prabhu dekhi'--seeing Lord Sri Caitanya Mahaprabhu; sarvabhauma--Sarvabhauma Bhattacarya; dharila carane--caught hold of His feet; prabhu--Sri Caitanya Mahaprabhu; tanre--him; alingiya--embracing; vasila asane--sat down on the seat.

TRANSLATION

Upon seeing the Lord, Sarvabhauma Bhattacarya immediately caught hold of His lotus feet. The Lord also embraced him and sat down.

TEXT 287

TEXT

prabhu kahe,----amogha sisu, kiba tara dosa
kene upavasa kara, kene kara rosa

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; amogha sisu--Amogha is a child; kiba--what; tara dosa--his fault; kene--why; upavasa kara--are you fasting; kene--why; kara rosa--are you angry.

TRANSLATION

Sri Caitanya Mahaprabhu pacified Sarvabhauma, saying, "After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?

TEXT 288

TEXT

utha, snana kara, dekha jagannatha-mukha
sighra asi, bhojana kara, tabe mora sukha

SYNONYMS

utha--get up; snana kara--take your bath; dekha--see; jagannatha-mukha--Lord Jagannatha's face; sighra asi--coming back very soon; bhojana kara--take your lunch; tabe mora sukha--then I shall be very happy.

TRANSLATION

"Just get up and take your bath and go see the face of Lord Jagannatha. Then return here to eat your lunch. In this way I shall be happy.

TEXT 289

TEXT

tavat rahiba ami ethaya vasiya
yavat na khaibe tumi prasada asiya

SYNONYMS

tavat--as long as; rahiba--shall stay; ami--I; ethaya--here; vasiya--sitting; yavat--as long as; na khaibe--will not eat; tumi--you; prasada--remnants of the food of Jagannatha; asiya--coming here.

TRANSLATION

"I shall stay here until you return to take Lord Jagannatha's remnants for your lunch."

TEXT 290

TEXT

prabhu-pada dhari' bhatta kahite lagila
marita' amogha, tare kene jiyaila

SYNONYMS

prabhu-pada--Sri Caitanya Mahaprabhu's lotus feet; dhari'--catching hold of; bhatta--Sarvabhauma Bhattacarya; kahite lagila--began to speak; marita' amogha--Amogha would have died; tare--him; kene--why; jiyaila--have You brought to life.

TRANSLATION

Catching hold of Sri Caitanya Mahaprabhu's lotus feet, Bhattacarya said, "Why did You bring Amogha back to life? It would have been better had he died."

TEXT 291

TEXT

prabhu kahe,----amogha sisu, tomara balaka
balaka-dosa na laya pita, tahate palaka

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; amogha sisu--Amogha is a child; tomara balaka--your son; balaka-dosa--the offense of a child; na laya--does not accept; pita--the father; tahate--unto him; palaka--the maintainer.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

TEXT 292

TEXT

ebe 'vaisnava' haila, tara gela 'aparadha'
tahara upare ebe karaha prasada

SYNONYMS

ebe--now; vaisnava haila--has become a Vaisnava; tara--his; gela--went away; aparadha--offenses; tahara upare--upon him; ebe--now; karaha prasada--show mercy.

TRANSLATION

"Now that he has become a Vaisnava, he is offenseless. You can bestow your mercy upon him without hesitation."

TEXT 293

TEXT

bhatta kahe,----cala, prabhu, isvara-darasane
snana kari' tanha muni asichon ekhane

SYNONYMS

bhatta kahe--Bhattacarya said; cala--go; prabhu--my Lord; isvara-darasane--to see Lord Jagannatha, the Personality of Godhead; snana kari'--taking my bath; tanha--there; muni--I; asichon--shall come back; ekhane--here.

TRANSLATION

Sarvabhauma Bhattacarya said, " Please go, my Lord, to see Lord Jagannatha. After taking my bath, I shall go there and then return."

TEXT 294

TEXT

prabhu kahe,----gopinatha, ihani rahiba
inho prasada paile, varta amake kahiba

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; gopinatha--Gopinatha; ihani rahiba--please stay here; inho--Sarvabhauma Bhattacarya; prasada paile--when he takes his lunch; varta--the news; amake kahiba--inform Me.

TRANSLATION

Sri Caitanya Mahaprabhu then told Gopinatha, "Stay here and inform Me when Sarvabhauma Bhattacarya has taken his prasada."

TEXT 295

TEXT

eta bali' prabhu gela isvara-darasane
bhatta snana darsana kari' karila bhojane

SYNONYMS

eta bali'--saying this; prabhu--Sri Caitanya Mahaprabhu; gela--went; isvara-darasane--to see Lord Jagannatha; bhatta--Sarvabhauma Bhattacarya; snana darsana kari'--finishing his bathing and seeing of Lord Jagannatha; karila bhojane--accepted food.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu went to see Lord Jagannatha. Sarvabhauma Bhattacarya completed his bath, went to see Lord Jagannatha and then returned to his house to accept food.

TEXT 296

TEXT

sei amogha haila prabhura bhakta 'ekanta'
preme nace, krsna-nama laya maha-santa

SYNONYMS

sei amogha--that same Amogha; haila--became; prabhura--of Lord Sri Caitanya Mahaprabhu; bhakta--devotee; ekanta--unflinching; preme nace--dances in ecstasy; krsna-nama laya--chants the Hare Krsna maha-mantra; maha-santa--very peaceful.

TRANSLATION

Thereafter, Amogha became an unalloyed devotee of Sri Caitanya Mahaprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Krsna.

TEXT 297

TEXT

aiche citra-lila kare sacira nandana

yei dekhe, sune, tanra vismaya haya mana

SYNONYMS

aiche--in this way; citra-lila--varieties of pastimes; kare--performs; sacira nandana--the son of mother Saci; yei dekhe--anyone who sees; sune--hears; tanra--his; vismaya--astonished; haya--becomes; mana--mind.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu performed His various pastimes. Whoever sees them or hears of them becomes truly astonished.

TEXT 298

TEXT

aiche bhatta-grhe kare bhojana-vilasa
tara madhye nana citra-caritra-prakasa

SYNONYMS

aiche--in this way; bhatta-grhe--in the house of Sarvabhauma Bhattacarya; kare--performs; bhojana-vilasa--pastime of eating; tara madhye--within that pastime; nana--various; citra-caritra--of varieties of activities; prakasa--manifestation.

TRANSLATION

Thus Sri Caitanya Mahaprabhu enjoyed eating in Sarvabhauma Bhattacarya's house. Within that one pastime, many wonderful pastimes were manifest.

TEXT 299

TEXT

sarvabhauma-ghare ei bhojana-carita
sarvabhauma-prema yanha ha-ila vidita

SYNONYMS

sarvabhauma-ghare--in the house of Sarvabhauma Bhattacarya; ei--these; bhojana-carita--eating affairs; sarvabhauma-prema--love of Sarvabhauma Bhattacarya; yanha--where; ha-ila--became; vidita--well known.

TRANSLATION

These are the peculiar characteristics of Sri Caitanya Mahaprabhu's pastimes. Thus the Lord ate in Sarvabhauma Bhattacarya's house, and in this way Sarvabhauma's love for the Lord has become very well known.

PURPORT

As stated in the Sakha-nirnayamrta:

amogha-panditam vande
sri-gaurenatma-satkrtam
prema-gadgada-sandrangam

pulakakula-vigraham

"I offer my obeisances unto Amogha Pandita, who was accepted by Lord Sri Caitanya Mahaprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body."

TEXT 300

TEXT

sathira matara prema, ara prabhura prasada
bhakta-sambandhe yaha ksamila aparadha

SYNONYMS

sathira matara prema--the love of the mother of Sathi; ara--and; prabhura prasada--the mercy of Sri Caitanya Mahaprabhu; bhakta-sambandhe--because of a relationship with a devotee; yaha--where; ksamila aparadha--Sri Caitanya Mahaprabhu excused the offense.

TRANSLATION

Thus I have related the ecstatic love of Sarvabhauma's wife, who is known as the mother of Sathi. I have also related Sri Caitanya Mahaprabhu's great mercy, which He manifested by excusing Amogha's offense. He did so due to Amogha's relationship with a devotee.

PURPORT

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sarvabhauma Bhattacarya and his wife were very dear to the Lord. Because of their relationship, Sri Caitanya Mahaprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord's mercy. All this was due to the unflinching love of Sarvabhauma Bhattacarya for Sri Caitanya Mahaprabhu. Externally, Amogha was Sarvabhauma Bhattacarya's son-in-law, and he was being maintained by Sarvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sarvabhauma. Amogha's death would have indirectly brought about the death of Sarvabhauma Bhattacarya.

TEXT 301

TEXT

sraddha kari' ei lila sune yei jana
acirat paya sei caitanya-carana

SYNONYMS

sraddha kari'--with faith and love; ei lila--this pastime; sune--hears; yei jana--whoever; acirat--very soon; paya--attains; sei--he; caitanya-carana--the lotus feet of Lord Caitanya.

TRANSLATION

Whoever hears these pastimes of Sri Caitanya Mahaprabhu with faith and love will attain the shelter of the Lord's lotus feet very soon.

TEXT 302

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Sri Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Fifteenth Chapter, describing the Lord's eating at the house of Sarvabhauma Bhattacarya.

Chapter 16
The Lord's Attempt to Go to Vrndavana

Srila Bhaktivinoda Thakura gives the following summary of this chapter in his Amrta-pravaha-bhasya. When Sri Caitanya Mahaprabhu wanted to go to Vrndavana, Ramananda Raya and Sarvabhauma Bhattacarya indirectly presented many obstructions. In due course of time, all the devotees of Bengal visited Jagannatha Puri for the third year. This time, all the wives of the Vaisnavas brought many types of food, intending to extend invitations to Sri Caitanya Mahaprabhu at Jagannatha Puri. When the devotees arrived, Caitanya Mahaprabhu sent his blessings in the form of garlands. In that year also, the Gundica temple was cleansed, and when the Caturmasya period was over, all the devotees returned to their homes in Bengal. Caitanya Mahaprabhu forbade Nityananda to visit Nilacala every year. Questioned by the inhabitants of Kulina-grama, Caitanya Mahaprabhu again repeated the symptoms of a Vaisnava. Vidyanidhi also came to Jagannatha Puri and saw the festival of Odana-sasthi. When the devotees bade farewell to the Lord, the Lord was determined to go to Vrndavana, and on the day of Vijaya-dasami, He departed.

Maharaja Prataparudra made various arrangements for Sri Caitanya Mahaprabhu's trip to Vrndavana. When He crossed the River Citrotpala, Ramananda Raya, Mardaraja and Haricandana went with Him. Sri Caitanya Mahaprabhu requested Gadadhara Pandita to go to Nilacala, Jagannatha Puri, but he did not abide by this order. From Kataka, Sri Caitanya Mahaprabhu again requested Gadadhara Pandita to return to Nilacala, and He bade farewell to Ramananda Raya from Bhadraka. After this, Sri Caitanya Mahaprabhu crossed the border of Orissa state, and He arrived at Panihati by boat. Thereafter He visited the house of Raghava Pandita, and from there He went to Kumarahatta and eventually to Kuliya, where He excused many offenders. From there He went to Ramakeli, where He saw Sri Rupa and Sanatana and accepted them as His chief disciples. Returning from Ramakeli, He met Raghunatha dasa and after giving him instructions sent him back

home. Thereafter the Lord returned to Nilacala and began to make plans to go to Vrndavana without a companion.

TEXT 1

TEXT

gaudodyanam gaura-meghah
sincan svalokanamrtaih
bhavagni-dagdha-janata-
virudhah samajivayat

SYNONYMS

gauda-udyanam--upon the garden known as Gauda-desa; gaura-meghah--the cloud known as Gaura; sincan--pouring water; sva--His own; alokana-amrtaih--with the nectar of the glance; bhava-agni--by the blazing fire of material existence; dagdha--having been burnt; janata--the people in general; virudhah--who are like creepers and plants; samajivayat--revived.

TRANSLATION

By the nectar of His personal glance, the cloud known as Sri Caitanya Mahaprabhu poured water upon the garden of Gauda-desa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; gauracandra--to Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

TEXT

prabhura ha-ila iccha yaite vrndavana
suniya prataparudra ha-ila vimana

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; ha-ila--there was; iccha--the desire; yaite--to go; vrndavana--to Vrndavana; suniya--hearing; prataparudra--Maharaja Prataparudra; ha-ila vimana--became morose.

TRANSLATION

Sri Caitanya Mahaprabhu decided to go to Vrndavana, and Maharaja Prataparudra became very morose upon hearing this news.

TEXT 4

TEXT

sarvabhauma, ramananda, ani' dui jana
dunhake kahena raja vinaya-vacana

SYNONYMS

sarvabhauma--Sarvabhauma; ramananda--Ramananda; ani'--calling; dui jana--two persons; dunhake--unto both of them; kahena--said; raja--the King; vinaya-vacana--submissive words.

TRANSLATION

The King therefore called for Sarvabhauma Bhattacarya and Ramananda Raya, and he spoke the following submissive words to them.

TEXT 5

TEXT

niladri chadi' prabhura mana anyatra yaite
tomara karaha yatna tanhare rakhite

SYNONYMS

niladri--Jagannatha Puri; chadi'--giving up; prabhura--of Sri Caitanya Mahaprabhu; mana--the mind; anyatra--elsewhere; yaite--to go; tomara--both of you; karaha--make; yatna--endeavor; tanhare--Him; rakhite--to keep.

TRANSLATION

Prataparudra Maharaja said, "Please endeavor to keep Sri Caitanya Mahaprabhu here at Jagannatha puri, for now He is thinking of going elsewhere.

TEXT 6

TEXT

tanha vina ei rajya more nahi bhaya
gosani rakhite karaha nana upaya

SYNONYMS

tanha vina--without Him; ei rajya--this kingdom; more--to me; nahi bhaya--is not very pleasing; gosani--Sri Caitanya Mahaprabhu; rakhite--to keep; karaha--do; nana upaya--various sorts of devices.

TRANSLATION

"Without Sri Caitanya Mahaprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here."

TEXT 7

TEXT

ramananda, sarvabhauma, dui-jana-sthane
tabe yukti kare prabhu----'yaba vrndavane'

SYNONYMS

ramananda--Ramananda; sarvabhauma--Sarvabhauma; dui-jana-sthane--before the two persons; tabe--then; yukti kare--consulted; prabhu--Sri Caitanya Mahaprabhu; yaba vrndavane--I shall go to Vrndavana.

TRANSLATION

After this, Sri Caitanya Mahaprabhu Himself consulted Ramananda Raya and Sarvabhauma Bhattacarya, saying,"I shall go to Vrndavana."

TEXT 8

TEXT

dunhe kahe,----ratha-yatra kara darasana
kartika aile, tabe kariha gamana

SYNONYMS

dunhe kahe--both of them said; ratha-yatra--the Ratha-yatra festival; kara darasana--please see; kartika aile--when the month of Karttika arrives; tabe--at that time; kariha gamana--You can go.

TRANSLATION

Ramananda Raya and Sarvabhauma Bhattacarya requested the Lord to observe first the Ratha-yatra festival. Then when the month of Karttika arrived, He could go to Vrndavana.

TEXT 9

TEXT

kartika aile kahe----ebe maha-sita
dola-yatra dekhi' yao----ei bhala rita

SYNONYMS

kartika aile--when the month of Karttika arrived; kahe--both of them said; ebe--now; maha-sita--very cold; dola-yatra dekhi'--after seeing the Dola-yatra ceremony; yao--You go; ei--this; bhala rita--a very nice program.

TRANSLATION

However, when the month of Karttika came, they both told the Lord, "Now it is very cold. It is better that You wait to see the Dola-yatra festival and then go. That will be very nice."

TEXT 10

TEXT

aji-kali kari' uthaya vividha upaya
yaite sammati na deya vicchedera bhaya

SYNONYMS

aji-kali kari'--delaying today and tomorrow; uthaya--they put forward; vividha upaya--many devices; yaite--to go; sammati--permission; na deya--did not give; vicchedera bhaya--because of fearing separation.

TRANSLATION

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vrndavana. They did this because they were afraid of separation from Him.

TEXT 11

TEXT

yadyapi svatantra prabhu nahe nivarana
bhakta-iccha vina prabhu na kare gamana

SYNONYMS

yadyapi--although; svatantra--fully independent; prabhu--Sri Caitanya Mahaprabhu; nahe nivarana--there is no checking Him; bhakta-iccha vina--without the permission of devotees; prabhu--Sri Caitanya Mahaprabhu; na kare gamana--does not go.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

TEXT 12

TEXT

trtiya vatsare saba gaudera bhakta-gana
nilacale calite sabara haila mana

SYNONYMS

trtiya vatsare--in the third year; saba--all; gaudera bhakta-gana--devotees from Bengal; nilacale--to Jagannatha Puri; calite--to go; sabara--of everyone; haila--there was; mana--the mind.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannatha Puri.

TEXT 13

TEXT

sabe meli' gela advaita acaryera pase
prabhu dekhite acarya calila ullase

SYNONYMS

sabe--everyone; meli'--after assembling together; gela--went; advaita--Advaita; acaryera--of the leader of Navadvipa; pase--in the presence; prabhu dekhite--to see Lord Sri Caitanya Mahaprabhu; acarya--Advaita Acarya; calila--departed; ullase--in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Acarya, and in great jubilation Advaita Acarya departed to Jagannatha Puri to see Sri Caitanya Mahaprabhu.

TEXTS 14-15

TEXT

yadyapi prabhura ajna gaudete rahite
nityananda-prabhuke prema-bhakti prakasite

tathapi calila mahaprabhure dekhite
nityanandera prema-cesta ke pare bujhite

SYNONYMS

yadyapi--although; prabhura--of Sri Caitanya Mahaprabhu; ajna--the order; gaudete rahite--to stay in Bengal; nityananda-prabhuke--unto Nityananda Prabhu; prema-bhakti--ecstatic love of Godhead; prakasite--to preach; tathapi--still; calila--departed; mahaprabhure--Sri Caitanya Mahaprabhu; dekhite--to see; nityanandera--of Lord Nityananda Prabhu; prema-cesta--the activities of ecstatic love; ke--who; pare--is able; bujhite--to understand.

TRANSLATION

Although the Lord told Nityananda Prabhu to stay in Bengal and spread ecstatic love of God, Nityananda left to go see Caitanya Mahaprabhu. Who can understand Nityananda Prabhu's ecstatic love?

TEXTS 16-17

TEXT

acaryaratna, vidyanidhi, srivasa, ramai
vasudeva, murari, govindadi tina bhai

raghava pandita nija-jhali sajana
kulina-grama-vasi cale patta-dori lana

SYNONYMS

acaryaratna--Acaryaratna; vidyanidhi--Vidyanidhi; srivasa--Srivasa; ramai--Ramai; vasudeva--Vasudeva; murari--Murari; govinda-adi tina bhai--Govinda and

his two brothers; raghava pandita--Raghava Pandita; nija-jhali--his own bags; sajana--assorting; kulina-grama-vasi--the inhabitants of Kulina-grama; cale--went; patta-dori lana--taking silken ropes.

TRANSLATION

All the devotees of Navadvipa departed, including Acaryaratna, Vidyanidhi, Srivasa, Ramai, Vasudeva, Murari, Govinda and his two brothers and Raghava Pandita, who took bags of assorted foods. The inhabitants of Kulina-grama, carrying silken ropes, also departed.

TEXT 18

TEXT

khanda-vasi narahari, sri-raghunandana
sarva-bhakta cale, tara ke kare ganana

SYNONYMS

khanda-vasi narahari--Narahari, a resident of the village Khanda; sri-raghunandana--Sri Raghunandana; sarva-bhakta--all the devotees; cale--went; tara--of that; ke--who; kare ganana--can count.

TRANSLATION

Narahari and Sri Raghunandana, who were from the village of Khanda, and many other devotees also departed. Who can count them?

TEXT 19

TEXT

sivananda-sena kare ghati samadhana
sabare palana kari' sukhe lana yana

SYNONYMS

sivananda-sena--Sivananda Sena; kare--made; ghati samadhana--arrangements for expenditures to clear the tax collecting centers; sabare--everyone; palana--maintaining; kari'--doing; sukhe--in happiness; lana--taking; yana--goes.

TRANSLATION

Sivananda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

TEXT 20

TEXT

sabara sarva-karya karena, dena vasa-sthana
sivananda jane udiya-pathera sandhana

SYNONYMS

sabara--of all of them; sarva-karya--everything necessary to be done; karena--he does; dena--gives; vasa-sthana--residential places; sivananda--Sivananda; jane--knows; udiya-pathera--of the roads in Orissa; sandhana--the junctions.

TRANSLATION

Sivananda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

TEXT 21

TEXT

se vatsara prabhu dekhite saba thakurani
calila acarya-sange acyuta-janani

SYNONYMS

se vatsara--that year; prabhu--Sri Caitanya Mahaprabhu; dekhite--to see; saba thakurani--all the wives of the devotees; calila--went; acarya-sange--with Advaita Acarya; acyuta-janani--the mother of Acyutananda.

TRANSLATION

That year also all the wives of the devotees [thakuranis] also went to see Sri Caitanya Mahaprabhu. Sitadevi, the mother of Acyutananda, went with Advaita Acarya.

TEXT 22

TEXT

srivasa pandita-sange calila malini
sivananda-sange cale tanhara grhini

SYNONYMS

srivasa pandita-sange--with Srivasa Pandita; calila--went; malini--his wife, Malini; sivananda-sange--with Sivananda Sena; cale--goes; tanhara--his; grhini--wife.

TRANSLATION

Srivasa Pandita also took his wife, Malini, and the wife of Sivananda Sena also went with her husband.

TEXT 23

TEXT

sivanandera balaka, nama----caitanya-dasa
tenho caliyache prabhure dekhite ullasa

SYNONYMS

sivanandera balaka--the son of Sivananda; nama--named; caitanya-dasa--Caitanya dasa; tenho--he; caliyache--was going; prabhure--Sri Caitanya Mahaprabhu; dekhite--to see; ullasa--jubilantly.

TRANSLATION

Caitanya dasa, the son of Sivananda Sena, also jubilantly accompanied them as they went to see the Lord.

TEXT 24

TEXT

acaryaratna-sange cale tanhara grhini
tanhara premera katha kahite na jani

SYNONYMS

acaryaratna-sange--with Candrasekhara; cale--goes; tanhara--his; grhini--wife; tanhara--his; premera katha--the description of the ecstatic love; kahite--to speak; na jani--I do not know how.

TRANSLATION

The wife of Candrasekhara [Acaryaratna] also went. I cannot speak of the greatness of Candrasekhara's love for the Lord.

TEXT 25

TEXT

saba thakurani mahaprabhuke bhiksa dite
prabhura nana priya dravya nila ghara haite

SYNONYMS

saba thakurani--all the wives of the great devotees; mahaprabhuke--to Sri Caitanya Mahaprabhu; bhiksa dite--to offer food; prabhura--of Sri Caitanya Mahaprabhu; nana--various; priya dravya--pleasing foods; nila--took; ghara haite--from home.

TRANSLATION

To offer Sri Caitanya Mahaprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahaprabhu.

TEXT 26

TEXT

sivananda-sena kare saba samadhana
ghatiyala prabodhi' dena sabare vasa-sthana

SYNONYMS

sivananda-sena--Sivananda Sena; kare--does; saba samadhana--all arrangements; ghatiyala--the men in charge of levying taxes; prabodhi'--satisfying; dena--gives; sabare--to everyone; vasa-sthana--resting places.

TRANSLATION

As stated, Sivananda Sena used to make all arrangements for the party's necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.

TEXT 27

TEXT

bhaksya diya karena sabara sarvatra palane
parama anande yana prabhura darasane

SYNONYMS

bhaksya diya--supplying food; karena--he does; sabara--of everyone; sarvatra--everywhere; palane--maintenance; parama anande--in great pleasure; yana--he goes; prabhura darasane--to see Sri Caitanya Mahaprabhu.

TRANSLATION

Sivananda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness he went to see Sri Caitanya Mahaprabhu at Jagannatha Puri.

TEXT 28

TEXT

remunaya asiya kaila gopinatha darasana
acarya karila tahan kirtana, nartana

SYNONYMS

remunaya--to Remuna; asiya--after coming; kaila--performed; gopinatha darasana--visiting the temple of Gopinatha; acarya--Advaita Acarya; karila--performed; tahan--there; kirtana--chanting; nartana--dancing.

TRANSLATION

When they all arrived at Remuna, they went to see Lord Gopinatha. In the temple there, Advaita Acarya danced and chanted.

TEXT 29

TEXT

nityanandera paricaya saba sevaka sane
bahuta sammana asi' kaila sevaka-gane

SYNONYMS

nityanandera--of Lord Nityananda Prabhu; paricaya--there was acquaintance; saba--all; sevaka sane--with the priests of the temple; bahuta sammana--great respect; asi'--coming; kaila--offered; sevaka-gane--all the priests.

TRANSLATION

All the priests of the temple had been previously acquainted with Sri Nityananda Prabhu; therefore they all came to offer great respects to the Lord.

TEXT 30

TEXT

sei ratri saba mahanta tahani rahila
bara ksira ani' age sevaka dharila

SYNONYMS

sei ratri--that night; saba mahanta--all the great devotees; tahani rahila--remained there; bara--twelve pots; ksira--condensed milk; ani'--bringing; age--in front of Nityananda Prabhu; sevaka--the priests; dharila--placed.

TRANSLATION

That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityananda Prabhu.

TEXT 31

TEXT

ksira banti' sabare dila prabhu-nityananda
ksira-prasada pana sabara badila ananda

SYNONYMS

ksira--the condensed milk; banti'--dividing; sabare--unto everyone; dila--gave; prabhu-nityananda--Nityananda Prabhu; ksira-prasada--remnants of condensed milk from the Deity; pana--getting; sabara--of everyone; badila--increased; ananda--the transcendental bliss.

TRANSLATION

When the condensed milk was placed before Nityananda Prabhu, He distributed the prasada to everyone, and thus everyone's transcendental bliss increased.

TEXT 32

TEXT

madhava-purira katha, gopala-sthapana
tanhare gopala yaiche magila candana

SYNONYMS

madhava-purira katha--the narration of Madhavendra Puri; gopala-sthapana--installation of the Deity of Gopala; tanhare--unto him; gopala--Lord Gopala; yaiche--just as; magila--He begged; candana--sandalwood.

TRANSLATION

They then all discussed the story of Sri Madhavendra Puri's installation of the Gopala Deity, and they discussed how Gopala begged sandalwood from him.

TEXT 33

TEXT

tanra lagi' gopinatha ksira curi kaila
mahaprabhura mukhe age e katha sunila

SYNONYMS

tanra lagi'--for him (Madhavendra Puri); gopinatha--the Deity named Gopinatha; ksira--condensed milk; curi--stealing; kaila--performed; mahaprabhura mukhe--from the mouth of Sri Caitanya Mahaprabhu; age--previously; e katha--this incident; sunila--heard.

TRANSLATION

It was Gopinatha who stole condensed milk for the sake of Madhavendra Puri. This incident had been previously related by Sri Caitanya Mahaprabhu Himself.

TEXT 34

TEXT

sei katha sabara madhye kahe nityananda
suniya vaisnava-mane badila ananda

SYNONYMS

sei katha--that incident; sabara madhye--among all of them; kahe--says; nityananda--Lord Nityananda Prabhu; suniya--hearing; vaisnava-mane--in the minds of all the Vaisnavas; badila--increased; ananda--the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityananda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

The words mahaprabhura mukhe, "from the mouth of Sri Caitanya Mahaprabhu," are significant because Sri Caitanya Mahaprabhu first heard the story of Madhavendra Puri from His spiritual master, Sripada Isvara Puri. For this story refer to Madhya-lila, Chapter Four, verse eighteen. After staying at Sri Advaita's house in Santipura for some time, the Lord narrated the story of Madhavendra Puri to Nityananda Prabhu, Jagadananda Prabhu, Damodara Pandita and Mukunda dasa. When they went to Remuna to the temple of Gopinatha, He described Madhavendra Puri's installation of the Gopala Deity as well as Gopinatha's stealing condensed milk. Due to this incident, Lord Gopinatha became well known as Ksiracora, the thief who stole condensed milk.

TEXT 35

TEXT

ei-mata cali' cali' kataka aila
saksi-gopala dekhi' sabe se dina rahila

SYNONYMS

ei-mata--in this way; cali' cali'--walking and walking; kataka aila--they reached the town known as Kataka; saksi-gopala dekhi'--after seeing the Deity known as Saksi-gopala; sabe--all the devotees; se dina--that day; rahila--stayed.

TRANSLATION

Walking and walking in this way, the devotees arrived at the city of Kataka, where they remained for a day and saw the temple of Saksi-gopala.

TEXT 36

TEXT

saksi-gopalera katha kahe nityananda
suniya vaisnava-mane badila ananda

SYNONYMS

saksi-gopalera--of the Deity known as Saksi-gopala; katha--the narration; kahe--describes; nityananda--Nityananda Prabhu; suniya--hearing; vaisnava-mane--in the minds of all the Vaisnavas; badila--increased; ananda--the transcendental bliss.

TRANSLATION

When Nityananda Prabhu described all the activities of Saksi-gopala, transcendental bliss increased in the minds of all the Vaisnavas.
For these activities refer to Madhya-lila, Chapter Five, verses 8--138.

TEXT 37

TEXT

prabhuke milite sabara utkantha antare
sighra kari' aila sabe sri-nilacale

SYNONYMS

prabhuke milite--to see Sri Caitanya Mahaprabhu; sabara--of everyone; utkantha--anxiety; antare--within the heart; sighra kari'--making great haste; aila--reached; sabe--all of them; sri-nilacale--Jagannatha Puri.

TRANSLATION

Everyone in the party was very anxious at heart to see Caitanya Mahaprabhu; therefore they hastily went on to Jagannatha Puri.

TEXT 38

TEXT

atharanalake aila gosani suniya
dui-mala pathaila govinda-hate diya

SYNONYMS

atharanalake--Atharanala; aila--they have reached; gosani--Sri Caitanya Mahaprabhu; suniya--hearing; dui-mala--two garlands; pathaila--sent; govinda-hate diya--through the hands of Govinda.

TRANSLATION

When they all arrived at a bridge called Atharanala, Sri Caitanya Mahaprabhu, hearing the news of their arrival, sent two garlands with Govinda.

TEXT 39

TEXT

dui mala govinda dui-jane paraila
advaita, avadhuta-gosani bada sukha paila

SYNONYMS

dui mala--the two garlands; govinda--Govinda; dui-jane paraila--placed on the necks of two personalities; advaita--Advaita Acarya; avadhuta-gosani--Nityananda Prabhu; bada sukha paila--became very happy.

TRANSLATION

Govinda offered the two garlands to Advaita Acarya and Nityananda Prabhu, and They both became very happy.

TEXT 40

TEXT

tahani arambha kaila krsna-sankirtana
nacite nacite cali' aila dui-jana

SYNONYMS

tahani--on that very spot; arambha kaila--began; krsna-sankirtana--chanting the holy name of Lord Krsna; nacite nacite--dancing and dancing; cali'--going; aila--reached; dui-jana--both of Them.

TRANSLATION

Indeed, They began chanting the holy name of Krsna on that very spot, and, dancing and dancing, both Advaita Acarya and Nityananda Prabhu reached Jagannatha Puri.

TEXT 41

TEXT

punah mala diya svarupadi nija-gana
agu badi' pathaila sacira nandana

SYNONYMS

punah--again; mala--garlands; diya--offering; svarupa-adi--Svarupa Damodara Gosvami and others; nija-gana--personal associates; agu badi'--going forward; pathaila--sent; sacira nandana--the son of mother Saci.

TRANSLATION

Then, for the second time, Sri Caitanya Mahaprabhu sent garlands through Svarupa Damodara and other personal associates. Thus they went forward, sent by the son of mother Saci.

TEXT 42

TEXT

narendra asiya tahan sabare milila
mahaprabhura datta mala sabare paraila

SYNONYMS

narendra--to the lake named Narendra; asiya--coming; tahan--there; sabare--everyone; milila--met; mahaprabhura--by Sri Caitanya Mahaprabhu; datta--given; mala--garlands; sabare paraila--offered to everyone.

TRANSLATION

When the devotees from Bengal reached Lake Narendra, Svarupa Damodara and the others met them and offered them the garlands given by Sri Caitanya Mahaprabhu.

TEXT 43

TEXT

simha-dvara-nikate aila suni' gauraraya
apane asiya prabhu milila sabaya

SYNONYMS

simha-dvara--the lion gate; nikate--near; aila--arrived; suni'--hearing; gauraraya--Lord Sri Caitanya Mahaprabhu; apane--personally; asiya--coming; prabhu--Lord Sri Caitanya Mahaprabhu; milila sabaya--met them all.

TRANSLATION

When the devotees finally reached the lion gate, Sri Caitanya Mahaprabhu heard the news and personally went to meet them.

TEXT 44

TEXT

saba lana kaila jagannatha-darasana
saba lana aila punah apana-bhavana

SYNONYMS

saba lana--taking all of them; kaila--performed; jagannatha-darasana--seeing Lord Jagannatha; saba lana--taking them all; aila--went back; punah--again; apana-bhavana--to His own residence.

TRANSLATION

Then Sri Caitanya Mahaprabhu and all His devotees visited Lord Jagannatha. Finally, accompanied by them all, He returned to His own residence.

TEXT 45

TEXT

vaninatha, kasi-misra prasada anila
svahaste sabare prabhu prasada khaoyaila

SYNONYMS

vaninatha--Vaninatha; kasi-misra--Kasi Misra; prasada anila--brought all kinds of prasada; sva-haste--with His own hand; sabare--unto everyone; prabhu--Sri Caitanya Mahaprabhu; prasada--the remnants of the food of Jagannatha; khaoyaila--fed.

TRANSLATION

Vaninatha Raya and Kasi Misra then brought a large quantity of prasada, and Sri Caitanya Mahaprabhu distributed it with His own hand and fed them all.

TEXT 46

TEXT

purva vatsare yanra yei vasa-sthana
tahan saba pathana karaila visrama

SYNONYMS

purva vatsare--in the previous year; yanra--of whom; yei--wherever; vasa-sthana--place to stay; tahan--there; saba--all of them; pathana--sending; karaila visrama--made them rest.

TRANSLATION

In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

TEXT 47

TEXT

ei-mata bhakta-gana rahila cari masa
prabhura sahita kare kirtana-vilasa

SYNONYMS

ei-mata--in this way; bhakta-gana--the devotees; rahila--remained; cari masa--for four months; prabhura sahita--with Sri Caitanya Mahaprabhu; kare--performed; kirtana-vilasa--the pastimes of sankirtana.

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Krsna maha-mantra with Sri Caitanya Mahaprabhu.

TEXT 48

TEXT

purvavat ratha-yatra-kala yabe aila
saba lana gundica-mandira praksalila

SYNONYMS

purva-vat--as in the previous year; ratha-yatra-kala--the time for Ratha-yatra festival; yabe--when; aila--arrived; saba lana--taking all of them; gundica-mandira--the temple of Gundica; praksalila--washed.

TRANSLATION

As in the previous year, they all washed the Gundica temple when the time for Ratha-yatra arrived.

TEXT 49

TEXT

kulina-grami patta-dori jagannathe dila
purvavat ratha-agre nartana karila

SYNONYMS

kulina-grami--the residents of Kulina-grama; patta-dori--silken ropes; jagannathe dila--offered to Lord Jagannatha; purva-vat--like the previous year; ratha-agre--in front of the car; nartana karila--danced.

TRANSLATION

The inhabitants of Kulina-grama delivered silken ropes to Lord Jagannatha, and as previously they all danced before the Lord's car.

TEXT 50

TEXT

bahu nrtya kari' punah calila udyane
vapi-tire tahan yai' karila visrame

SYNONYMS

bahu nrtya kari'--after dancing a great deal; punah--again; calila--started for; udyane--the garden; vapi-tire--on the bank of the lake; tahan yai'--going there; karila visrame--took rest.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

TEXT 51

TEXT

radhi eka vipra, tenho----nityananda dasa
maha-bhagyavan tenho, nama----krsnadasa

SYNONYMS

radhi eka vipra--one brahmana resident of Radha-desa (where the Ganges does not flow); tenho--he; nityananda dasa--servant of Lord Nityananda; maha-bhagyavan--greatly fortunate; tenho--he; nama--named; krsnadasa--Krsnadasa.

TRANSLATION

One brahmana named Krsnadasa, who was a resident of Radha-desa and a servant of Lord Nityananda's, was a very fortunate person.

TEXT 52

TEXT

ghata bhari' prabhura tenho abhiseka kaila
tanra abhiseke prabhu maha-trpta haila

SYNONYMS

ghata bhari'--filling one waterpot; prabhura--of Lord Caitanya Mahaprabhu; tenho--he; abhiseka kaila--performed the bathing; tanra--his; abhiseke--by the act of bathing the Lord; prabhu--Sri Caitanya Mahaprabhu; maha-trpta haila--became very satisfied.

TRANSLATION

It was Krsnadasa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

TEXT 53

TEXT

balagandi-bhogera bahu prasada aila
saba sange mahaprabhu prasada khaila

SYNONYMS

balagandi-bhogera--of the food offered at Balagandi; bahu prasada--a great quantity of prasada; aila--arrived; saba sange--with all the devotees; mahaprabhu--Sri Caitanya Mahaprabhu; prasada--remnants of the food of Jagannatha; khaila--ate.

TRANSLATION

The remnants of food offered to the Lord at Balagandi then arrived in great quantity, and Sri Caitanya Mahaprabhu and all His devotees ate it.

PURPORT

In reference to Balagandi, see Madhya-lila (13.193).

TEXT 54

TEXT

purvavat ratha-yatra kaila darasana
hera-pancami-yatra dekhe lana bhakta-gana

SYNONYMS

purva-vat--as in the previous year; ratha-yatra--the car festival; kaila darasana--saw; hera-pancami-yatra--the festival of Hera-pancami; dekhe--He sees; lana bhakta-gana--with all the devotees.

TRANSLATION

As in the previous year, the Lord, with all the devotees, saw the Ratha-yatra festival and the Hera-pancami festival as well.

TEXT 55

TEXT

acarya-gosani prabhura kaila nimantrana
tara madhye kaila yaiche jhada-varisana

SYNONYMS

acarya-gosani--Advaita Acarya; prabhura--of Sri Caitanya Mahaprabhu; kaila--made; nimantrana--invitation; tara madhye--within that episode; kaila--occurred; yaiche--just as; jhada-varisana--rainstorm.

TRANSLATION

Advaita Acarya then extended an invitation to Sri Caitanya Mahaprabhu, and there was a great rainstorm connected with that incident.

TEXT 56

TEXT

vistari' varniyachena dasa-vrndavana
srivasa prabhure tabe kaila nimantrana

SYNONYMS

vistari'--elaborating; varniyachena--has described; dasa-vrndavana--Vrndavana dasa Thakura; srivasa--Srivasa; prabhure--to Sri Caitanya Mahaprabhu; tabe--then; kaila nimantrana--gave an invitation.

TRANSLATION

All these episodes have been elaborately described by Srila Vrndavana dasa Thakura. Then one day Srivasa Thakura extended an invitation to the Lord.

PURPORT

Caitanya-bhagavata (Antya-lila, Chapter Eight) gives the following description. One day Srila Advaita Acarya, having extended an invitation to Caitanya Mahaprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other sannyasis were going to Advaita Acarya's to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Acarya's desires, Sri Caitanya Mahaprabhu came alone and accepted the prasada.

TEXT 57

TEXT

prabhura priya-vyanjana saba randhena malini
'bhaktye dasi'-abhimana, 'snehete janani'

SYNONYMS

prabhura--of Lord Sri Caitanya Mahaprabhu; priya-vyanjana--favorite vegetables; saba--all; randhena--cooks; malini--the wife of Srivasa Thakura; bhaktye dasi--in devotion she was just like a maidservant; abhimana--it was her conception; snehete--in affection; janani--exactly like a mother.

TRANSLATION

The Lord's favorite vegetables were cooked by Malinidevi, the wife of Srivasa Thakura. She devotedly considered herself a maidservant of Sri Caitanya Mahaprabhu's, but in affection she was just like a mother.

TEXT 58

TEXT

acaryaratna-adi yata mukhya bhakta-gana
madhye madhye prabhure karena nimantrana

SYNONYMS

acaryaratna--Candrasekhara; adi--and others; yata--all; mukhya bhakta-gana--chief devotees; madhye madhye--at intervals; prabhure--to Sri Caitanya Mahaprabhu; karena nimantrana--gave invitations.

TRANSLATION

All the chief devotees, headed by Candrasekhara [Acaryaratna] used to extend invitations to Sri Caitanya Mahaprabhu periodically.

TEXT 59

TEXT

caturmasya-ante punah nityanande lana
kiba yukti kare nitya nibhrte vasiya

SYNONYMS

caturmasya-ante--at the end of Caturmasya; punah--again; nityanande--Sri Nityananda Prabhu; lana--taking into confidence; kiba--what; yukti kare--They consult; nitya--daily; nibhrte--in a solitary place; vasiya--sitting.

TRANSLATION

At the end of the four-month Caturmasya period, Caitanya Mahaprabhu again consulted with Nityananda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

TEXT 60

TEXT

acarya-gosani prabhuke kahe thare-thore
acarya tarja pade, keha bujhite na pare

SYNONYMS

acarya-gosani--Advaita Acarya; prabhuke--unto Sri Caitanya Mahaprabhu; kahe--speaks; thare-thore--by indications; acarya--Advaita Acarya; tarja pade--reads some poetic passages; keha--anyone; bujhite--to understand; na pare--was not able.

TRANSLATION

Then Srila Advaita Acarya said something to Caitanya Mahaprabhu through gestures and read some poetic passages, which no one understood.

TEXT 61

TEXT

tanra mukha dekhi' hase sacira nandana
angikara jani' acarya karena nartana

SYNONYMS

tanra mukha--His face; dekhi'--seeing; hase--smiles; sacira nandana--Lord Sri Caitanya Mahaprabhu; angikara jani'--understanding the acceptance; acarya--Advaita Acarya; karena--performed; nartana--dancing.

TRANSLATION

Seeing the face of Advaita Acarya, Lord Sri Caitanya Mahaprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Acarya started to dance.

TEXT 62

TEXT

kiba prarthana, kiba ajna----keha na bujhila
alingana kari' prabhu tanre vidaya dila

SYNONYMS

kiba--what; prarthana--the request; kiba--what; ajna--the order; keha--anyone; na bujhila--did not know; alingana kari'--embracing; prabhu--Sri Caitanya Mahaprabhu; tanre--to Him; vidaya dila--bade farewell.

TRANSLATION

No one knew what Advaita Acarya requested or what the Lord ordered. After embracing the Acarya, Sri Caitanya Mahaprabhu bade Him farewell.

TEXT 63

TEXT

nityanande kahe prabhu,----sunaha, sripada
ei ami magi, tumi karaha prasada

SYNONYMS

nityanande--unto Sri Nityananda Prabhu; kahe--says; prabhu--Sri Caitanya Mahaprabhu; sunaha--please hear; sri-pada--O holy man; ei--this; ami--I; magi--request; tumi--You; karaha--kindly show; prasada--mercy.

TRANSLATION

Sri Caitanya Mahaprabhu then told Nityananda Prabhu, "Please hear Me, O holy man: I now request something of You. Kindly grant My request.

TEXT 64

TEXT

prati-varsa nilacale tumi na asiba
gaude rahi' mora iccha saphala kariba

SYNONYMS

prati-varsa--every year; nilacale--to Jagannatha Puri; tumi--You; na asiba--do not come; gaude rahi'--staying in Bengal; mora iccha--My desire; sa-phala kariba--make successful.

TRANSLATION

"Do not come to Jagannatha Puri every year, but stay in Bengal and fulfill My desire."

PURPORT

The mission of Sri Caitanya Mahaprabhu is to spread the only medicine effective in this fallen age of Kali-the chanting of the Hare Krsna maha-mantra. Following the orders of His mother, Sri Caitanya Mahaprabhu was residing at Jagannatha Puri, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityananda Prabhu to stay there and broadcast the message of Krsna consciousness. The Lord also entrusted a similar preaching responsibility to Rupa and Sanatana. Nityananda Prabhu was requested not to come every year to Jagannatha Puri, although seeing Lord Jagannatha greatly benefits everyone. Does

this mean that the Lord was refusing Nityananda Prabhu a fortunate opportunity? No. One who is a faithful servant of Sri Caitanya Mahaprabhu must execute His order, even if one has to sacrifice going to Jagannatha Puri to see Lord Jagannatha there. In other words, it is a greater fortune to carry out Sri Caitanya Mahaprabhu's order than to satisfy one's senses by seeing Lord Jagannatha.

Preaching Caitanya Mahaprabhu's cult throughout the world is more important than staying in Vrndavana or Jagannatha Puri for one's own personal satisfaction. Spreading Krsna consciousness is Sri Caitanya Mahaprabhu's mission; therefore His sincere devotees must carry out His desire.

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

The devotees of Lord Caitanya must preach Krsna consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the parampara system, and the spiritual master presents these orders to the disciple so that he can spread the message of Sri Caitanya Mahaprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya's message all over the world.

TEXT 65

TEXT

tahan siddhi kare----hena anye na dekhiye
amara 'duskara' karma, toma haite haye

SYNONYMS

tahan--there; siddhi--success; kare--makes; hena--such; anye--other person; na--not; dekhiye--I see; amara--My; duskara--difficult to perform; karma--work; toma--You; haite--from; haye--becomes successful.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauda-desa who can fulfill My mission there."

PURPORT

Lord Caitanya's mission is to deliver the fallen souls of this age. In this Age of Kali, practically cent percent of the population is fallen. Sri Caitanya Mahaprabhu certainly delivered many fallen souls, but His disciples mainly came from the upper classes. For example, He delivered Srila Rupa Gosvami, Sanatana Gosvami, Sarvabhauma Bhattacarya and many others who were socially elevated but fallen from the spiritual point of view. Srila Rupa and Sanatana Gosvamis were situated in government service, and Sarvabhauma Bhattacarya was the topmost scholar of India. Similarly, Prakasananda Sarasvati was a leader of many thousands of Mayavadi sannyasis. It was Srila Nityananda Prabhu, however, who delivered persons like Jagai and Madhai. Therefore, Lord Caitanya says, amara 'duskara' karma, toma haite haye. Jagai and Madhai were delivered solely by Nityananda Prabhu's mercy. When they injured Nityananda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudarsana cakra, but Nityananda Prabhu saved them from the Lord's wrath and delivered them. In the incarnation of Gaura-Nitai, the Lord is not supposed to kill demons but deliver them by

preaching Krsna consciousness. In the case of Jagai and Madhai, Sri Caitanya Mahaprabhu was so angry that He would have immediately killed them, but Nityananda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Sri Caitanya Mahaprabhu was carried out by Nityananda Prabhu.

Similarly, if one is true to Gaura-Nitai's service in the disciplic succession, he can even excel Nityananda Prabhu's service. This is the process of disciplic succession. Nityananda Prabhu delivered Jagai and Madhai, but a servant of Nityananda Prabhu, by His grace, can deliver many thousands of Jagai's and Madhai's. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Siva says:

aradhananam sarvesam
visnor aradhanam param
tasmat parataram devi
tadiyanam samarcanam

"Of all types of worship, worship of Lord Visnu is best, and better than the worship of Lord Visnu is the worship of His devotee, the Vaisnava." (Padma Purana)

By the grace of Visnu, a Vaisnava can render better service than Visnu; that is the special prerogative of a Vaisnava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kuruksetra, Sri Krsna provoked Arjuna to fight because all the warriors on the battlefield were to die by Krsna's plan. Krsna Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame.

tasmat tvam uttistha yaso labhasva
jitva satrun bhunksva rajyam samrddham
mayaivaite nihatah purvam eva
nimitta-matram bhava savyasacin

"Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasacin, can be but an instrument in the fight." (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumanji, or Vajrangaji, the servant of Lord Ramacandra, also serves as another example. It was Hanumanji who jumped over the sea in one leap and reached the shore of Lanka from the shore of Bharata-varsa. When Lord Ramacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Sri Caitanya Mahaprabhu's instructions and follow in the footsteps of Sri Nityananda Prabhu, this Krsna consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

TEXT 66

TEXT

nityananda kahe,----ami 'deha' tumi 'prana'
'deha' 'prana' bhinna nahe,----ei ta pramana

SYNONYMS

nityananda kahe--Lord Nityananda Prabhu said; ami--I; deha--the body; tumi--You; prana--the life; deha--the body; prana--the life; bhinna nahe--not separate; ei ta pramana--this is the evidence.

TRANSLATION

Nityananda Prabhu replied, "O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

TEXT 67

TEXT

acintya-saktye kara tumi tahara ghatana
ye karaha, sei kari, nahika niyama

SYNONYMS

acintya-saktye--by inconceivable energy; kara--do; tumi--You; tahara--of that relationship; ghatana--the operation; ye--whatever; karaha--You make Me do; sei--that; kari--I do; nahika--there is not; niyama--restriction.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of Srimad-Bhagavatam: tene brahma hrda ya adi-kavaye. Lord Brahma is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahma is not in the category of visnu-tattva. Rather, he is part of the jiva-tattva. Nonetheless, by the grace of the Lord, who instructed him through the heart (tene brahma hrda), Lord Brahma could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord's grace. This also is confirmed in Bhagavad-gita:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me," (Bg. 10.10)

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityananda Prabhu told Sri Caitanya Mahaprabhu, ye karaha, sei kari, nahika niyama: "I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever

You desire." Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord's direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.

TEXT 68

TEXT

tanre vidaya dila prabhu kari' alingana
ei-mata vidaya dila saba bhakta-gana

SYNONYMS

tanre--unto Him (Nityananda Prabhu); vidaya dila--bade farewell; prabhu--Lord Sri Caitanya Mahaprabhu; kari'--doing; alingana--embracing; ei-mata--in this way; vidaya dila--bade farewell; saba--to all; bhakta-gana--the devotees.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu embraced Nityananda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

TEXT 69

TEXT

kulina-grami purvavat kaila nivedana
"prabhu, ajna kara,----amara kartavya sadhana"

SYNONYMS

kulina-grami--one of the residents of Kulina-grama; purva-vat--like last year; kaila--submitted; nivedana--petition; prabhu--my Lord; ajna kara--order; amara--my; kartavya--necessary; sadhana--performance.

TRANSLATION

As in the previous year, one of the inhabitants of Kulina-grama submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it."

TEXT 70

TEXT

prabhu kahe,----"vaisnava-seva, nama-sankirtana
dui kara, sighra pabe sri-krsna-carana"

SYNONYMS

prabhu kahe--the Lord replied; vaisnava-seva--service to the Vaisnavas; nama-sankirtana--chanting the holy name of the Lord; dui kara--you perform these two things; sighra--very soon; pabe--you will get; sri-krsna-carana--shelter at the lotus feet of the Lord, Sri Krsna.

TRANSLATION

The Lord replied, "You should engage yourself in the service of the servants of Krsna and always chant the holy name of Krsna. If you do these two things, you will very soon attain shelter at Krsna's lotus feet."

TEXT 71

TEXT

tenho kahe,----"ke vaisnava, ki tanra laksana?"
tabe hasi' kahe prabhu jani' tanra mana

SYNONYMS

tenho kahe--he said; ke--who; vaisnava--a Vaisnava; ki--what; tanra--of him; laksana--the symptoms; tabe--thereafter; hasi'--smiling; kahe--says; prabhu--Sri Caitanya Mahaprabhu; jani'--knowing; tanra mana--his mind.

TRANSLATION

The inhabitant of Kulina-grama said, "Please let me know who is actually a Vaisnava and what his symptoms are." Understanding his mind, Sri Caitanya Mahaprabhu smiled and gave the following reply.

TEXT 72

TEXT

"krsna-nama nirantara yanhara vadane
sei vaisnava-srestha, bhaja tanhara carane

SYNONYMS

krsna-nama--the holy name of Lord Krsna; nirantara--incessantly; yanhara--whose; vadane--in the mouth; sei--such a person; vaisnava-srestha--a first-class Vaisnava; bhaja--worship; tanhara carane--his lotus feet.

TRANSLATION

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaisnava, and your duty is to serve his lotus feet."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that any Vaisnava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaisnavism. Such a devotee is superior to a neophyte Vaisnava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called madhyama-bhagavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the madhyama-bhagavata, who is a via medium.

In his Upadesamrta Srila Rupa Gosvami says: pranatibhis ca bhajantam isam. This means that madhyama-adhikari devotees should exchange obeisances between themselves.

The word nirantara, meaning "without cessation, continuously, constantly," is very important in this verse. The word antara means "interval." if one has desires other than a desire to perform devotional service-in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification-his service will be interrupted. A pure devotee, therefore, should have no other desire than to serve Krsna. He should be above fruitive activity and speculative knowledge. In his Bhakti-rasamrta-sindhu, Srila Rupa Gosvami says:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Krsna favorably. That is first-class devotion.

Another meaning of antara is "this body." The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, antara means "money." If money is not used in Krsna's service, it is also an impediment. Antara also means janata, "people in general." The association of ordinary persons may destroy the principles of devotional service. Similarly, antara may mean "greed," greed to acquire more money or enjoy more sense gratification. Finally, the word antara may also mean "atheistic ideas" by which one considers the temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material-He is the Supreme Personality of Godhead Himself. Similarly, considering the spiritual master an ordinary human being (gurusu nara-matih) is also an impediment. Nor should one consider a Vaisnava a member of a particular caste or nation. Nor should a Vaisnava be considered material. Caranamrta should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Krsna as an ordinary human being, for He is the origin of all visnu-tattvas; nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Visnu and things related to him as being different. All this is offensive.

In the Bhakti-sandarbha (265), Srila Jiva Gosvami writes: namaikam yasya vaci smarana-patha-gatam ityadau deha-dravinadi-nimittaka-'pasanda'-sabdena ca dasa aparadha laksyante, pasandamayatvat tesam.

The Mayavadis look on Visnu and Vaisnavas imperfectly due to their poor fund of knowledge, and this is condemned. In Srimad-Bhagavatam (11.2.46), the intermediate Vaisnava is described as follows:

isvare tad-adhinesu
balisesu dvisatsu ca
prema-maitri-krpopeksa
yah karoti sa madhyamah

"The intermediate Vaisnava has to love God, make friends with the devotees, instruct the innocent and reject jealous people." These are the four functions of the Vaisnava in the intermediate stage. In Caitanya-caritamrta (Madhya 22.64) Sri Sanatana Gosvami is taught:

sraddhavan jana haya bhakti-adhikari
'uttama', 'madhyama', 'kanistha'----sraddha-anusari

"One who is faithful is a proper candidate for devotional service. In terms of one's degree of faith in devotional service, one is a first-class, second-class or neophyte Vaisnava."

sastra-yukti nahi jane drdha, sraddhavan
'madhyama-adhikari' sei maha-bhagyavan

"One who has attained the intermediate stage is not very advanced in sastric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform." (Cc. Madhya 22.67)

rati-prema-taratamye bhakta-tara-tama

"Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God distinguish the different stages of devotion-neophyte, intermediate and perfectional." (Cc. Madhya 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaisnavas and Krsna Himself. Thus the intermediate Vaisnava considers himself krsna-dasa, Krsna's servant. He therefore preaches Krsna consciousness to innocent neophytes and stresses the importance of chanting the Hare Krsna maha-mantra. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called prakrta. The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

TEXT 73

TEXT

varsantare punah tanra aiche prasna kaila
vaisnavera taratamya prabhu sikhaila

SYNONYMS

varsantare--after one year; punah--again; tanra--they (the inhabitants of Kulina-grama); aiche--such; prasna--a question; kaila--made; vaisnavera--of Vaisnavas; taratamya--upper and lower gradations; prabhu--Sri Caitanya Mahaprabhu; sikhaila--taught.

TRANSLATION

The following year, the inhabitants of Kulina-grama again asked the Lord the same question. Hearing this question, Sri Caitanya Mahaprabhu again taught them about the different types of Vaisnavas.

TEXT 74

TEXT

yanhara darsane mukhe aise krsna-nama
tanhare janiha tumi 'vaisnava-pradhana'

SYNONYMS

yanhara darsane--by the sight of whom; mukhe--in the mouth; aise--automatically awakens; krsna-nama--the holy name of Krsna; tanhare--him; janiha--must know; tumi--you; vaisnava-pradhana--the first-class Vaisnava.

TRANSLATION

Sri Caitanya Mahaprabhu said, «A first-class Vaisnava is he whose very presence makes others chant the holy name of Krsna."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that if an observer immediately remembers the holy name of Krsna upon seeing a Vaisnava, that Vaisnava should be considered a maha-bhagavata, a first-class devotee. Such a Vaisnava is always aware of his Krsna conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Krsna, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Krsna consciousness is the basis of knowledge and action, he sees everything connected with Krsna. Such a person is able to chant the holy name of Krsna perfectly. Such a maha-bhagavata Vaisnava has the transcendental eyes to see who is sleeping under the spell of maya, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Krsna consciousness. He opens eyes that are closed by forgetfulness of Krsna. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The madhyama-adhikari Vaisnava can awaken others to Krsna consciousness and engage them in duties whereby they can advance. It is therefore said in Caitanya-caritamrta (Madhya-lila, Chapter Six, verse 279):

lohake yavat sparsi' hema nahi kare
tavat sparsa-mani keha cinite na pare

"One cannot understand the value of touchstone until it turns iron into gold." One should judge by action, not by promises. A maha-bhagavata can turn a living entity from abominable material life to the Lord's service. This is the test of a maha-bhagavata. Although preaching is not meant for a maha-bhagavata, a maha-bhagavata can descend to the platform of madhyama-bhagavata just to convert others to Vaisnavism. Actually a maha-bhagavata is fit to spread Krsna consciousness, but he does not distinguish where Krsna consciousness should be spread from where it should not. He thinks that everyone is competent to accept Krsna consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the maha-bhagavata and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of uttama-adhikari and become first-class devotees. Symptoms of a first-class devotee are given in Srimad-Bhagavatam (11.2.45):

sarva-bhutesu yah pasyed
bhagavad-bhavam atmanah
bhutani bhagavaty atmany
esa bhagavatottamah

When teaching Sanatana Gosvami, the Lord further said:

sastra-yuktye sunipuna, drdha-sraddha yanra
'uttama-adhikari' se taraye samsara

"If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an uttama-adhikari, a first-class Vaisnava, a topmost Vaisnava who

can deliver the whole world and turn everyone to Krsna consciousness." (Cc. Madhya 22.65) With great love and affection, the maha-bhagavata observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Krsna, Krsna consciousness and Krsna's devotees. The maha-bhagavata knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Krsna conscious position.

TEXT 75

TEXT

krama kari' kahe prabhu 'vaisnava'-laksana
'vaisnava', 'vaisnavatara', ara 'vaisnavatama'

SYNONYMS

krama kari'--dividing according to grades; kahe prabhu--Sri Caitanya Mahaprabhu spoke; vaisnava-laksana--the symptoms of Vaisnavas; vaisnava--the ordinary Vaisnava (the positive platform); vaisnava-tara--the better Vaisnava (the comparative platform); ara--and; vaisnava-tama--the best Vaisnava (the superlative platform).

TRANSLATION

In this way, Sri Caitanya Mahaprabhu instructed different types of Vaisnavas-the Vaisnava, Vaisnavatara and Vaisnavatama. He thus successively explained all the symptoms of a Vaisnava to the inhabitants of Kulina-grama.

TEXT 76

TEXT

ei-mata saba vaisnava gaude calila
vidyanidhi se vatsara niladri rahila

SYNONYMS

ei-mata--in this way; saba--all; vaisnava--devotees; gaude calila--returned to Bengal; vidyanidhi--Pundarika Vidyanidhi; se vatsara--that year; niladri rahila--remained at Niladri, Jagannatha Puri.

TRANSLATION

Finally all the Vaisnavas returned to Bengal, but that year Pundarika Vidyanidhi remained at Jagannatha Puri.

TEXT 77

TEXT

svarupa-sahita tanra haya sakhya-priti
dui-janaya krsna-kathaya ekatra-i sthiti

SYNONYMS

svarupa-sahita--with Svarupa Damodara Gosvami; tanra--his; haya--there is; sakhya-priti--very intimate friendship; dui-janaya--both of them; krsna-kathaya--in topics of Krsna; ekatra-i--on the same level; sthiti--position.

TRANSLATION

Svarupa Damodara Gosvami and Pundarika Vidyanidhi had a friendly, intimate relationship, and as far as discussing topics about Krsna, they were situated on the same platform.

TEXT 78

TEXT

gadadhara-pandite tenho punah mantra dila
odana-sasthira dine yatra ye dekhila

SYNONYMS

gadadhara-pandite--unto Gadadhara Pandita; tenho--Pundarika Vidyanidhi; punah--again, the second; mantra--initiation; dila--gave; odana-sasthira dine--on the day of performing the Odana-sasthi function; yatra--festival; ye--indeed; dekhila--he saw.

TRANSLATION

Pundarika Vidyanidhi initiated Gadadhara Pandita for the second time, and on the day of Odana-sasthi he saw the festival.

PURPORT

At the beginning of winter, there is a ceremony known as the Odana-sasthi. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannatha. That covering is directly purchased from a weaver. According to the arcana-marga, a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord. Pundarika Vidyanidhi saw that the priest neglected to wash the cloth before covering Lord Jagannatha. Since he wanted to find some fault in the devotees, he became indignant.

TEXT 79

TEXT

jagannatha parena tatha 'maduya' vasana
dekhiya saghrna haila vidyanidhira mana

SYNONYMS

jagannatha--Lord Jagannatha; parena--puts on; tatha--there; maduya vasana--cloth with starch; dekhiya--seeing; sa-ghrna--with hatred; haila--was; vidyanidhira mana--the mind of Vidyanidhi.

TRANSLATION

When Pundarika Vidyanidhi saw that Lord Jagannatha was given a starched garment, he became a little hateful. In this way his mind was polluted.

TEXT 80

TEXT

sei ratrye jagannatha-balai asiya
dui-bhai cada'na tanre hasiya hasiya

SYNONYMS

sei ratrye--on that night; jagannatha--Lord Jagannatha; balai--Lord Balarama; asiya--coming; dui-bhai--both brothers; cada'na--slapped; tanre--him; hasiya hasiya--smiling.

TRANSLATION

That night the brothers Lord Jagannatha and Balarama came to Pundarika Vidyanidhi and, smiling, began to slap him.

TEXT 81

TEXT

gala phulila, acarya antare ullasa
vistari' varniyachena vrndavana-dasa

SYNONYMS

gala--the cheeks; phulila--became swollen; acarya--Pundarika Vidyanidhi; antare--within the heart; ullasa--very happy; vistari'--elaborating; varniyachena--has narrated; vrndavana-dasa--Srila Vrndavana dasa Thakura.

TRANSLATION

Although his cheeks were swollen from the slapping, Pundarika Vidyanidhi was very happy within. This incident has been elaborately described by Thakura Vrndavana dasa.

TEXT 82

TEXT

ei-mata pratyabda aise gaudera bhakta-gana
prabhu-sange rahi' kare yatra-darasana

SYNONYMS

ei-mata--in this way; prati-abda--every year; aise--come; gaudera--of Bengal; bhakta-gana--the devotees; prabhu-sange--with Lord Sri Caitanya Prabhu; rahi'--residing; kare--do; yatra-darasana--observing the Ratha-yatra festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Sri Caitanya Mahaprabhu to see the Ratha-yatra festival.

TEXT 83

TEXT

tara madhye ye ye varse achaye visesa
vistariya age taha kahiba nihsesa

SYNONYMS

tara madhye--within those episodes; ye ye--whatever; varse--in years; achaye--there is; visesa--particular occurrence; vistariya--elaborating; age--ahead; taha--that; kahiba--I shall say; nihsesa--completely.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

TEXT 84

TEXT

ei-mata mahaprabhura cari vatsara gela
daksina yana asite dui vatsara lagila

SYNONYMS

ei-mata--in this way; mahaprabhura--of Sri Caitanya Mahaprabhu; cari--four; vatsara--years; gela--passed; daksina yana--after touring southern India; asite--to come back; dui vatsara lagila--He took two years.

TRANSLATION

Thus Sri Caitanya Mahaprabhu passed four years. He spent the first two years on His tour in South India.

TEXT 85

TEXT

ara dui vatsara cahe vrndavana yaite
ramananda-hathe prabhu na pare calite

SYNONYMS

ara dui vatsara--another two years; cahe--He wanted; vrndavana yaite--to go to Vrndavana; ramananda-hathe--by the tricks of Ramananda Raya; prabhu--Lord Sri Caitanya Mahaprabhu; na pare--was not able; calite--to go.

TRANSLATION

The other two years, Sri Caitanya Mahaprabhu wanted to go to Vrndavana, but He could not leave Jagannatha Puri because of Ramananda Raya's tricks.

TEXT 86

TEXT

pancama vatsare gaudera bhakta-gana aila
ratha dekhi' na rahila, gaudere calila

SYNONYMS

pancama vatsare--on the fifth year; gaudera--of Bengal; bhakta-gana--the devotees; aila--came; ratha dekhi'--seeing the Ratha-yatra festival; na rahila--did not stay; gaudere calila--returned to Bengal.

TRANSLATION

During the fifth year, the devotees from Bengal came to see the Ratha-yatra festival. After seeing it, they did not stay but returned to Bengal.

TEXT 87

TEXT

tabe prabhu sarvabhauma-ramananda-sthane
alingana kari' kahe madhura vacane

SYNONYMS

tabe--then; prabhu--Sri Caitanya Mahaprabhu; sarvabhauma-ramananda-sthane--before Sarvabhauma Bhattacarya and Ramananda Raya; alingana kari'--embracing; kahe--says; madhura vacane--sweet words.

TRANSLATION

Then Sri Caitanya Mahaprabhu placed a proposal before Sarvabhauma Bhattacarya and Ramananda Raya. He embraced them and spoke sweet words.

TEXT 88

TEXT

bahuta utkantha mora yaite vrndavana
tomara hathe dui vatsara na kailun gamana

SYNONYMS

bahuta utkantha--great anxiety; mora--My; yaite vrndavana--to go to Vrndavana; tomara hathe--by your tricks; dui vatsara--for two years; na kailun--I did not do; gamana--going.

TRANSLATION

Caitanya Mahaprabhu said, «My desire to go to Vrndavana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

TEXT 89

TEXT

avasya caliba, dunhe karaha sammati
toma-dunha vina mora nahi anya gati

SYNONYMS

avasya--certainly; caliba--I shall go; dunhe--both of you; karaha sammati--kindly agree to this proposal; toma-dunha vina--except you two; mora--My; nahi--there is not; anya gati--other resort.

TRANSLATION

"This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

TEXT 90

TEXT

gauda-dese haya mora 'dui samasraya'
'janani' jahnavi',----ei dui dayamaya

SYNONYMS

gauda-dese--in Bengal; haya--there are; mora--My; dui--two; samasraya--shelters; janani--the mother; jahnavi--mother Ganges; ei dui--these two; daya-maya--very merciful.

TRANSLATION

"In Bengal I have two shelters-my mother and the River Ganges. Both of them are very merciful.

TEXT 91

TEXT

gauda-desa diya yaba tan-saba dekhiya
tumi dunhe ajna deha' parasanna hana

SYNONYMS

gauda-desa--the country known as Bengal; diya--through; yaba--I shall go; tan-saba--both of them; dekhiya--seeing; tumi dunhe--both of you; ajna deha'--give Me permission; parasanna hana--being very pleased.

TRANSLATION

"I shall go to Vrndavana through Bengal and see both My mother and the River Ganges. Now would you two be pleased to give Me permission?"

TEXT 92

TEXT

suniya prabhura vani mane vicaraya
prabhu-sane ati hatha kabhu bhala naya

SYNONYMS

suniya--hearing; prabhura--of Lord Sri Caitanya Mahaprabhu; vani--the words; mane--in their minds; vicaraya--considered; prabhu-sane--with Lord Caitanya Mahaprabhu; ati--very much; hatha--tricks; kabhu--at any time; bhala naya--s not very good.

TRANSLATION

When Sarvabhauma Bhattacarya and Ramananda Raya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

TEXT 93

TEXT

dunhe kahe,----ebe varsa, calite nariba
vijaya-dasami aile avasya caliba

SYNONYMS

dunhe kahe--both of them said; ebe--now; varsa--rainy season; calite nariba--You will not be able to go; vijaya-dasami--the Vijaya-dasami day; aile--when it arrives; avasya--certainly; caliba--You will go.

TRANSLATION

They both said, "Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijaya-dasami before departing for Vrndavana."

TEXT 94

TEXT

anande mahaprabhu varsa kaila samadhana
vijaya-dasami-dine karila payana

SYNONYMS

anande--in great pleasure; mahaprabhu--Sri Caitanya Mahaprabhu; varsa--the rainy season; kaila samadhana--passed; vijaya-dasami-dine--on Vijaya-dasami, the day when the victory was won by Lord Ramacandra; karila payana--He departed.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijaya-dasami arrived, He departed for Vrndavana.

TEXT 95

TEXT

jagannathera prasada prabhu yata panachila
kadara, candana, dora, saba sange laila

SYNONYMS

jagannathera--of Lord Jagannatha; prasada--the remnants of food; prabhu--Sri Caitanya Mahaprabhu; yata--all; panachila--had obtained; kadara--a kind of tilaka; candana--sandalwood; dora--ropes; saba--all; sange laila--He took with Him.

TRANSLATION

The Lord collected whatever remnants of food were left by Lord Jagannatha. He also took remnants of the Lord's kadara ointment, sandalwood and ropes with Him.

TEXT 96

TEXT

jagannathe ajna magi' prabhate calila
udiya-bhakta-gana sange pache cali' aila

SYNONYMS

jagannathe--from Lord Jagannatha; ajna magi'--taking permission; prabhate--early in the morning; calila--departed; udiya-bhakta-gana--all the devotees of Orissa; sange--with Him; pache--following; cali' aila--went.

TRANSLATION

After taking Lord Jagannatha's permission early in the morning, Sri Caitanya Mahaprabhu departed, and all the devotees of Orissa began following Him.

TEXT 97

TEXT

udiya-bhakta-gane prabhu yatne nivarila
nija-gana-sange prabhu 'bhavanipura, aila

SYNONYMS

udiya-bhakta-gane--the devotees of Orissa; prabhu--Sri Caitanya Mahaprabhu; yatne--with great care; nivarila--stopped; nija-gana-sange--with His personal associates; prabhu--Sri Caitanya Mahaprabhu; bhavanipura aila--came to Bhavanipura.

TRANSLATION

It was with great care that Caitanya Mahaprabhu forbade the Orissa devotees to follow Him. Accompanied by personal associates, He first went to Bhavanipura.

PURPORT

One goes through Bhavanipura before reaching a well-known place named Jankadei-pura, or Janakidevi-pura.

TEXT 98

TEXT

ramananda aila pache dolaya cadiya
vaninatha bahu prasada dila pathana

SYNONYMS

ramananda--Ramananda Raya; aila--came; pache--behind; dolaya cadiya--riding on a palanquin; vaninatha--Vaninatha Raya; bahu--a large quantity of; prasada--remnants of the food of Jagannatha; dila--gave; pathana--sending.

TRANSLATION

After Lord Caitanya reached Bhavanipura, Ramananda Raya arrived on his palanquin, and Vaninatha Raya had a large quantity of prasada sent to the Lord.

TEXT 99

TEXT

prasada bhojana kari' tathaya rahila
pratah-kale cali' prabhu'bhuvanesvara' aila

SYNONYMS

prasada bhojana kari'--after taking the prasada; tathaya rahila--He stayed there; pratah-kale--early in the morning; cali'--walking; prabhu--Sri Caitanya Mahaprabhu; bhuvanesvara aila--reached the place known as Bhuvanesvara.

TRANSLATION

After taking prasada, Sri Caitanya Mahaprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvanesvara.

TEXT 100

TEXT

'katake' asiya kaila 'gopala' darasana
svapnesvara-vipra kaila prabhura nimantrana

SYNONYMS

katake--to the city of Kataka; asiya--coming; kaila--did; gopala darasana--seeing Lord Gopala; svapnesvara-vipra--the brahmana named Svapnesvara; kaila--did; prabhura--of Sri Caitanya Mahaprabhu; nimantrana--invitation.

TRANSLATION

After reaching the city of Kataka, He saw the temple of Gopala, and a brahmana there named Svapnesvara invited the Lord to eat.

TEXT 101

TEXT

ramananda-raya saba-gane nimantrila
bahira udyane asi' prabhu vasa kaila

SYNONYMS

ramananda-raya--Ramananda Raya; saba-gane--all the followers of Sri Caitanya Mahaprabhu; nimantrila--invited; bahira udyane--in an outside garden; asi'--coming; prabhu--Sri Caitanya Mahaprabhu; vasa kaila--made His resting place.

TRANSLATION

Ramananda Raya invited all the others for their meals, and Sri Caitanya Mahaprabhu made His resting place in a garden outside the temple.

TEXT 102

TEXT

bhiksa kari' bakula-tale karila visrama
prataparudra-thani raya karila payana

SYNONYMS

bhiksa kari'--after taking lunch; bakula-tale--underneath a bakula flower tree; karila visrama--took rest; prataparudra-thani--to the presence of Maharaja Prataparudra; raya--Ramananda Raya; karila payana--departed.

TRANSLATION

While Sri Caitanya Mahaprabhu was taking rest beneath a bakula tree, Ramananda Raya immediately went to Maharaja Prataparudra.

TEXT 103

TEXT

suni' anandita raja ati-sighra aila
prabhu dekhi' dandavat bhumete padila

SYNONYMS

suni'--hearing; anandita--very pleased; raja--the King; ati-sighra--hastily; aila--came; prabhu dekhi'--seeing Lord Sri Caitanya Mahaprabhu; dandavat--obeisances offered falling flat; bhumete--on the ground; padila--fell down. obeisances offered falling flat; bhumete--on the ground; padila--fell down.

TRANSLATION

The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

TEXT 104

TEXT

punah uthe, punah pade pranaya-vihvala
stuti kare, pulakanga, pade asru-jala

SYNONYMS

punah--again; uthe--he arose; punah--again; pade--he fell down; pranaya-vihvala--overwhelmed with love; stuti kare--offers prayers; pulaka-anga--the entire body quivering in joy; pade--fell down; asru-jala--tears.

TRANSLATION

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

TEXT 105

TEXT

tanra bhakti dekhi' prabhura tusta haila mana
uthi' mahaprabhu tanre kaila alingana

SYNONYMS

tanra bhakti--his devotion; dekhi'--seeing; prabhura--of Sri Caitanya Mahaprabhu; tusta--pleased; haila--was; mana--mind; uthi'--standing up; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--him; kaila alingana--embraced.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased to see the King's devotion, and He therefore stood up and embraced him.

TEXT 106

TEXT

punah stuti kari' raja karaye pranama
prabhu-krpa-asrute tanra deha haila snana

SYNONYMS

punah--again; stuti kari'--offering prayers; raja--the King; karaye pranama--offered obeisances; prabhu krpa--of the mercy of the Lord; asrute--by the tears; tanra--of the Lord; deha--the body; haila--became; snana--bathed.

TRANSLATION

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

TEXT 107

TEXT

sustha kari, ramananda rajare vasaila
kaya-mano-vakye prabhu tanre krpa kaila

SYNONYMS

sustha kari--comforting him; ramananda--Raya Ramananda; rajare vasaila--made the King sit down; kaya-mano-vakye--with body, mind and words; prabhu--Sri Caitanya Mahaprabhu; tanre--unto the King; krpa kaila--showed His mercy.

TRANSLATION

Finally Ramananda Raya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

TEXT 108

TEXT

aiche tanhare krpa kaila gauraraya
"prataparudra-santrata" nama haila yaya

SYNONYMS

aiche--such; tanhare--unto the King; krpa--mercy; kaila--showed; gauraraya--Sri Caitanya Mahaprabhu; prataparudra-santrata--the deliverer of Maharaja Prataparudra; nama--the name; haila--became; yaya--by which.

TRANSLATION

Sri Caitanya Mahaprabhu showed such mercy to the King that from that day on the Lord became known as Prataparudra-santrata, the deliverer of Maharaja Prataparudra.

TEXT 109

TEXT

raja-patra-gana kaila prabhura vandana
rajare vidaya dila sacira nandana

SYNONYMS

raja-patra-gana--the officers of the King; kaila--did; prabhura vandana--glorifying the Lord; rajare--unto the King; vidaya dila--bade farewell; sacira nandana--the son of mother Saci.

TRANSLATION

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Saci.

TEXT 110

TEXT

bahire asi' raja ajna-patra lekhaila
nija-rajye yata 'visayi', tahare pathaila

SYNONYMS

bahire asi'--coming outside; raja--the King; ajna-patra--letters of command; lekhaila--had written; nija-rajye--in his own kingdom; yata--all; visayi--government servants; tahare--unto them; pathaila--sent.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

TEXT 111

TEXT

'grame-grame' nutana avasa kariba
panca-sata navya-grhe samagrye bhariba

SYNONYMS

grame-grame--in every village; nutana--new; avasa--residential places; kariba--you should construct; panca-sata--five to seven; navya-grhe--in new houses; samagrye--with food; bhariba--you should fill.

TRANSLATION

His orders read: "In every village you should construct new residences, and in five or seven new houses, you should store all kinds of food.

TEXT 112

TEXT

apani prabhuke lana tahan uttariba
ratri-diba vetra-haste sevaya rahiba

SYNONYMS

apani--personally, yourself; prabhuke--Sri Caitanya Mahaprabhu; lana--taking; tahan uttariba--you should go there; ratri-diba--night and day; vetra-haste--with a cane in the hands; sevaya rahiba--should remain engaged in His service.

TRANSLATION

"You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands."

TEXT 113

TEXT

dui maha-patra,----'haricandana', 'mardaraja'
tanre ajna dila raja----'kariha sarva kaya

SYNONYMS

dui maha-patra--two respectable officers; haricandana--Haricandana; mardaraja--Mardaraja; tanre--to them; ajna dila--gave orders; raja--the King; kariha--do; sarva kaya--everything needed.

TRANSLATION

The King ordered two respectable officers named Haricandana and Mardaraja to do whatever was necessary to carry out these orders.

TEXTS 114-115

TEXT

eka navya-nauka ani' rakhaha nadi-tire
yahan snana kari' prabhu ya'na nadi-pare

tahan stambha ropana kara 'maha-tirtha' kari'
nitya snana kariba tahan, tahan yena mari

SYNONYMS

eka--one; navya--new; nauka--boat; ani'--bringing; rakhaha--keep; nadi-tire--on the bank of the river; yahan--where; snana kari'--taking bath; prabhu--Sri Caitanya Mahaprabhu; ya'na--goes; nadi-pare--on the other bank of the river; tahan--there; stambha--a memorial column; ropana kara--establish; maha-tirtha kari'--making that place a great place of pilgrimage; nitya--daily; snana kariba--I shall bathe; tahan--there; tahan--there; yena mari--let me die.

TRANSLATION

The King also ordered them to maintain a new boat on the banks of the river, and wherever Sri Caitanya Mahaprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. "Indeed," said the King, "I will take my bath there. And let me also die there."

TEXT 116

TEXT

caturdvare karaha uttama navya vasa
ramananda, yaha tumi mahaprabhu-pasa

SYNONYMS

caturdvare--at the place named Caturdvara; karaha--make; uttama--very nice; navya vasa--new residential quarters; ramananda--Ramananda Raya; yaha tumi--you please go; mahaprabhu-pasa--near Sri Caitanya Mahaprabhu.

TRANSLATION

The King continued, "At Caturdvara, please construct new residential quarters. Now, Ramananda, you can return to Sri Caitanya Mahaprabhu."

TEXT 117

TEXT

sandhyate calibe prabhu,----nrpati sunila
hasti-upara tambu-grhe stri-gane cadaila

SYNONYMS

sandhyate--in the evening; calibe prabhu--the Lord will start; nrpati sunila--the King heard; hasti-upara--upon the backs of elephants; tambu-grhe--in tents; stri-gane--all the ladies; cadaila--made get up.

TRANSLATION

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

TEXT 118

TEXT

prabhura calibara pathe rahe sari hana
sandhyate calila prabhu nija-gana lana

SYNONYMS

prabhura--of the Lord; calibara pathe--on the route of walking; rahe--remained; sari hana--being in a line; sandhyate--in the evening; calila prabhu--the Lord departed; nija-gana lana--taking His own men.

TRANSLATION

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

TEXT 119

TEXT

'citrotpala-nadi' asi' ghate kaila snana
mahisi-sakala dekhi' karaye pranama

SYNONYMS

citrotpala-nadi--to the river named Citrotpala; asi'--coming; ghate--on the bank; kaila snana--took a bath; mahisi-sakala--all the queens and ladies of the palace; dekhi'--seeing; karaye pranama--offered their obeisances.

TRANSLATION

When Sri Caitanya Mahaprabhu went to the bank of the River Citrotpala to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

TEXT 120

TEXT

prabhura darasane sabe haila premamaya
'krsna' 'krsna' kahe, netra asru varisaya

SYNONYMS

prabhura darasane--by seeing the Lord; sabe--all of them; haila--became; prema-maya--overwhelmed with love; krsna krsna kahe--chanted the holy name of Krsna; netra--the eyes; asru--tears; varisaya--poured.

TRANSLATION

Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, "Krsna! Krsna!"

TEXT 121

TEXT

emana krpalu nahi suni tribhuvane
krsna-prema haya yanra dura darasane

SYNONYMS

emana krpalu--such a merciful person; nahi--not; suni--we hear; tri-bhuvane--within the three worlds; krsna-prema haya--one gets love of Krsna; yanra--of whom; dura darasane--by seeing from a distance.

TRANSLATION

There is no one as merciful as Sri Caitanya Mahaprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

TEXT 122

TEXT

naukate cadiya prabhu haila nadi para
jyotsnavati ratrye cali' aila caturdvara

SYNONYMS

naukate cadiya--getting on the boat; prabhu--Sri Caitanya Mahaprabhu; haila--was; nadi para--across the river; jyotsnavati--lighted by the full moon; ratrye--in the night; cali'--walking; aila--came; caturdvara--to Caturdvara.

TRANSLATION

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvara.

TEXT 123

TEXT

ratrye tatha rahi' prate snana-krtya kaila
hena-kale jagannathera maha-prasada aila

SYNONYMS

ratrye--on that night; tatha rahi'--staying there; prate--in the morning; snana-krtya kaila--took His bath; hena-kale--at that time; jagannathera--of Lord Jagannatha; maha-prasada aila--remnants of food arrived.

TRANSLATION

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannatha's food arrived.

TEXT 124

TEXT

rajara ajnaya padicha pathaya dine-dine
bahuta prasada pathaya diya bahu-jane

SYNONYMS

rajara ajnaya--by the order of the King; padicha--the superintendent of the temple; pathaya--sent; dine-dine--day after day; bahuta prasada--a large quantity of food; pathaya--he sent; diya bahu-jane--carried by many persons.

TRANSLATION

Following the King's orders, the superintendent of the temple sent large quantities of prasada every day, and it was carried by many persons.

TEXT 125

TEXT

svagana-sahite prabhu prasada angikari'
uthiya calila prabhu bali' 'hari' 'hari'

SYNONYMS

sva-gana-sahite--with His personal associates; prabhu--Sri Caitanya Mahaprabhu; prasada--the remnants of food; angikari'--accepting; uthiya--standing up; calila--started; prabhu--Sri Caitanya Mahaprabhu; bali'--uttering; hari hari--Hari, Hari.

TRANSLATION

After accepting the prasada, Sri Caitanya Mahaprabhu stood up and started to go, chanting the holy names,"Hari! Hari!"

TEXT 126

TEXT

ramananda, mardaraja, sri-haricandana
sange seva kari' cale ei tina jana

SYNONYMS

ramananda--Ramananda; mardaraja--Mardaraja; sri-haricandana--Sri Haricandana; sange--in company; seva kari'--rendering service; cale--went; ei tina jana--these three gentlemen.

TRANSLATION

Ramananda Raya, Mardaraja and Sri Haricandana always went with Sri Caitanya Mahaprabhu and rendered various services.

TEXTS 127-129

TEXT

prabhu-sange puri-gosani, svarupa-damodara
jagadananda, mukunda, govinda, kasisvara

haridasa-thakura, ara pandita-vakresvara
gopinathacarya, ara pandita-damodara

ramai, nandai, ara bahu bhakta-gana
pradhana kahilun, sabara ke kare ganana

SYNONYMS

prabhu-sange--with Sri Caitanya Mahaprabhu; puri-gosani--Paramananda Puri; svarupa-damodara--Svarupa Damodara; jagadananda--Jagadananda; mukunda--Mukunda; govinda--Govinda; kasisvara--Kasisvara; haridasa-thakura--Haridasa Thakura; ara--and; pandita-vakresvara--Pandita Vakresvara; gopinatha-acarya--Gopinatha Acarya; ara--and; pandita-damodara--Pandita Damodara; ramai--Ramai; nandai--Nandai; ara--and; bahu bhakta-gana--many devotees; pradhana--the chief; kahilun--I have mentioned; sabara--of all of them; ke--who; kare ganana--can make an account.

TRANSLATION

Paramananda Puri Gosvami, Svarupa Damodara, Jagadananda, Mukunda, Govinda, Kasisvara, Haridasa Thakura, Vakresvara Pandita, Gopinatha Acarya, Damodara Pandita, Ramai, Nandai and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

TEXT 130

TEXT

gadadhara-pandita yabe sangete calila
'ksetra-sannyasa na chadiha'----prabhu nisedhila

SYNONYMS

gadadhara-pandita--Gadadhara Pandita; yabe--when; sangete--with Sri Caitanya Mahaprabhu; calila--started to go; ksetra-sannyasa--the renounced order of life at a holy place of pilgrimage; na chadiha--do not give up; prabhu nisedhila--Lord Sri Caitanya Mahaprabhu forbade.

TRANSLATION

When Gadadhara Pandita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of ksetra-sannyasa.

PURPORT

When one takes ksetra-sannyasa, he leaves his household life and goes to a place of pilgrimage devoted to Lord Visnu. Such places include Purusottama (Jagannatha Puri), Navadvipa-dhama and Mathura-dhama. The ksetra-sannyasi lives in these places alone or with his family. Srila Bhaktivinoda Thakura considers ksetra-sannyasa to be the preferable vanaprastha situation in this Age of Kali. Sarvabhauma Bhattacarya lived in this way, and he has been called a ksetra-sannyasi-that is, a sannyasi living in Jagannatha Puri.

TEXT 131

TEXT

pandita kahe,----"yahan tumi, sei nilacala
ksetra-sannyasa mora yauka rasatala"

SYNONYMS

pandita kahe--Gadadhara Pandita said; yahan--wherever; tumi--You are situated; sei--that; nilacala--Jagannatha Puri; ksetra-sannyasa--vow to remain in a holy place of pilgrimage; mora--my; yauka--let it go; rasatala--to hell.

TRANSLATION

When he was requested to return to Jagannatha Puri, Gadadhara Pandita told the Lord, "Wherever You are staying is Jagannatha Puri. Let my so-called ksetra-sannyasa go to hell."

TEXT 132

TEXT

prabhu kahe,----"inha kara gopinatha sevana"
pandita kahe,----"koti-seva tvat-pada-darsana"

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; inha--here; kara--just do; gopinatha sevana--worship of Gopinatha; pandita kahe--the pandita said; koti-seva--millions of times the service; tvat-pada-darsana--seeing Your lotus feet.

TRANSLATION

When Sri Caitanya Mahaprabhu asked Gadadhara Pandita to remain at Jagannatha Puri and engage in Gopinatha's service, Gadadhara Pandita replied, "One renders service to Gopinatha a million times simply by seeing Your lotus feet."

TEXT 133

TEXT

prabhu kahe,----"seva chadibe, amaya lage dosa
inha rahi' seva kara,----amara santosa"

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; seva chadibe--you will give up the service; amaya--to Me; lage--will attach; dosa--fault; inha rahi'--staying here; seva kara--just be engaged in service; amara--My; santosa--satisfaction.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction."

TEXT 134

TEXT

pandita kahe,----"saba dosa amara upara
toma-sange na yaiba, yaiba ekesvara

SYNONYMS

pandita kahe--the Pandita said; saba--all; dosa--fault; amara upara--upon me; toma-sange--with You; na yaiba--I shall not go; yaiba--I shall go; ekesvara--alone.

TRANSLATION

The Pandita replied, "Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

TEXT 135

TEXT

ai'ke dekhite yaiba, na yaiba toma lagi'
'pratijna'-'seva'-tyaga-dosa, tara ami bhagi"

SYNONYMS

ai'ke--mother Sacidevi; dekhite--to see; yaiba--I shall go; na yaiba--I shall not go; toma lagi'--for Your sake; pratijna-seva--the vow and service to Gopinatha; tyaga-dosa--the fault of giving up; tara--for that; ami bhagi--I am responsible.

TRANSLATION

"I shall go to see Sacimata, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopinatha."

TEXT 136

TEXT

eta bali' pandita-gosani prthak calila
kataka asi' prabhu tanre sange anaila

SYNONYMS

eta bali'--saying this; pandita-gosani--Gadadhara Pandita; prthak calila--proceeded separately; kataka asi'--when He came to Kataka; prabhu--Sri Caitanya Mahaprabhu; tanre--him; sange--with Him; anaila--brought.

TRANSLATION

Thus Gadadhara Pandita Gosvami traveled alone, but when they all arrived at Kataka, Sri Caitanya Mahaprabhu called him, and he went in the Lord's company.

TEXT 137

TEXT

panditera gauranga-prema bujhana na yaya
'pratijna', 'sri-krsna-seva' chadila trna-praya

SYNONYMS

panditera--of Gadadhara Pandita; gauranga-prema--the love for Sri Caitanya Mahaprabhu; bujhana--understanding; na yaya--is not possible; pratijna--a vow; sri-krsna-seva--the service of the Lord; chadila--gave up; trna-praya--almost like straw.

TRANSLATION

No one can understand the loving intimacy between Gadadhara Pandita and Sri Caitanya Mahaprabhu. Gadadhara Pandita gave up his vow and service to Gopinatha just as one gives up a piece of straw.

PURPORT

Just to get Sri Caitanya Mahaprabhu's association, Gadadhara Pandita gave up his life's vow to engage in Gopinatha's service. This kind of loving affection can be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

TEXT 138

TEXT

tanhara caritre prabhu antare santosa
tanhara hate dhari' kahe kari' pranaya-rosa

SYNONYMS

tanhara caritre--in his behavior; prabhu--Sri Caitanya Mahaprabhu; antare--within His heart; santosa--very satisfied; tanhara hate dhari'--catching his hand; kahe--says; kari'--exhibiting; pranaya-rosa--anger in love.

TRANSLATION

Gadadhara Pandita's behavior was very pleasing to Sri Caitanya Mahaprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

TEXT 139

TEXT

'pratijna', 'seva' chadibe,----e tomara 'uddesa'
se siddha ha-ila----chadi' aila dura desa

SYNONYMS

pratijna--the vow; seva--and service; chadibe--will give up; e--this; tomara--your; uddesa--purpose; se--that; siddha--complete; ha-ila--has become; chadi'--giving up; aila--have come; dura desa--to a distant place.

TRANSLATION

"You have abandoned Gopinatha's service and broken your vow to live in Puri. All that is now complete because you have come so far.

TEXT 140

TEXT

amara sange rahite caha,----vancha nija-sukha
tomara dui dharma yaya,----amara haya 'duhkha'

SYNONYMS

amara sange--with Me; rahite--to remain; caha--you want; vancha--you desire; nija-sukha--your own sense gratification; tomara--your; dui dharma--two principles; yaya--go away; amara--of Me; haya--there is; duhkha--unhappiness.

TRANSLATION

"Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

TEXT 141

TEXT

mora sukha caha yadi, nilacale cala
amara sapatha, yadi ara kichu bala

SYNONYMS

mora--of Me; sukha--the satisfaction; caha--you want; yadi--if; nilacale cala--go back to Jagannatha Puri (Nilacala); amara sapatha--My condemnation; yadi--if; ara--more; kichu--something; bala--you say.

TRANSLATION

"If you want My happiness, please return to Nilacala. You will simply condemn Me if you say any more about this matter."

TEXT 142

TEXT

eta bali' mahaprabhu naukate cadila
murcchita hana pandita tathai padila

SYNONYMS

eta bali'--saying this; mahaprabhu--Sri Caitanya Mahaprabhu; naukate cadila--got on a boat; murcchita hana--fainting; pandita--Gadadhara Pandita Gosvami; tathai--there; padila--fell down.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu got into a boat, and Gadadhara Pandita immediately fell down in an unconscious state.

TEXT 143

TEXT

pandite lana yaite sarvabhaume ajna dila
bhattacarya kahe,----"utha, aiche prabhura lila

SYNONYMS

pandite lana--taking the Pandita; yaite--to go; sarvabhauma--unto Sarvabhauma Bhattacarya; ajna dila--gave an order; bhattacarya kahe--Sarvabhauma Bhattacarya said; utha--please get up; aiche--such; prabhura lila--the way of the Lord's pastimes.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Sarvabhauma Bhattacarya to take Gadadhara Pandita with him. The Bhattacarya told Gadadhara Pandita,"Get up! Such are the pastimes of Sri Caitanya Mahaprabhu.

TEXT 144

TEXT

tumi jana, krsna nija-pratijna chadila
bhakta krpa-vase bhismera pratijna rakhila

SYNONYMS

tumi jana--you know; krsna--Lord Krsna; nija-pratijna--His own promise; chadila--gave up; bhakta krpa-vase--being obliged by the devotional service of a devotee; bhismera--of Grandfather Bhisma; pratijna rakhila--kept the promise.

TRANSLATION

"You should know that Lord Krsna Himself violated His own promise just to keep the promise of Grandfather Bhisma.

TEXT 145

TEXT

svanigamam apahaya mat-pratijnam
rtam adhikartum avapluto ratha-sthah
dhrta-ratha-carano 'bhyayac caladgur
harir iva hantum ibham gatottariyah

SYNONYMS

sva-nigamam--His own promise not to take a weapon and fight on behalf of the Pandavas; apahaya--giving up; mat-pratijnam--my promise; rtam--true; adhikartum--to make more; avaplutah--having jumped down; ratha-sthah--who was on the chariot (Lord Krsna); dhrta--who took up; ratha-caranah--the wheel of the chariot; abhyayat--ran forward; calat-guh--making the entire planet tremble; harih--a lion; iva--like; hantum--to kill; ibham--an elephant; gata-uttariyah--losing the outer garment.

TRANSLATION

" 'Intending to make my promise true, Lord Krsna broke His own promise not to take up a weapon at Kuruksetra. With His outer garment falling off, Lord Sri Krsna jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.'

PURPORT

Lord Krsna promised not to fight in the battle of Kuruksetra or even take up a weapon. But when Bhisma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhisma's promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from Srimad-Bhagavatam (1.9.37).

TEXT 146

TEXT

ei-mata prabhu tomara viccheda sahiya
tomara pratijna raksa kaila yatna kariya"

SYNONYMS

ei-mata--in this way; prabhu--Sri Caitanya Mahaprabhu; tomara--of you; viccheda sahiya--tolerating the separation; tomara pratijna--your vow; raksa kaila--protected; yatna kariya--with great endeavor.

TRANSLATION

"Similarly, tolerating your separation, Sri Caitanya Mahaprabhu has protected your vow with great endeavor."

TEXT 147

TEXT

ei-mata kahi' tanre prabodha karila
dui-jane sokakula nilacale aila

SYNONYMS

ei-mata--in this way; kahi'--speaking; tanre--him; prabodha karila--awoke; dui-jane--the two persons; soka-akula--overwhelmed with grief; nilacale--to Jagannatha Puri; aila--went back.

TRANSLATION

In this way Sarvabhauma Bhattacarya revived Gadadhara Pandita. Then both of them, very much grief-stricken, returned to Jagannatha Puri, Nilacala.

TEXT 148

TEXT

prabhu lagi' dharma-karma chade bhakta-gana
bhakta-dharma-hani prabhura na haya sahana

SYNONYMS

prabhu lagi'--for the sake of Sri Caitanya Mahaprabhu; dharma-karma--all prescribed duties; chade--give up; bhakta-gana--all the devotees; bhakta-dharma--of the duty of a devotee; hani--the abandonment; prabhura--to Sri Caitanya Mahaprabhu; na haya--is not; sahana--tolerable.

TRANSLATION

All the devotees would abandon all kinds of duties for Sri Caitanya Mahaprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

TEXT 149

TEXT

'premera vivarta' iha sune yei jana
acire miliye tanre caitanya-carana

SYNONYMS

premera vivarta--the misgivings of loving affairs; iha--this; sune--listens; yei jana--any person who; acire--very soon; miliye--meet; tanre--him; caitanya-carana--the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Sri Caitanya Mahaprabhu's shelter very soon.

TEXT 150

TEXT

dui raja-patra yei prabhu-sange yaya
'yajapura' asi' prabhu tare dilena vidaya

SYNONYMS

dui raja-patra--the two government officers; yei--who; prabhu-sange--with Sri Caitanya Mahaprabhu; yaya--go; yajapura asi'--when coming to Yajapura; prabhu--Sri Caitanya Mahaprabhu; tare--unto them; dilena vidaya--bade farewell.

TRANSLATION

When Sri Caitanya Mahaprabhu and His party arrived at Yajapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

The place called Yajapura is very well known in Orissa. It is a subdivision of the Kataka district and is situated on the southern side of the Vaitarani River. Formerly great sages performed sacrifices on the northern bank of the Vaitarani River; consequently the place is known as Yajapura-"the place where sacrifices are performed." Some people say that this was one of the capital cities of King Yayati and that from the name Yayati-nagara the name Yajapura has come. As stated in Mahabharata (Vana-parva Chapter 114):

ete kalingah kaunteya
yatra vaitarani nadi
yatrayajata dharmo 'pi
devan saranam etya vai
atra vai rsayo 'nye ca

pura kratubhir ijire

According to the Mahabharata, great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Sri Varahadeva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord's energy worship Varahi, Vaisnavi and Indrani, as well as many similar forms of Devi, the internal energy. There are many deities of Lord Siva, and there are many places along the river known as Dasasvamedha-ghata. Sometimes Yajapura is also called Nabhi-gaya or Viraja-ksetra.

TEXT 151

TEXT

prabhu vidaya dila, raya yaya tanra sane
krsna-katha ramananda-sane ratri-dine

SYNONYMS

prabhu vidaya dila--the Lord bade them farewell; raya--Ramananda Raya; yaya--goes; tanra sane--with Him; krsna-katha--discussion of topics of Lord Krsna; ramananda-sane--with Ramananda; ratri-dine--day and night.

TRANSLATION

Sri Caitanya Mahaprabhu bade farewell to the officers, and Raya Ramananda continued on with the Lord. The Lord talked to Ramananda Raya about Sri Krsna day and night.

TEXT 152

TEXT

prati-grame raja-ajnaya raja-bhrtya-gana
navya grhe nana-dravye karaye sevana

SYNONYMS

prati-grame--in each village; raja-ajnaya--by the order of the King; raja-bhrtya-gana--the government servants; navya grhe--in newly constructed houses; nana-dravye--with all kinds of food grains; karaye sevana--rendered service.

TRANSLATION

In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grains. Thus they served the Lord.

TEXT 153

TEXT

ei-mata cali' prabhu 'remuna' aila
tatha haite ramananda-raye vidaya dila

SYNONYMS

ei-mata--in this way; cali'--walking; prabhu--Sri Caitanya Mahaprabhu; remuna aila--came to Remuna; tatha haite--from there; ramananda-raye--unto Ramananda Raya; vidaya dila--bade farewell.

TRANSLATION

Sri Caitanya Mahaprabhu finally arrived at Remuna, where He bade farewell to Sri Ramananda Raya.

PURPORT

It was stated in the First Chapter of Madhya-lila, verse 149, that Ramananda Raya was bade farewell from Bhadraka. Srila Bhaktisiddhanta Sarasvati Thakura states that in those days the place called Remuna also included Bhadraka.

TEXT 154

TEXT

bhumete padila raya nahika cetana
raye kole kari' prabhu karaye krandana

SYNONYMS

bhumete padila--fell down on the ground; raya--Ramananda Raya; nahika cetana--there was no consciousness; raye--Ramananda Raya; kole kari'--taking on the lap; prabhu--Sri Caitanya Mahaprabhu; karaye krandana--began crying.

TRANSLATION

When Ramananda Raya fell to the ground and lost consciousness, Sri Caitanya Mahaprabhu took him upon His lap and began to cry.

TEXT 155

TEXT

rayera vidaya-bhava na yaya sahana
kahite na pari ei tahara varnana

SYNONYMS

rayera vidaya-bhava--feelings of separation from Ramananda Raya; na yaya--not possible; sahana--to tolerate; kahite--to speak; na pari--I am not able; ei--this; tahara--of that; varnana--a description.

TRANSLATION

Ramananda Raya's separation from Caitanya Mahaprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

TEXT 156

TEXT

tabe 'odhra-desa-sima' prabhu cali' aila
tatha raja-adhikari prabhure milila

SYNONYMS

tabe--thereafter; odhra-desa-sima--the boundary of Orissa; prabhu--Lord Sri Caitanya Mahaprabhu; cali'--traveling; aila--reached; tatha--there; raja-adhikari--a government officer; prabhure--Sri Caitanya Mahaprabhu; milila--met.

TRANSLATION

When Sri Caitanya Mahaprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

TEXT 157

TEXT

dina dui-cari tenho karila sevana
age calibare sei kahe vivarana

SYNONYMS

dina dui-cari--two or four days; tenho--he; karila sevana--served the Lord; age--forward; calibare--for going; sei--that officer; kahe--spoke; vivarana--detailed information.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

TEXT 158

TEXT

madyapa yavana-rajara age adhikara
tanra bhaye pathe keha nare calibara

SYNONYMS

madyapa--drunkard; yavana--Mohammedan; rajara--of a king; age--ahead; adhikara--the government; tanra bhaye--being afraid of such a king; pathe--on the road; keha--anyone; nare--not able; calibara--to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem governor, who was a drunkard. Out of fear for this king, no one could walk the road freely.

TEXT 159

TEXT

pichalada paryanta saba tanra adhikara
tanra bhaye nadi keha haite nare para

SYNONYMS

pichalada--the place named Pichalada; paryanta--up to; saba--everything; tanra--of him; adhikara--under the authority; tanra bhaye--because of fear of him; nadi--the river; keha--anyone; haite--to cross; nare--not able; para--to the other side.

TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichalada. Due to fear of the Mohammedans, no one would cross the river.

PURPORT

During the old days, Pichalada was part of Tamaluka and Bengal. Pichalada is located about fourteen miles south of Tamaluka. The River Rupa-narayana is well known in Tamaluka, and Pichalada was situated on the bank of the Rupa-narayana River.

TEXT 160

TEXT

dina kata raha----sandhi kari' tanra sane
tabe sukhe naukate karaiba gamane

SYNONYMS

dina kata raha--stay here for a few days; sandhi kari'--making peaceful negotiations; tanra sane--with him; tabe--then; sukhe--in happiness; naukate--on the boat; karaiba gamane--I will help You start.

TRANSLATION

Maharaja Prataparudra's government officer further informed Sri Caitanya Mahaprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

TEXT 161

TEXT

sei kale se yavanera eka anucara
'udiya-katake' aila kari' vesantara

SYNONYMS

sei kale--at that time; se yavanera--of the Mohammedan governor; eka anucara--one follower; udiya-katake--to the camp of Orissan soldiers; aila--came; kari' vesa-antara--changing the dress.

TRANSLATION

At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

TEXTS 162-163

TEXT

prabhura sei adabhuta caritra dekhiya
hindu-cara kahe sei yavana-pasa giya

'eka sannyasi aila jagannatha ha-ite
aneka siddha-purusa haya tanhara sahite

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; sei--that; adabhuta caritra--wonderful characteristics; dekhiya--seeing; hindu-cara--the Hindu spy; kahe--says; sei--that; yavana-pasa giya--going to the Mohammedan king; eka sannyasi--one mendicant; aila--has come; jagannatha ha-ite--from Jagannatha Puri; aneka--many; siddha-purusa--liberated persons; haya--are; tanhara sahite--with Him.

TRANSLATION

The Mohammedan spy saw the wonderful characteristics of Sri Caitanya Mahaprabhu, and when he returned to the Mohammedan governor, he told him, "A mendicant has come from Jagannatha Puri with many liberated persons.

TEXT 164

TEXT

nirantara kare sabe krsna-sankirtana
sabe hase, nace, gaya, karaye krandana

SYNONYMS

nirantara--without stopping; kare--perform; sabe--all; krsna-sankirtana--chanting of the holy name of the Lord; sabe--all of them; hase--laugh; nace--dance; gaya--sing; karaye krandana--and cry.

TRANSLATION

"All these saintly people incessantly chant the Hare Krsna maha-mantra, and they all laugh, dance, chant and cry.

TEXT 165

TEXT

laksa laksa loka aise taha dekhibare
tanre dekhi' punarapi yaite nare ghare

SYNONYMS

laksa laksa--millions upon millions; loka--people; aise--come; taha--that; dekhibare--to see; tanre dekhi'--after seeing Him; punarapi--again; yaite--to go; nare--are not able; ghare--home.

TRANSLATION

"Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

TEXT 166

TEXT

sei saba loka haya baulera praya
'krsna' kahi' nace, kande, gadagadi yaya

SYNONYMS

sei saba loka--all those persons; haya--are; baulera praya--almost like madmen; krsna kahi'--chanting the holy name of Krsna; nace--they dance; kande--they cry; gadagadi yaya--they roll on the ground.

TRANSLATION

"All these people become like madmen. They simply dance and chant the holy name of Krsna. Sometimes they even cry and roll on the ground.

TEXT 167

TEXT

kahibara katha nahe----dekhile se jani
tanhara prabhave tanre 'isvara' kari' mani'

SYNONYMS

kahibara katha--describable topic; nahe--this is not; dekhile--if one sees; se jani--he can understand; tanhara prabhave--by His influence; tanre--Him; isvara kari'--as the Supreme Personality of Godhead; mani--I accept.

TRANSLATION

"Actually these things cannot even be described. One can understand them only by seeing. By His influence, I accept Him as the Supreme Personality of Godhead."

TEXT 168

TEXT

eta kahi' sei cara 'hari' 'krsna' gaya
hase, kande, nace, gaya baulera praya

SYNONYMS

eta kahi'--saying this; sei cara--that messenger; hari--Hari; krsna--Krsna; gaya--chants; hase--laughs; kande--cries; nace--dances; gaya--sings; baulera praya--just like a madman.

TRANSLATION

After saying this, the messenger began to chant the holy names of Hari and Krsna. He also began to laugh and cry, dance and sing exactly like a madman.

TEXT 169

TEXT

eta suni' yavanera mana phiri' gela
apana-'visvasa' udiya sthane pathaila

SYNONYMS

eta suni'--after hearing this; yavanera--of the Mohammedan governor; mana--the mind; phiri' gela--became changed; apana--own; visvasa--secretary; udiya--of the representative of the Orissan government; sthane--to the place; pathaila--sent.

TRANSLATION

Upon hearing this, the mind of the Mohammedan governor was changed. He then sent his own secretary to the representative of the Orissan government.

TEXT 170

TEXT

'visvasa' asiya prabhura carana vandila
'krsna' 'krsna' kahi' preme vihvala ha-ila

SYNONYMS

visvasa--the secretary; asiya--coming; prabhura--of Lord Sri Caitanya Mahaprabhu; carana--the lotus feet; vandila--worshiped; krsna krsna--the holy name of the Lord, Krsna, Krsna; kahi'--uttering; preme--in ecstasy; vihvala--overwhelmed; ha-ila--became.

TRANSLATION

The Mohammedan secretary came to see Sri Caitanya Mahaprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, "Krsna, Krsna," he also was overwhelmed with ecstatic love.

TEXT 171

TEXT

dhairya hana udiyake kahe namaskari'
'toma-sthane pathaila mleccha adhikari

SYNONYMS

dhairya hana--becoming calm; udiyake--to the representative of the Orissan government; kahe--says; namaskari'--offering respect; toma-sthane--to your place; pathaila--has sent; mleccha--the Mohammedan; adhikari--governor.

TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, "The Mohammedan governor has sent me here.

TEXT 172

TEXT

tumi yadi ajna deha' ethake asiya
yavana adhikari yaya prabhuke miliya

SYNONYMS

tumi--you; yadi--if; ajna--order; deha'--give; ethake--here; asiya--coming; yavana adhikari--the Mohammedan governor; yaya--may go; prabhuke--Lord Sri Caitanya Mahaprabhu; miliya--after meeting.

TRANSLATION

"If you agree, the Mohammedan governor will come here to meet Sri Caitanya Mahaprabhu and then return.

TEXT 173

TEXT

bahuta utkantha tanra, karyache vinaya
toma-sane ei sandhi, nahi yuddha-bhaya'

SYNONYMS

bahuta--very much; utkantha--anxiety; tanra--his; karyache--has made; vinaya--submissive petition; toma-sane--with you; ei--this; sandhi--a peace proposal; nahi--there is not; yuddha-bhaya--fear of fighting.

TRANSLATION

"The Mohammedan governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight."

TEXT 174

TEXT

suni' maha-patra kahe hana vismaya
'madyapa yavanera citta aiche ke karaya!

SYNONYMS

suni'--hearing; maha-patra--the representative of the Orissan government; kahe--says; hana vismaya--becoming astonished; madyapa--drunkard; yavanera--of the Mohammedan; citta--the heart; aiche--in this way; ke karaya--who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government, the maha-patra, was very astonished. He thought, "The Mohammedan governor is a drunkard. Who has changed his mind?

TEXT 175

TEXT

apane mahaprabhu tanra mana phiraila
darsana-smarane yanra jagat tarila'

SYNONYMS

apane--personally; mahaprabhu--Sri Caitanya Mahaprabhu; tanra--his; mana--mind; phiraila--changed; darsana--by a personal visit; smarane--by remembrance; yanra--of whom; jagat--the whole world; tarila--He has delivered.

TRANSLATION

"It must be Sri Caitanya Mahaprabhu Himself who has changed the Mohammedan's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (madyapa). Ordinarily, there was no chance that he would change, but Lord Sri Caitanya Mahaprabhu could turn anyone's mind to Krsna consciousness. One can be delivered from material existence simply by remembering Sri Caitanya Mahaprabhu's holy name or by visiting Him. This Krsna consciousness movement is being spread throughout the world, but not even one yavana or mleccha addicted to drinking could have changed and accepted Krsna consciousness without Sri Caitanya Mahaprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaisnavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Krsna consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: darsana-smarane yanra jagat tarila. This change is made possible simply by the remembrance of Sri Caitanya Mahaprabhu. The Western devotees are very sincerely chanting the holy names of Sri Caitanya Mahaprabhu and His associates: sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. By the mercy of Sri Caitanya Mahaprabhu and His associates, people are being purified and their consciousness directed from maya to Krsna.

The word visvasa refers to a secretary. This title is generally found among the kayastha caste in the Hindu community. In Bengal, the title visvasa is still used by the kayasthas. The word visvasa means "faithful," and a visvasi is a person in whom one can place faith. Sri Bhaktivinoda Thakura states that during the Mohammedan reign in Bengal, there was a secretariat entitled visvasa-khana. The office of visvasa-khana was a secretariat office in which only the most reliable people were employed. They were elected from the kayastha community, a community that is still very expert in managing business and government affairs. The secretariat, or visvasa-khana, is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

TEXT 176

TEXT

eta bali' visvasere kahila vacana
"bhagya tanra----asi' karuka prabhu darasana

SYNONYMS

eta bali'--saying this; visvasere--unto the secretary of the Mohammedan governor; kahila vacana--spoke the following words; bhagya--great fortune; tanra--his; asi'--coming; karuka--let him do; prabhu darasana--visiting Sri Caitanya Mahaprabhu.

TRANSLATION

After thinking this, the maha-patra immediately informed the Mohammedan secretary, "It is a great fortune for your governor. Let him come visit Sri Caitanya Mahaprabhu.

TEXT 177

TEXT

pratita kariye----yadi nirastra hana
asibeka panca-sata bhrtya sange lana?"

SYNONYMS

pratita--understood; kariye--I make; yadi--if; nirastra hana--being without weapons; asibeka--he will come; panca-sata--five to seven; bhrtya--servants; sange--in company; lana--taking.

TRANSLATION

"However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants."

TEXT 178

TEXT

'visvasa' yana tanhare sakala kahila
hindu-vesa dhari' sei yavana aila

SYNONYMS

visvasa--the secretary; yana--returning; tanhare--unto the Mohammedan governor; sakala kahila--told everything; hindu-vesa dhari'--accepting the dress of a Hindu; sei yavana--that Mohammedan governor; aila--came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Sri Caitanya Mahaprabhu.

TEXT 179

TEXT

dura haite prabhu dekhi' bhumete padiya
dandavat kare asru-pulakita hana

SYNONYMS

dura haite--from a distance; prabhu--Sri Caitanya Mahaprabhu; dekhi'--seeing; bhumete padiya--falling down on the ground; dandavat kare--offered obeisances; asru--tears; pulakita--jubilant; hana--becoming.

TRANSLATION

Upon seeing Sri Caitanya Mahaprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

TEXT 180

TEXT

maha-patra anila tanre kariya sammana
yoda-hate prabhu-age laya krsna-nama

SYNONYMS

maha-patra--the Orissan representative; anila--brought; tanre--him; kariya sammana--showing great respect; yoda-hate--with folded hands; prabhu-age--before Sri Caitanya Mahaprabhu; laya krsna-nama--chanted the holy name of Krsna.

TRANSLATION

Arriving in that way, the Mohammedan governor was respectfully brought before Sri Caitanya Mahaprabhu by the maha-patra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Krsna.

TEXT 181

TEXT

"adhama yavana-kule kena janma haila
vidhi more hindu-kule kena na janmaila

SYNONYMS

adhama--low; yavana-kule--in the family of a Mohammedan; kena--why; janma haila--there was birth; vidhi--providence; more--me; hindu-kule--in the family of a Hindu; kena--why; na--not; janmaila--caused to be born.

TRANSLATION

The governor then submissively asked,"Why was I born in a Mohammedan family? This is considered a low birth. Why didn't supreme Providence grant me a birth in a Hindu family?

TEXT 182

TEXT

'hindu' haile paitama tomara carana-sannidhana
vyartha mora ei deha, yauka parana"

SYNONYMS

hindu haile--if I was born in a Hindu family; paitama--I would have gotten; tomara--of You; carana--of the lotus feet; sannidhana--proximity; vyartha--useless; mora--my; ei--this; deha--body; yauka parana--let me die immediately.

TRANSLATION

"If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately."

TEXT 183

TEXT

eta suni' maha-patra avista hana
prabhuke karena stuti carane dhariya

SYNONYMS

eta suni'--hearing this; maha-patra--the representative of the Orissan government; avista hana--being overwhelmed; prabhuke--unto Sri Caitanya Mahaprabhu; karena--makes; stuti--prayers; carane dhariya--catching His feet.

TRANSLATION

Upon hearing the governor's submissive statement, the maha-patra was overwhelmed with joy. He clasped the lotus feet of Sri Caitanya Mahaprabhu and began to offer the following prayers.

TEXT 184

TEXT

'candala----pavitra yanra sri-nama-sravane
hena-tomara ei jiva paila darasane

SYNONYMS

candala--the dog-eater, the lowest of mankind; pavitra--purified; yanra--of whom; sri-nama-sravane--by hearing the holy name; hena-tomara--of such a one as You; ei jiva--this conditioned living entity; paila--has gotten; darasane--the personal visit.

TRANSLATION

"Simply by hearing Your holy name, a candala, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

TEXT 185

TEXT

inhara ye ei gati, ithe ki vismaya?
tomara darsana-prabhava ei-mata haya'

SYNONYMS

inhara--of this Mohammedan governor; ye--which; ei--this; gati--result; ithe--in this; ki--what; vismaya--the wonder; tomara--of You; darsana-prabhava--influence of seeing; ei-mata haya--is like this.

TRANSLATION

"It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

TEXT 186

TEXT

yan-namadheya-sravananukirtanad
yat-prahvanad yat-smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah punas te bhagavan nu darsanat

SYNONYMS

yat--of whom; namadheya--of the name; sravana--from hearing; anukirtanat--and thereafter from chanting; yat--to whom; prahvanat--from offering respects; yat--of whom; smaranat--from simply remembering; api--also; kvacit--sometimes; svadah--a dog-eater; api--even; sadyah--immediately; savanaya--for performing Vedic sacrifices; kalpate--becomes eligible; kutah--what to speak; punah--again; te--of You; bhagavan--O Supreme Personality of Godhead; nu--certainly; darsanat--from seeing.

TRANSLATION

" 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.' »

PURPORT

This is a quotation from Srimad-Bhagavatam (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low-a candala, or dog-eater-but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

(Brhan-naradiya Purana 38.126)

A person born in a brahmana family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Krsna consciousness movement can become brahmanas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is the proof. Svado 'pi sadyah savanaya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the maha-mantra.

Those who find fault in the Western Vaisnavas should consider this statement from Srimad-Bhagavatam and the commentary on this verse by Srila Jiva Gosvami. In this regard, Srila Jiva Gosvami has stated that to become a brahmana, one has

to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahuti. It was Lord Kapiladeva who instructed Devahuti in pure Sankhya philosophy.

TEXT 187

TEXT

tabe mahaprabhu tanre krpa-drsti kari'
asvasiya kahe,----tumi kaha 'krsna' 'hari'

SYNONYMS

tabe--thereafter; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto him; krpa-drsti kari'--glancing with mercy; asvasiya--giving assurance; kahe--says; tumi--you; kaha--utter; krsna--the holy name Krsna; hari--the holy name Hari.

TRANSLATION

Sri Caitanya Mahaprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Krsna and Hari.

PURPORT

It is Sri Caitanya Mahaprabhu's mercy that He advises everyone-even candalas, mlecchas and yavanas-to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Krsna and Hari has already received Sri Caitanya Mahaprabhu's mercy. The Lord's request to chant the holy name of Krsna is now extended to everyone in the world through this Krsna consciousness movement. Whoever follows Sri Caitanya Mahaprabhu's instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a brahmana. Unfortunately there are many fools and rascals in India who do not allow Western Vaisnavas to enter certain temples. Such rascals do not clearly understand the Vedas. As stated previously: yan-namadheya-sravananukirtanad.

TEXT 188

TEXT

sei kahe,----'more yadi kaila angikara
eka ajna deha,----seva kari ye tomara

SYNONYMS

sei kahe--the Mohammedan governor said; more--me; yadi--if; kaila angikara--You have accepted; eka ajna--one order; deha--give; seva--service; kari--I may render; ye--so that; tomara--Your.

TRANSLATION

The Mohammedan governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

PURPORT

If one is purified by following Sri Caitanya Mahaprabhu's orders-that is, by chanting the holy name of Krsna-one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Krsna and Hari.

TEXT 189

TEXT

go-brahmana-vaisnave himsa karyachi apara
sei papa ha-ite mora ha-uka nistara

SYNONYMS

go-brahmana-vaisnave--to the cows, brahmanas and Vaisnavas; himsa--violence and envy; karyachi--I have done; apara--unlimitedly; sei papa ha-ite--from those sinful activities; mora--my; ha-uka--let there be; nistara--liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brahmanas and Vaisnavas and killing cows.

PURPORT

By chanting the holy names Krsna and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brahmanas and Vaisnavas. It is most sinful to kill cows and insult brahmanas and Vaisnavas. The karma incurred by such activity is very great, but one can immediately nullify all this karma by surrendering to Lord Krsna and chanting His holy name. After being released from one's sinful reactions (karma), one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Sri Caitanya Mahaprabhu, he could utter the names of Krsna and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

TEXT 190

TEXT

tabe mukunda datta kahe,----'suna, mahasaya
ganga-tira yaite mahaprabhura mana haya

SYNONYMS

tabe--thereafter; mukunda datta kahe--Mukunda Datta, a devotee of Sri Caitanya Mahaprabhu, said; suna mahasaya--my dear sir, kindly hear me; ganga-tira yaite--to go to the bank of the Ganges; mahaprabhura--of Sri Caitanya Mahaprabhu; mana--the mind or desire; haya--is.

TRANSLATION

Mukunda Datta then told the Mohammedan governor, "My dear sir, please hear. Sri Caitanya Mahaprabhu wishes to go to the bank of the Ganges.

TEXT 191

TEXT

tahan yaite kara tumi sahaya-prakara
ei bada ajna, ei bada upakara'

SYNONYMS

tahan yaite--to go there; kara--do; tumi--you; sahaya-prakara--all kinds of assistance; ei bada ajna--this is a great order; ei bada upakara--this is a great favor.

TRANSLATION

"Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service."

TEXT 192

TEXT

tabe sei mahaprabhura carana vandiya
sabara carana vandi' cale hrsta hana

SYNONYMS

tabe--thereafter; sei--the governor; mahaprabhura--of Sri Caitanya Mahaprabhu; carana vandiya--after worshiping the lotus feet; sabara carana vandi'--offering respect to the feet of all the other devotees; cale--departed; hrsta hana--being very pleased.

TRANSLATION

After this, the Mohammedan governor offered prayers to the lotus feet of Sri Caitanya Mahaprabhu as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

TEXT 193

TEXT

maha-patra tanra sane kaila kolakuli
aneka samagri diya karila mitali

SYNONYMS

maha-patra--the Orissan representative; tanra sane--with him; kaila--performed; kolakuli--embracing; aneka--various; samagri--materials; diya--giving as gift; karila mitali--established friendship.

TRANSLATION

Before the governor left, the maha-patra embraced him and offered him many material gifts. He thus established a friendship with him.

TEXT 194

TEXT

pratah-kale sei bahu nauka sajana
prabhuke anite dila visvasa pathana

SYNONYMS

pratah-kale--in the morning; sei--the governor; bahu--many; nauka--boats; sajana--decorating; prabhuke--Sri Caitanya Mahaprabhu; anite--to bring; dila--gave; visvasa--the secretary; pathana--sending.

TRANSLATION

The next morning the governor sent his secretary with many nicely decorated boats to bring Sri Caitanya Mahaprabhu to the other side of the river.

TEXT 195

TEXT

maha-patra cali' aila mahaprabhura sane
mleccha asi' kaila prabhura carana vandane

SYNONYMS

maha-patra--the Orissan government representative; cali'--moving; aila--went; mahaprabhura sane--with Sri Caitanya Mahaprabhu; mleccha--the governor of the other side; asi'--coming; kaila--performed; prabhura carana vandane--worshiping the lotus feet of the Lord.

TRANSLATION

The maha-patra crossed the river with Sri Caitanya Mahaprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

TEXT 196

TEXT

eka navina nauka, tara madhye ghara
svagane cadaila prabhu tahara upara

SYNONYMS

eka--one; navina--new; nauka--boat; tara--of which; madhye--in the middle; ghara--a room; sva-gane--with His associates; cadaila--put on board; prabhu--Sri Caitanya Mahaprabhu; tahara upara--on it.

TRANSLATION

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Sri Caitanya Mahaprabhu and His associates.

TEXT 197

TEXT

maha-patre mahaprabhu karila vidaya
kandite kandite sei tire rahi' caya

SYNONYMS

maha-patre--unto the maha-patra; mahaprabhu--Sri Caitanya Mahaprabhu; karila vidaya--bade farewell; kandite kandite--crying and crying; sei--that maha-patra; tire--on the bank; rahi' caya--stood and watched.

TRANSLATION

Finally Sri Caitanya Mahaprabhu bade farewell to the maha-patra. Standing on the river bank and looking at the boat, the maha-patra began to cry.

TEXT 198

TEXT

jala-dasyu-bhaye sei yavana calila
dasa nauka bhari' bahu sainya sange nila

SYNONYMS

jala-dasyu-bhaye--because of fearing pirates; sei--that; yavana--Mohammedan governor; calila--went along; dasa nauka bhari'--filling ten boats; bahu--many; sainya--soldiers; sange--with him; nila--took.

TRANSLATION

The Mohammedan governor then personally accompanied Sri Caitanya Mahaprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

TEXT 199

TEXT

'mantresvara'-dusta-nade para karaila
'pichalda' paryanta sei yavana aila

SYNONYMS

mantresvara--named Mantresvara; dusta-nade--at a dangerous spot in the river; para karaila--arranged to cross; pichalda paryanta--up to the place named Pichalda; sei--that; yavana--Mohammedan governor; aila--accompanied Sri Caitanya Mahaprabhu.

TRANSLATION

The Mohammedan governor accompanied Sri Caitanya Mahaprabhu past Mantresvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichalda, which was near Mantresvara.

The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantresvara. Through the Ganges, the boat entered the Rupa-narayana River and reached the village of Pichalda. Pichalda and Mantresvara are located very close

together. After passing Mantresvara, the Mohammedan governor accompanied the Lord as far as Pichalda.

TEXT 200

TEXT

tanre vidaya dila prabhu sei grama haite
se-kale tanra prema-cesta na pari varnite

SYNONYMS

tanre--unto the governor; vidaya dila--bade farewell; prabhu--Sri Caitanya Mahaprabhu; sei grama haite--from the village known as Pichalda; se-kale--in those days; tanra--his; prema-cesta--activities in ecstatic love; na pari--I am not able; varnite--to describe.

TRANSLATION

Finally Sri Caitanya Mahaprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

PURPORT

Sri Caitanya Mahaprabhu bade farewell to the Mohammedan governor at Pichalda. Krsnadasa Kaviraja Gosvami herein states that the governor experienced symptoms of ecstatic love due to being separated from Sri Caitanya Mahaprabhu. These symptoms, he admits, cannot be described.

TEXT 201

TEXT

alaukika lila kare sri-krsna-caitanya
yei iha sune tanra janma, deha dhanya

SYNONYMS

alaukika--uncommon; lila--pastimes; kare--performs; sri-krsna-caitanya--Sri Caitanya Mahaprabhu; yei--anyone who; iha--this; sune--hears; tanra--his; janma--birth; deha--body; dhanya--glorified.

TRANSLATION

Lord Sri Caitanya Mahaprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

TEXT 202

TEXT

sei nauka cadi' prabhu aila 'panihati'
navikere paraila nija-krpa-sati

SYNONYMS

sei nauka cadi'--boarding the same boat; prabhu--Sri Caitanya Mahaprabhu; aila--reached; panihati--the place named Panihati; navikere--the captain of the boat; paraila--He put on; nija-krpa-sati--His own used cloth as special mercy.

TRANSLATION

The Lord finally reached Panihati, and, as an act of mercy, He gave the captain of the boat one of His personal garments.

TEXT 203

TEXT

'prabhu aila' bali' loke haila kolahala
manusya bharila saba, kiba jala, sthala

SYNONYMS

prabhu aila--the Lord has arrived; bali'--saying; loke--among the residents; haila--there was; kolahala--great broadcasting; manusya--all kinds of men; bharila--filled; saba--all; kiba jala--either on the water; sthala--or on land.

TRANSLATION

The place called Panihati was located on the bank of the Ganges. After hearing that Sri Caitanya Mahaprabhu had arrived, all kinds of men assembled both on land and on the water.

The village of Panihati is situated on the banks of the Ganges near Khadadaha.

TEXT 204

TEXT

raghava-pandita asi' prabhu lana gela
pathe yaite loka-bhide kaste-srstye aila

SYNONYMS

raghava-pandita--Raghava Pandita; asi'--coming; prabhu--Sri Caitanya Mahaprabhu; lana--taking; gela--went to his place; pathe yaite--passing on the road; loka-bhide--in the crowd of men; kaste-srstye--with great difficulty; aila--reached.

TRANSLATION

At length Sri Caitanya Mahaprabhu was taken away by Raghava Pandita. There was a great crowd assembled along the way, and the Lord reached Raghava Pandita's residence with great difficulty.

TEXT 205

TEXT

eka-dina prabhu tatha kariya nivasa
prate kumarahatte aila,----yahan srinivasa

SYNONYMS

eka-dina--one day; prabhu--Sri Caitanya Mahaprabhu; tatha--there; kariya nivasa--residing; prate--in the morning; kumarahatte--the town named Kumarahatta; aila--reached; yahan--where; srinivasa--the home of Srinivasa Thakura.

TRANSLATION

The Lord stayed at Raghava Pandita's place for only one day. The next morning, He went to Kumarahatta, where Srivasa Thakura lived.

PURPORT

The present name of Kumarahatta is Halisahara. After Sri Caitanya Mahaprabhu accepted sannyasa, Srivasa Thakura-due to separation from Sri Caitanya Mahaprabhu-left Navadvipa and went to Halisahara to live.

From Kumarahatta, Sri Caitanya Mahaprabhu went to Kancanapalli (known as Kancadapada), where Sivananda Sena lived. After staying two days at Sivananda's house, the Lord went to the house of Vasudeva Datta. From there He went to the western side of Navadvipa to the village called Vidyanagara. From Vidyanagara He went to Kuliya-grama and stayed at Madhava dasa's house. He stayed there one week and excused the offenses of Devananda and others. Due to Kaviraja Gosvami's mentioning the name of Santipuracarya, some people think that Kuliya is a village near Kancadapada. Due to this mistaken idea, they invented another place known as New Kuliyara Pata. Actually such a place does not exist. Leaving the house of Vasudeva Datta, Sri Caitanya Mahaprabhu went to the house of Advaita Acarya. From there He went to the western side of Navadvipa to Vidyanagara and stayed at the house of Vidya-vacaspati. These accounts are given in the Caitanya-bhagavata, Caitanya-mangala, Caitanya-candrodaya-nataka and Caitanya-carita-kavya. Srila Kaviraja Gosvami has not vividly described this entire tour; therefore, on the basis of Caitanya-caritamrta, some unscrupulous people have invented a place called Kuliyara Pata near Kancadapada.

TEXT 206

TEXT

tahan haite age gela sivananda-ghara
vasudeva-grhe pache aila isvara

SYNONYMS

tahan haite--from there; age--ahead; gela--Lord Sri Caitanya Mahaprabhu proceeded; sivananda-ghara--to the house of Sivananda Sena; vasudeva-grhe--to the house of Vasudeva Datta; pache--after this; aila--came; isvara--the Lord.

TRANSLATION

From the house of Srivasa Thakura, the Lord went to the house of Sivananda Sena and then to the house of Vasudeva Datta.

TEXT 207

TEXT

'vacaspati-grhe' prabhu yemate rahila
loka-bhida bhaye yaiche 'kuliya' aila

SYNONYMS

vacaspati-grhe--at the house of Vidya-vacaspati; prabhu--the Lord; yemate--as; rahila--stayed there for some time; loka-bhida bhaye--due to fear of crowds of people; yaiche--just as; kuliya aila--He came to Kuliya, the present city of Navadvipa.

TRANSLATION

The Lord remained some time at the house of Vidya-vacaspati, but then, because it was too crowded, He went to Kuliya.

PURPORT

The house of Vidya-vacaspati was located at Vidyanagara, which was near Koladvipa, or Kuliya. It was here that Devananda Pandita was residing. This information is found in Caitanya-bhagavata (Madhya-lila, Chapter Twenty-one). In Caitanya-candrodaya-nataka, the following statement is given about Kuliya. Tatah kumarahatte srivasa-pandita-vatyam abhyayayau: "From there the Lord went to the house of Srivasa Pandita in Kumarahatta." Tato 'dvaita-vatim abhyetya haridasenabhivanditas tathaiva tarani-vartmana navadvipasya pare kuliya-nama-grame madhava-dasa-vatyam uttirnavan. evam sapta-dinani tatra sthitva punas tata-vartmana eva calitavan: "From the house of Srivasa Acarya, the Lord went to the house of Advaita Acarya, where He was offered obeisances by Haridasa Thakura. The Lord then took a boat to the other side of Navadvipa to a place called Kuliya, where He stayed seven days at the house of Madhava dasa. He then proceeded along the banks of the Ganges."

In the Sri Caitanya-carita-maha-kavya, it is stated, anyedyuh sa sri-navadvipa-bhumeh pare gangam pascime kvapi dese, sriman sarva-praninam tat-tad-angair netranandam samyag agatya tene: "The Lord went to the eastern side of the Ganges at Navadvipa, and everyone was pleased to see the Lord coming."

In the Caitanya-bhagavata (Antya-khanda, Chapter Three), it is stated, sarva-parisada-sange sri-gaurasundara. acambite asi' uttarila tanra ghara: "The Lord suddenly came to Vidyanagara with a full party and stayed there in the house of Vidya-vacaspati," Navadvipadi sarva-dike haila dhvani: "Thus throughout Navadvipa, the Lord's arrival was made known." Vacaspati-ghare aila nyasi-cudamani: "Thus the chief of all the sannyasis, Sri Caitanya Mahaprabhu, arrived at the house of Vidya-vacaspati." As further stated:

ananta arbuda loka bali' 'hari' 'hari'
calilena dekhibare gauranga sri-hari

patha nahi paya keho lokera gahale
vanadala bhangi' loka dasa-dike cale

lokera gahale yata aranya achila
ksaneke sakala divya pathamaya haila

ksaneke aila saba loka kheya-ghate
kheyari karite para padila sankate

satvare asila vacaspati mahasaya
karilena aneka naukara samuccaya

naukara apeksa ara keho nahi kare
nana mate para haya ye yemate pare

hena-mate ganga para ha-i' sarva-jana

sabhei dharena vacaspatira carana

lukana gela prabhu kuliya-nagara
kuliyaya ailena vaikuntha-isvara

sarva-loka'hari' bali' vacaspati-sange
sei-ksane sabhe calilena maha-range

kuliya-nagare ailena nyasi-mani
sei-ksane sarva-dike haila maha-dhvani

sabe ganga madhye nadiyaya-kuliyaya
suni' matra sarva-loke mahanande dhaya

vacaspatira grame (vidyanagare) chila yateka gahala

tara koti koti-gune purila sakala

laksa laksa nauka va aila kotha haite
na jani kateka para haya kata-mate

laksa laksa loka bhase jahnavira jale
sabhe para hayena parama kutuhale

gangaya hana para apana-apani
kolakoli kari' sabhe kare hari-dhvani

ksaneke kuliya-grama----nagara prantara
paripurna haila sthala, nahi avasara

ksaneke aila mahasaya vacaspati
tenho nahi payena prabhura kotha sthiti

kuliyaya prakase yateka papi chila
uttama, madhyama, nica,----sabe para haila

kuliya-gramete asi' sri-krsna-caitanya
hena nahi, yare prabhu na karila dhanya

"When Sri Caitanya Mahaprabhu stayed at Vidya-vacaspati's house, many hundreds and thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidya-vacaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidya-vacaspati. Due to this great crowd, Sri Caitanya Mahaprabhu secretly went to Kuliya-nagara. After the Lord left Vidyanagara, however, all the people heard news of His leaving. They then accompanied Vacaspati to Kuliya-nagara. Since the news of the Lord's arrival was immediately broadcast, large crowds arrived and greeted Sri Caitanya Mahaprabhu with great jubilation. Indeed, when the crowd went to see Sri Caitanya Mahaprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the River Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Sri Caitanya Mahaprabhu's arrival. Thus all the inhabitants of Kuliya,

the sinful, intermediate, and spiritually advanced, were delivered and glorified by Sri Caitanya Mahaprabhu."

As stated in Caitanya-bhagavata (Antya-khanda, Chapter Six):

khanayoda, badagachi, ara dogachiya
gangara opara kabhu yayena 'kuliya'

As stated in Caitanya-mangala:

ganga-snana kari prabhu radha-desa diya
krame krame uttarila nagara 'kuliya'

mayera vacane punah gela navadvipa
varakona-ghata, nija vadira samipa

In the commentary of Premadasa it is said:

nadiyara majhakhane, sakala lokete
jane, 'kuliya-pahadapura' name sthana.

Sri Narahari Cakravarti, or Ghanasyama dasa, has written in his Bhakti-ratnakara:

kuliya pahadapura dekha srinivasa
purve 'koladvipa'-parvatakhya----e pracara

In a book named Navadvipa-parikrama, also written by Ghanasyama dasa, it is stated: kuliya-pahadapura grama purve koladvipa-parvatakhyananda nama. Therefore one can conclude that the present-day city of Navadvipa and the places known as Bahirdvipa, Kolera Ganja, Kola-amada, Kolera Daha, Gadakhali, etc. were known as Kuliya, but the so-called Kuliyara Pata is not the original Kuliya.

TEXT 208

TEXT

madhava-dasa-grhe tatha sacira nandana
laksa-koti loka tatha paila darasana

SYNONYMS

madhava-dasa-grhe--at the house of Madhava dasa; tatha--there; sacira nandana--the son of mother Saci; laksa-koti loka--many hundreds and thousands of people; tatha--there; paila darasana--got His audience.

TRANSLATION

When the Lord stayed at the house of Madhava dasa, many hundreds and thousands of people came to see Him.

PURPORT

Madhava dasa is identified as follows. In the family of Srikara Cattopadhyaya, Yudhisthira Cattopadhyaya took his birth. Formerly, he and his family members lived in Bilvagrama and Patuli. From there he went to Kuliya Pahadapura, formerly known as Padapura. The eldest son of Yudhisthira Cattopadhyaya is known as Madhava dasa, the second son was called Haridasa, and the youngest son was called Krsnasampatti Cattopadhyaya. The three brothers'

nicknames were Chakadi, Tinakadi and Dukadi. The grandson of Madhava dasa was named Vamsivadana, and his grandson Ramacandra and their descendants are still living at Vaghnapada, or Vainci.

TEXT 209

TEXT

sata dina rahi' tatha loka nistarila
saba aparadhi-gane prakare tarila

SYNONYMS

sata dina--seven days; rahi'--staying; tatha--there; loka--the people; nistarila--He liberated; saba--all; aparadhi-gane--the offenders; prakare--in some fashion; tarila--delivered.

TRANSLATION

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

TEXT 210

TEXT

'santipuracarya'-grhe aiche aila
saci-mata mili' tanra duhkha khandaila

SYNONYMS

santipura-acarya--of Advaita Acarya; grhe--to the house; aiche--similarly; aila--went; saci-mata--mother Saci; mili'--meeting; tanra--her; duhkha--unhappiness; khandaila--pacified.

TRANSLATION

After leaving Kuliya, Sri Caitanya Mahaprabhu visited the house of Advaita Acarya at Santipura. It was there that the Lord's mother, Sacimata, met Him and was thus relieved of her great unhappiness.

TEXT 211

TEXT

tabe 'ramakeli'-grame prabhu yaiche gela
'natasala' haite prabhu punah phiri' aila

SYNONYMS

tabe--thereafter; ramakeli-grame--in the village known as Ramakeli; prabhu--Lord Sri Caitanya Mahaprabhu; yaiche--similarly; gela--went; natasala--the place known as Kanai Natasala; haite--from; prabhu--Sri Caitanya Mahaprabhu; punah--again; phiri' aila--returned.

TRANSLATION

The Lord then visited the village known as Ramakeli and the place known as Kanai Natasala. From there He returned to Santipura.

TEXT 212

TEXT

santipure punah kaila dasa-dina vasa
vistari' varniyachena vrndavana-dasa

SYNONYMS

santipure--at Santipura; punah--again; kaila--made; dasa-dina--for ten days; vasa--residence; vistari'--elaborating; varniyachena--has described; vrndavana-dasa--Vrndavana dasa Thakura.

TRANSLATION

Sri Caitanya Mahaprabhu stayed in Santipura for ten days. This has all been described very elaborately by Vrndavana dasa Thakura.

TEXT 213

TEXT

ataeva ihan tara na kailun vistara
punarukti haya, grantha badaye apara

SYNONYMS

ataeva--therefore; ihan--here; tara--of that incident; na kailun--I did not give; vistara--elaboration; punarukti--repetition; haya--it is; grantha--the book; badaye--increases; apara--unlimitedly.

TRANSLATION

I will not narrate these incidents because they have already been described by Vrndavana dasa Thakura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

TEXTS 214-215

TEXT

tara madhye milila yaiche rupa-sanatana
nrsimhananda kaila yaiche pathera sajana

sutra-madhye sei lila ami ta' varnilun
ataeva punah taha ihan na likhilun

SYNONYMS

tara madhye--within that; milila--He met; yaiche--how; rupa-sanatana--the two brothers Rupa and Sanatana; nrsimhananda--Nrsimhananda; kaila--did; yaiche--how; pathera sajana--decoration of the road; sutra-madhye--in the synopsis; sei lila--those pastimes; ami--I; ta'--indeed; varnilun--have described; ataeva--therefore; punah--again; taha--that; ihan--here; na likhilun--I have not written.

TRANSLATION

Those narrations tell how Sri Caitanya Mahaprabhu met the brothers Rupa and Sanatana and how Nrsimhananda decorated the road. I have already described these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

PURPORT

This information is given in Adi-lila (Chapter Ten, verse 35) and Madhya-lila (Chapter One, verses 155--162 and 175--226).

TEXT 216

TEXT

punarapi prabhu yadi 'santipura' aila
raghunatha-dasa asi' prabhure milila

SYNONYMS

punarapi--again; prabhu--Sri Caitanya Mahaprabhu; yadi--when; santipura aila--came to Santipura; raghunatha-dasa--Raghunatha dasa; asi'--coming; prabhure milila--met Sri Caitanya Mahaprabhu.

TRANSLATION

When Sri Caitanya Mahaprabhu returned to Santipura, Raghunatha dasa came to meet Him.

TEXT 217

TEXT

'hiranya', 'govardhana',----dui sahodara
saptagrame bara-laksa mudrara isvara

SYNONYMS

hiranya--Hiranya; govardhana--Govardhana; dui sahodara--two brothers; saptagrame--in the village named Saptagrama; bara-laksa--1,200,000; mudrara--of coins; isvara--the masters.

TRANSLATION

Two brothers named Hiranya and Govardhana, who were residents of Saptagrama, had an income of 1,200,000 rupees.

PURPORT

Hiranya and Govardhana were inhabitants of Saptagrama in the district of Hugali. Actually they were inhabitants not of Saptagrama, but a nearby village named Krsnapura. They took their birth in a big kayastha family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was Hiranya Majumadara, and the younger brother's name was Govardhana Majumadara. Sri Raghunatha dasa was the son of Govardhana Majumadara. Their family priest was Balarama Acarya, who was a

favorite of Haridasa Thakura's, and the family's spiritual master was Yadunandana Acarya, a favorite of Vasudeva Datta's.

The village of Saptagrama is located on the eastern railway from Calcutta to Burdwan, and presently the railway station is called Trisabigha. In those days there was a large river there known as the Sarasvati, and present-day Trisabigha is a great port. In 1592, the Pathanas invaded, and due to a flooding of the Sarasvati River in the year 1632, this great port was partially destroyed. It is said that in the Seventeenth and Eighteenth Centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrama, situated on the southern side of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrama suvarna-vanik. There were very many rich people there, and Hiranya Majumadara and Govardhana Majumadara belonged to the kayastha community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to Adi-lila (Chapter Eleven, verse 41), which describes Uddharana Datta, who also belonged to the Saptagrami suvarna-vanik community.

TEXT 218

TEXT

mahaisvarya-yukta dunhe----vadanya, brahmanya
sadacari, satkulina, dharmikagra-ganya

SYNONYMS

maha-aisvarya-yukta--very opulent in riches; dunhe--both the brothers; vadanya--very magnanimous; brahmanya--devoted to brahminical culture; sat-acari--well-behaved; sat-kulina--aristocratic; dharmika-agra-ganya--on the top of the list of religious persons.

TRANSLATION

Both Hiranya Majumadara and Govardhana Majumadara were very opulent and magnanimous. They were well-behaved and devoted to brahminical culture. They belonged to an aristocratic family, and among religionists they were predominant.

TEXT 219

TEXT

nadiya-vasi, brahmanera upajivya-praya
artha, bhumi, grama diya karena sahaya

SYNONYMS

nadiya-vasi--inhabitants of Nadia; brahmanera--of all brahmanas; upajivya-praya--almost the entire source of income; artha--money; bhumi--land; grama--villages; diya--giving as charity; karena sahaya--give help.

TRANSLATION

Practically all the brahmanas residing in Nadia were dependent on the charity of Hiranya and Govardhana, who gave them money, land and villages.

PURPORT

Although Navadvipa was very opulent and populous during Sri Caitanya Mahaprabhu's time, practically all the brahmanas depended on the charity of Hiranya and Govardhana. Because the brothers highly respected the brahmanas, they very liberally gave them money.

TEXT 220

TEXT

nilambara cakravarti----aradhya dunhara
cakravarti kare dunhaya 'bhratr'-vyavahara

SYNONYMS

nilambara cakravarti--the grandfather of Sri Caitanya Mahaprabhu; aradhya dunhara--very worshipable for these two; cakravarti--Nilambara Cakravarti; kare--does; dunhaya--to the two of them; bhratr-vyavahara--treating as brothers.

TRANSLATION

Nilambara Cakravarti, the grandfather of Sri Caitanya Mahaprabhu, was much worshiped by the two brothers, but Nilambara Cakravarti used to treat them as his own brothers.

TEXT 221

TEXT

misra-purandarera purve karyachena sevane
ataeva prabhu bhala jane dui-jane

SYNONYMS

misra-purandarera--to Purandara Misra, the father of Sri Caitanya Mahaprabhu; purve--previously; karyachena sevane--had rendered service; ataeva--therefore; prabhu--Sri Caitanya Mahaprabhu; bhala--very well; jane--knew; dui-jane--the two brothers.

TRANSLATION

Formerly, these two brothers rendered much service to Misra Purandara, the father of Sri Caitanya Mahaprabhu. Because of this, the Lord knew them very well.

TEXT 222

TEXT

sei govardhanera putra----raghunatha dasa
balya-kala haite tenho visaye udasa

SYNONYMS

sei--that; govardhanera putra--son of Govardhana Majumadara; raghunatha dasa--Raghunatha dasa; balya-kala haite--from his very childhood; tenho--he; visaye udasa--indifferent to material happiness.

TRANSLATION

Raghunatha dasa was the son of Govardhana Majumadara. From childhood, he was uninterested in material enjoyment.

TEXT 223

TEXT

sannyasa kari' prabhu yabe santipura aila
tabe asi' raghunatha prabhure milila

SYNONYMS

sannyasa kari'--after accepting the sannyasa order; prabhu--the Lord; yabe--when; santipura aila--went to Santipura; tabe--at that time; asi'--coming; raghunatha--Raghunatha dasa; prabhure--Sri Caitanya Mahaprabhu; milila--met.

TRANSLATION

When Sri Caitanya Mahaprabhu returned to Santipura after accepting the renounced order, Raghunatha dasa met Him.

TEXT 224

TEXT

prabhura carane pade premavista hana
prabhu pada-sparsa kaila karuna kariya

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; carane--at the lotus feet; pade--fell down; prema-avista--absorbed in ecstatic love; hana--becoming; prabhu--Sri Caitanya Mahaprabhu; pada-sparsa kaila--touched with His feet; karuna--mercy; kariya--showing.

TRANSLATION

When Raghunatha dasa went to see Sri Caitanya Mahaprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

TEXT 225

TEXT

tanra pita sada kare acarya-sevana
ataeva acarya tanre haila parasanna

SYNONYMS

tanra pita--his father; sada--always; kare--performs; acarya-sevana--worship of Advaita Acarya; ataeva acarya--therefore Advaita Acarya; tanre--upon him; haila parasanna--became pleased.

TRANSLATION

Raghunatha dasa's father, Govardhana, always rendered much service to Advaita Acarya. Consequently Advaita Acarya was very pleased with the family.

TEXT 226

TEXT

acarya-prasade paila prabhura ucchista-pata
prabhura carana dekhe dina panca-sata

SYNONYMS

acarya-prasade--by the mercy of Advaita Acarya; paila--got; prabhura--of Lord Sri Caitanya Mahaprabhu; ucchista-pata--remnants of food; prabhura--of Sri Caitanya Mahaprabhu; carana--lotus feet; dekhe--sees; dina--days; panca-sata--five to seven.

TRANSLATION

When Raghunatha dasa was there, Advaita Acarya favored him by giving him the food remnants left by the Lord. Raghunatha dasa was thus engaged for five or seven days by rendering service to the Lord's lotus feet.

TEXT 227

TEXT

prabhu tanre vidaya diya gela nilacala
tenho ghare asi' haila premete pagala

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; tanre--unto Raghunatha dasa; vidaya diya--bidding farewell; gela--went back; nilacala--to Jagannatha Puri; tenho--he; ghare asi'--returning home; haila--became; premete pagala--mad in ecstatic love.

TRANSLATION

After bidding farewell to Raghunatha dasa, Sri Caitanya Mahaprabhu returned to Jagannatha Puri. After returning home, Raghunatha dasa became mad with ecstatic love.

TEXT 228

TEXT

bara bara palaya tenho niladri yaite
pita tanre bandhi' rakhe ani' patha haite

SYNONYMS

bara bara--again and again; palaya--leaves home; tenho--he; niladri yaite--to go to Jagannatha Puri; pita--his father; tanre--him; bandhi'--binding; rakhe--keeps; ani'--bringing back; patha haite--from the road.

TRANSLATION

Raghunatha dasa used to run away from home again and again to go to Jagannatha Puri, but his father kept binding him and bringing him back.

TEXT 229

TEXT

panca paika tanre rakhe ratri-dine
cari sevaka, dui brahmana rahe tanra sane

SYNONYMS

panca--five; paika--watchmen; tanre--him (Raghunatha dasa); rakhe--keep; ratri-dine--day and night; cari sevaka--four personal servants; dui brahmana--two brahmanas to cook; rahe--remain; tanra sane--with him.

TRANSLATION

His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brahmanas were employed to cook for him.

TEXT 230

TEXT

ekadasa jana tanre rakhe nirantara
nilacale yaite na paya, duhkhita antara

SYNONYMS

ekadasa--eleven; jana--persons; tanre--him; rakhe--keep; nirantara--day and night; nilacale--to Jagannatha Puri; yaite--to go; na paya--was not able; duhkhita antara--very unhappy within the mind.

TRANSLATION

In this way, eleven people were incessantly keeping Raghunatha dasa under control. Thus he could not go to Jagannatha Puri, and because of this he was very unhappy.

TEXT 231

TEXT

ebe yadi mahaprabhu 'santipura' aila
suniya pitare raghunatha nivedila

SYNONYMS

ebe--now; yadi--when; mahaprabhu--Sri Caitanya Mahaprabhu; santipura--to Santipura; aila--came; suniya--hearing; pitare--unto his father; raghunatha--Raghunatha dasa; nivedila--submitted.

TRANSLATION

When Raghunatha dasa learned that Sri Caitanya Mahaprabhu had arrived at Santipura, he submitted a request to his father.

TEXT 232

TEXT

"ajna deha', yana dekhi prabhura carana
anyatha, na rahe mora sarire jivana"

SYNONYMS

ajna deha'--kindly give me permission; yana--going; dekhi--I may see; prabhura carana--the lotus feet of the Lord; anyatha--otherwise; na rahe--will not remain; mora--my; sarire--within the body; jivana--life.

TRANSLATION

Raghunatha dasa asked his father, "Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body."

TEXT 233

TEXT

suni' tanra pita bahu loka-dravya diya
pathaila bali' 'sighra asiha phiriya'

SYNONYMS

suni'--hearing; tanra--his; pita--father; bahu--many; loka-dravya--servants and materials; diya--giving; pathaila--sent; bali'--saying; sighra--very soon; asiha--come; phiriya--returning.

TRANSLATION

Hearing this request, Raghunatha dasa's father agreed. Giving him many servants and materials, the father sent him to see Sri Caitanya Mahaprabhu, requesting him to return soon.

TEXT 234

TEXT

sata dina santipure prabhu-sange rahe
ratri-divase ei manah-katha kahe

SYNONYMS

sata dina--for seven days; santipure--at Santipura; prabhu-sange--in the association of Sri Caitanya Mahaprabhu; rahe--stayed; ratri-divase--both day and night; ei--these; manah-katha--words in his mind; kahe--says.

TRANSLATION

For seven days Raghunatha dasa associated with Sri Caitanya Mahaprabhu in Santipura. During those days and nights, he had the following thoughts.

TEXT 235

TEXT

'raksakera hate muni kemane chutiba!
kemane prabhura sange nilacale yaba?'

SYNONYMS

raksakera hate--from the clutches of the watchmen; muni--I; kemane--how; chutiba--shall get release; kemane--how; prabhura sange--with Sri Caitanya Mahaprabhu; nilacale--to Jagannatha Puri; yaba--I shall go.

TRANSLATION

Raghunatha dasa thought, "How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Sri Caitanya Mahaprabhu to Nilacala?"

TEXT 236

TEXT

sarvajna gauranga-prabhu jani' tanra mana
siksa-rupe kahe tanre asvasa-vacana

SYNONYMS

sarva-jna--omniscient; gauranga-prabhu--Sri Caitanya Mahaprabhu; jani'--knowing; tanra--his; mana--mind; siksa-rupe--as an instruction; kahe--says; tanre--unto Raghunatha dasa; asvasa-vacana--words of assurance.

TRANSLATION

Since Sri Caitanya Mahaprabhu was omniscient, He could understand Raghunatha dasa's mind. The Lord therefore instructed him with the following reassuring words.

TEXT 237

TEXT

"sthira hana ghare yao, na hao vatula
krame krame paya loka bhava-sindhu-kula

SYNONYMS

sthira hana--being patient; ghare yao--go back home; na--do not; hao--become; vatula--crazy; krame krame--gradually; paya--gets; loka--a person; bhava-sindhu-kula--the far shore of the ocean of material existence.

TRANSLATION

"Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence.

PURPORT

As stated in Srimad-Bhagavatam (10.14.58):

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso-murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

This material world is just like a big ocean. It begins with Brahmaloka and extends to Patalaloka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Sri Caitanya Mahaprabhu's mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Sri Caitanya Mahaprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

TEXT 238

TEXT

markata-vairagya na kara loka dekhana
yatha-yogya visaya bhunja' anasakta hana

SYNONYMS

markata-vairagya--monkey renunciation; na kara--do not do; loka--to the people; dekhana--showing off; yatha-yogya--as it is befitting; visaya--material things; bhunja'--enjoy; anasakta--without attachment; hana--being.

TRANSLATION

"You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."

PURPORT

The word markata-vairagya, indicating false renunciation, is very important in this verse. Srila Bhaktisiddhanta Sarasvati Thakura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called markata-vairagye-the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be phalgu, temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial ghata. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called smasana-vairagya, or markata-vairagya.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the Bhakti-rasamrta-sindhu (1.2.108), it is said:

yavata syat sva-nirvahah
svikuryat tavad arthavit
adhikye nyunatayam ca
cyavate paramarthatah

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his Durgama-sangamani, Sri Jiva Gosvami comments that the word sva-nirvahah actually means sva-sva-bhakti-nirvahah. The experienced devotee will accept only those material things that will help him render service to the Lord. In the Bhakti-rasamrta-sindhu (1.2.256), markata-vairagya, or phalgu-vairagya, is explained as follows:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." Yukta-vairagya, or befitting renunciation, is thus explained:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Krsna, one's renunciation is called yukta-vairagya." Since Krsna is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word markata-vairagya is used by Sri Caitanya Mahaprabhu to indicate so-called Vaisnavas who dress themselves in loincloths trying to imitate Srila Rupa Gosvami. Such people carry a beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these markata-vairagis maintain women but externally present themselves as renunciants. Sri Caitanya Mahaprabhu was very much opposed to these markata-vairagis, or pseudo-Vaisnavas.

TEXT 239

TEXT

antare nistha kara, bahye loka-vyavahara
acirat krsna tomaya karibe uddhara

SYNONYMS

antare--within the heart; nistha kara--keep strong faith; bahye--externally; loka-vyavahara--behavior like ordinary men; acirat--very soon; krsna--Lord Krsna; tomaya--unto you; karibe--will do; uddhara--liberation

TRANSLATION

Sri Caitanya Mahaprabhu continued: "Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Krsna will soon be very pleased and deliver you from the clutches of maya.

TEXT 240

TEXT

vrndavana dekhi' yabe asiba nilacale
tabe tumi ama-pasa asiha kona chale

SYNONYMS

vrndavana dekhi'--after visiting Vrndavana; yabe--when; asiba--I shall come back; nilacale--to Jagannatha Puri; tabe--at that time; tumi--you; ama-pasa--to Me; asiha--please come; kona chale--by some pretext.

TRANSLATION

"You may see me at Nilacala, Jagannatha Puri, when I return after visiting Vrndavana. By that time you can think of some trick to escape.

TEXT 241

TEXT

se chala se-kale krsna sphurabe tomare
krsna-krpa yanre, tare ke rakhite pare"

SYNONYMS

se chala--that trick; se-kale--at that time; krsna--Lord Krsna; sphurabe--will show; tomare--unto you; krsna-krpa--the mercy of Krsna; yanre--upon whom; tare--him; ke--who; rakhite--to keep; pare--is able.

TRANSLATION

"What kind of means you will have to use at that time will be revealed by Krsna. If one has Krsna's mercy, no one can check him."

PURPORT

Although Srila Raghunatha dasa was very anxious to join Sri Caitanya Mahaprabhu, the Lord advised him to wait for the mercy of Lord Krsna. He recommended that Raghunatha dasa keep his Krsna consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Krsna consciousness. One can live in society like an ordinary human being, but at the same time one's own business should be to satisfy Krsna and spread His glories. A Krsna conscious person should not be absorbed in material things, for his only business is the devotional service of the Lord. If one is engaged in this way, Krsna will certainly bestow His mercy. As Sri Caitanya Mahaprabhu advised Raghunatha dasa: yatha-yogya visaya bhunja' anasakta hana. The same is repeated: antare nistha kara, bahye loka-vyavahara. This means that one must have no other desire within his heart than to serve

Krsna. On the basis of such a conviction, one can cultivate Krsna consciousness. This is confirmed in the Bhakti-rasamrta-sindhu (1.2.200):

laukiki vaidiki vapi
ya kriya kriyate mune
hari-sevanukulaiva
sa karya bhaktim icchata

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Krsna consciousness.

TEXT 242

TEXT

eta kahi' mahaprabhu tanre vidaya dila
ghare asi' mahaprabhura siksa acarila

SYNONYMS

eta kahi'--saying this; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--unto Raghunatha dasa; vidaya dila--bade farewell; ghare asi'--returning home; mahaprabhura--of Sri Caitanya Mahaprabhu; siksa--the instruction; acarila--practiced.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu bade farewell to Raghunatha dasa, who returned home and did exactly what the Lord told him.

TEXT 243

TEXT

bahya vairagya, vatulata sakala chadiya
yatha-yogya karya kare anasakta hana

SYNONYMS

bahya vairagya--external renunciation; vatulata--craziness; sakala--all; chadiya--giving up; yatha-yogya--as it is befitting; karya--duties; kare--performs; anasakta hana--being without attachment.

TRANSLATION

After returning home, Raghunatha dasa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

TEXT 244

TEXT

dekhi' tanra pita-mata bada sukha paila
tanhara avarana kichu sithila ha-ila

SYNONYMS

dekhi'--seeing; tanra--his; pita-mata--father and mother; bada--very much; sukha--happiness; paila--got; tanhara avarana--strong vigilance upon him; kichu--something; sithila ha-ila--became slackened.

TRANSLATION

When Raghunatha dasa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

PURPORT

When Raghunatha dasa's father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they became very happy. The eleven people-five watchmen, four personal servants and two brahmanas-who were guarding him became less strict in their vigilance. When Raghunatha dasa actually took up his household affairs, his parents reduced the number of guards.

TEXTS 245-246

TEXT

ihan prabhu ekatra kari' saba bhakta-gana
advaita-nityanandadi yata bhakta-jana

saba alingana kari' kahena gosani
sabe ajna deha'----ami nilacale yai

SYNONYMS

ihan--here (at Santipura); prabhu--Sri Caitanya Mahaprabhu; ekatra kari'--assembling in one place; saba bhakta-gana--all the devotees; advaita-nityananda-adi--headed by Advaita Acarya and Nityananda Prabhu; yata bhakta-jana--all the devotees; saba alingana kari'--embracing every one of them; kahena gosani--Sri Caitanya Mahaprabhu said; sabe--all of you; ajna deha'--just give Me permission; ami--I; nilacale--to Nilacala, Jagannatha Puri; yai--may go.

TRANSLATION

Meanwhile, at Santipura, Sri Caitanya Mahaprabhu assembled all His devotees-headed by Advaita Acarya and Nityananda Prabhu-embraced them all and asked their permission to return to Jagannatha Puri.

TEXT 247

TEXT

sabara sahita ihan amara ha-ila milana
e varsa 'niladri' keha na kariha gamana

SYNONYMS

sabara sahita--with everyone; ihan--here; amara--of Me; ha-ila--there was; milana--meeting; e varsa--this year; niladri--to Jagannatha Puri; keha--any of you; na--not; kariha gamana--go.

TRANSLATION

Because He had met them all at Santipura, Sri Caitanya Mahaprabhu requested all the devotees not to go to Jagannatha Puri that year.

TEXT 248

TEXT

tahan haite avasya ami 'vrndavana' yaba
sabe ajna deha', tabe nirvighne asiba

SYNONYMS

tahan haite--from there; avasya--certainly; ami--I; vrndavana yaba--shall go to Vrndavana; sabe--all of you; ajna deha'--give Me permission; tabe--then; nirvighne--without disturbance; asiba--I shall come back.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I shall certainly go to Vrndavana from Jagannatha Puri. If all of you give Me permission, I shall return here again without difficulty."

TEXT 249

TEXT

matara carane dhari' bahu vinaya karila
vrndavana yaite tanra ajna la-ila

SYNONYMS

matara--of Sacimata; carane--the feet; dhari'--catching; bahu vinaya karila--submitted most humbly; vrndavana yaite--to go to Vrndavana; tanra--her; ajna--permission; la-ila--took.

TRANSLATION

Clasping the feet of His mother, Sri Caitanya Mahaprabhu very humbly requested her permission. Thus she gave Him leave to go to Vrndavana.

TEXT 250

TEXT

tabe navadvipe tanre dila pathana
niladri calila sange bhakta-gana lana

SYNONYMS

tabe--thereafter; navadvipe--to Navadvipa; tanre--her; dila pathana--sent back; niladri--to Jagannatha Puri; calila--departed; sange--with Him; bhakta-gana lana--taking all the devotees.

TRANSLATION

Srimati Sacidevi was sent back to Navadvipa, and the Lord and His devotees started for Jagannatha Puri, Niladri.

TEXT 251

TEXT

sei saba loka pathe karena sevana
sukhe nilacala aila sacira nandana

SYNONYMS

sei saba loka--all those persons; pathe--on the road; karena sevana--rendered all service; sukhe--in great happiness; nilacala--to Jagannatha Puri; aila--came back; sacira nandana--the son of mother Saci.

TRANSLATION

The devotees who accompanied Sri Caitanya Mahaprabhu rendered all kinds of service on the way to Nilacala, Jagannatha Puri. Thus in great happiness the Lord returned.

TEXT 252

TEXT

prabhu asi' jagannatha darasana kaila
'mahaprabhu aila'----grame kolahala haila

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; asi'--returning; jagannatha--to Lord Jagannatha; darasana--visit; kaila--made; mahaprabhu aila--Sri Caitanya Mahaprabhu has come back; grame--in the town; kolahala haila--there was great agitation.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived in Jagannatha Puri, He visited the temple of the Lord. News then spread all over the city that He had returned.

TEXT 253

TEXT

anandita bhakta-gana asiya milila
prema-alingana prabhu sabare karila

SYNONYMS

anandita--very pleased; bhakta-gana--all the devotees; asiya--came; milila--met; prema-alingana--embracing in love; prabhu--the Lord; sabare--to all devotees; karila--offered.

TRANSLATION

All the devotees then came and met the Lord with great happiness. The Lord also embraced each of them in great ecstatic love.

TEXT 254

TEXT

kasi-misra, ramananda, pradyumna, sarvabhauma
vaninatha, sikhi-adi yata bhakta-gana

SYNONYMS

kasi-misra--Kasi Misra; ramananda--Ramananda; pradyumna--Pradyumna; sarvabhauma--Sarvabhauma; vaninatha--Vaninatha; sikhi-adi--Sikhi Mahiti and others; yata bhakta-gana--all the devotees.

TRANSLATION

Kasi Misra, Ramananda Raya, Pradyumna, Sarvabhauma Bhattacarya, Vaninatha Raya, Sikhi Mahiti and all the other devotees met Sri Caitanya Mahaprabhu.

TEXT 255

TEXT

gadadhara-pandita asi' prabhure milila
sabara agrete prabhu kahite lagila

SYNONYMS

gadadhara-pandita--Gadadhara Pandita; asi'--coming; prabhure milila--met the Lord; sabara agrete--in front of all the devotees; prabhu--the Lord; kahite lagila--began to say.

TRANSLATION

Gadadhara Pandita also came and met the Lord. Then, before all the devotees, Sri Caitanya Mahaprabhu began to speak as follows.

TEXT 256

TEXT

'vrndavana yaba ami gauda-desa diya
nija-matara, gangara carana dekhiya

SYNONYMS

vrndavana yaba--shall go to Vrndavana; ami--I; gauda-desa diya--through Bengal; nija-matara--of My own mother; gangara--of the River Ganges; carana--the feet; dekhiya--seeing.

TRANSLATION

"It was My decision to go to Vrndavana through Bengal in order to see My mother and the River Ganges.

TEXT 257

TEXT

eta mate kari' kailun gaudere gamana

sahasreka sange haila nija-bhakta-gana

SYNONYMS

eta--such; mate--decision; kari'--making; kailun--I did; gaudere--to Bengal; gamana--going; sahasreka--thousands of men; sange--with Me; haila--there were; nija-bhakta-gana--My own devotees.

TRANSLATION

"Thus I went to Bengal, but thousands of devotees began to follow Me.

TEXT 258

TEXT

laksa laksa loka aise kautuka dekhite
lokera sanghatte patha na pari calite

SYNONYMS

laksa laksa loka--many thousands of people; aise--came; kautuka--out of curiosity; dekhite--to see; lokera sanghatte--by the assembly of so many men; patha--the road; na pari--I was not able; calite--to pass through.

TRANSLATION

"Many hundreds and thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

TEXT 259

TEXT

yatha rahi, tatha ghara-pracira haya curna
yatha netra pade tatha loka dekhi purna

SYNONYMS

yatha rahi--wherever I stayed; tatha--there; ghara-pracira--the building and the boundary walls; haya--became; curna--broken; yatha--wherever; netra--the eyes; pade--fell; tatha--there; loka--people; dekhi--I see; purna--filled.

TRANSLATION

"Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

TEXT 260

TEXT

kaste-srstye kari' gelana ramakeli-grama
amara thani aila 'rupa' 'sanatana' nama

SYNONYMS

kaste-srstye--with great difficulty; kari'--doing; gelana--I went; ramakeli-grama--to the village of Ramakeli; amara thani--before me; aila--came; rupa sanatana nama--the two brothers named Rupa and Sanatana.

TRANSLATION

"With great difficulty I went to the town of Ramakeli, where I met two brothers named Rupa and Sanatana.

TEXT 261

TEXT

dui bhai----bhakta-raja, krsna-krpa-patra
vyavahare----raja-mantri haya raja-patra

SYNONYMS

dui bhai--two brothers; bhakta-raja--kings of devotees; krsna-krpa-patra--suitable candidates for Krsna's mercy; vyavahare--in behavior; raja-mantri--ministers of the government; haya--are; raja-patra--government officers.

TRANSLATION

"These two brothers are great devotees and suitable recipients of Krsna's mercy, but in their ordinary dealings they are government officials, ministers to the King.

TEXT 262

TEXT

vidya-bhakti-buddhi-bale parama pravina
tabu apanake mane trna haite hina

SYNONYMS

vidya--education; bhakti--devotion; buddhi--and intelligence; bale--in strength; parama--very; pravina--experienced; tabu--still; apanake--themselves; mane--they think; trna--a straw; haite--than; hina--lower.

TRANSLATION

"Srila Rupa and Sanatana are very experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

TEXTS 263-264

TEXT

tanra dainya dekhi' suni' pasana bidare
ami tusta hana tabe kahilun donhare

"uttama hana hina kari' manaha apanare
acire karibe krsna tomara uddhare"

SYNONYMS

tanra dainya dekhi'--by seeing their humility; suni'--or even hearing about it; pasana--stone; bidare--becomes melted; ami--I; tusta hana--being very pleased; tabe--then; kahilun donhare--said to both of them; uttama hana--being actually superior in every respect; hina--inferior; kari'--proposing as; manaha--you accept; apanare--yourselves; acire--very soon; karibe--will do; krsna--Lord Krsna; tomara--of you; uddhare--liberation.

TRANSLATION

"Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, 'Although you are both very exalted, you consider yourselves inferior, and because of this, Krsna will very soon deliver you.'

PURPORT

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Sri Caitanya Mahaprabhu or Lord Krsna. Although Maharaja Prataparudra was a king, he took up a broom to cleanse the road for Lord Jagannatha's Ratha chariot. Because of this humble service, Sri Caitanya Mahaprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Sri Caitanya Mahaprabhu's instructions, a devotee should never be puffed up by material power. He should know that material power is the result of one's past good activities (karma) and is consequently transient. At any moment all one's material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

TEXTS 265-266

TEXT

eta kahi' ami yabe vidaya tanre dila
gamana-kale sanatana 'praheli' kahila

yanra sange haya ei loka laksa koti
vrndavana yaibara ei nahe paripati

SYNONYMS

eta kahi'--saying this; ami--I; yabe--when; vidaya--farewell; tanre--unto them; dila--gave; gamana-kale--while going; sanatana--Sanatana; praheli--enigma; kahila--said; yanra sange--with whom; haya--is; ei--this; loka--crowd of people; laksa koti--hundreds of thousands; vrndavana--to Vrndavana-dhama; yaibara--for going; ei--this; nahe--not; paripati--the method.

TRANSLATION

"After speaking to them in this way, I bade them farewell. As I was leaving, Sanatana told Me, 'It is not appropriate for one to be followed by a crowd of thousands when one goes to Vrndavana.'

TEXT 267

TEXT

tabu ami sunilun matra, na kailun avadhana
prate cali' ailana 'kanaira natasala'-grama

SYNONYMS

tabu--still; ami--I; sunilun--heard; matra--only; na--not; kailun--paid; avadhana--any attention; prate--in the morning; cali' ailana--I walked; kanaira natasala--to Kanai Natasala; grama--the place.

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kanai Natasala.

TEXT 268

TEXT

ratri-kale mane ami vicara karila
sanatana more kiba 'praheli' kahila

SYNONYMS

ratri-kale--at night; mane--in the mind; ami--I; vicara karila--considered; sanatana--Sanatana; more--unto Me; kiba--what; praheli--enigma; kahila--spoke.

TRANSLATION

"At night, however, I considered what Sanatana had told Me.

TEXT 269

TEXT

bhalata' kahila,----mora eta loka sange
loka dekhi' kahibe more----'ei eka dhange'

SYNONYMS

bhalata' kahila--he has spoken very well; mora--of Me; eta--so much; loka--crowd; sange--in the company; loka--the people; dekhi'--seeing; kahibe more--will speak about Me; ei--this; eka--one; dhange--imposter.

TRANSLATION

"I decided that Sanatana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, 'Here is another imposter.'

TEXT 270

TEXT

'durlabha' 'durgama' sei 'nirjana' vrndavana
ekaki yaiba, kiba sange eka-jana

SYNONYMS

durlabha--very rare; durgama--invincible; sei--that; nirjana--solitary; vrndavana--the land of Vrndavana; ekaki--alone; yaiba--I shall go; kiba--or; sange--with Me; eka-jana--only one person.

TRANSLATION

"I then began to consider that Vrndavana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the most, take only one person with Me.

TEXT 271

TEXT

madhavendra-puri tatha gela 'ekesvare'
dugdha-dana-cchale krsna saksat dila tanre

SYNONYMS

madhavendra-puri--Madhavendra Puri; tatha--there; gela--went; ekesvare--alone; dugdha-dana-chale--on the plea of giving milk in charity; krsna--Lord Krsna; saksat--direct audience; dila--gave; tanre--unto him.

TRANSLATION

"Madhavendra Puri went to Vrndavana alone, and Krsna, on the pretext of giving him milk, granted him an audience.

TEXT 272

TEXT

badiyara baji pati' calilana tathare
bahu-sange vrndavana gamana na kare

SYNONYMS

badiyara--of a gypsy; baji--the magic; pati'--demonstrating; calilana--I went; tathare--there; bahu-sange--with many men; vrndavana--to Vrndavana dhama; gamana--going; na kare--no one does.

TRANSLATION

"I then understood that I was going to Vrndavana like a magician with his show, and this is certainly not good. No one should go to Vrndavana with so many men.

TEXT 273

TEXT

eka yaiba, kiba sange bhrtya eka-jana
tabe se sobhaya vrndavanera gamana

SYNONYMS

eka yaiba--I shall go alone; kiba--or; sange--with Me; bhrtya--servant; eka-jana--one; tabe--in that way; se--that; sobhaya--is beautiful; vrndavanera gamana--going to Vrndavana.

TRANSLATION

"I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vrndavana will be beautiful.

TEXT 274

TEXT

vrndavana yaba kahan 'ekaki' hana!
sainya sange caliyachi dhaka bajana!

SYNONYMS

vrndavana yaba--I should go to Vrndavana; kahan--whereas; ekaki hana--being alone; sainya--soldiers; sange--along with; caliyachi--I am going; dhaka bajana--beating the drum.

TRANSLATION

"I thought, 'Instead of going to Vrndavana alone, I am going with soldiers and the beating of drums.'

TEXT 275

TEXT

dhik, dhik apanake bali' ha-ilana asthira
nivrtta hana punah ailana ganga-tira

SYNONYMS

dhik dhik--fie! fie!; apanake--on Myself; bali'--saying; ha-ilana--I became; asthira--agitated; nivrtta hana--stopping such an action; punah--again; ailana--I came back; ganga-tira--to the bank of the Ganges.

TRANSLATION

"I therefore said, 'Fie upon Me!' and being very agitated, I returned to the banks of the Ganges.

TEXT 276

TEXT

bhakta-gane rakhiya ainu nija nija sthane
ama-sange aila sabe panca-chaya jane

SYNONYMS

bhakta-gane--the devotees; rakhiya--keeping; ainu--I came; nija nija sthane--in their respective places; ama-sange--with Me; aila--came; sabe--only; panca-chaya jane--five or six men.

TRANSLATION

"I then left all the devotees there and brought only five or six persons with Me.

TEXT 277

TEXT

nirvighne ebe kaiche yaiba vrndavane
sabe meli' yukti deha' hana parasanne

SYNONYMS

nirvighne--without obstacles; ebe--now; kaiche--how; yaiba--I shall go; vrndavane--to Vrndavana; sabe meli'--altogether; yukti deha'--give Me consultation; hana parasanne--being very pleased with Me.

TRANSLATION

"Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vrndavana without impediments.

TEXT 278

TEXT

gadadhare chadi' genu, inho duhkha paila
sei hetu vrndavana yaite narila

SYNONYMS

gadadhare chadi'--leaving aside Gadadhara Pandita; genu--I went; inho--Gadadhara Pandita; duhkha paila--became unhappy; sei hetu--for that reason; vrndavana--to Vrndavana-dhama; yaite narila--I was unable to go.

TRANSLATION

"I left Gadadhara Pandita here, and he became very unhappy. For this reason I could not go to Vrndavana."

TEXT 279

TEXT

tabe gadadhara-pandita premavista hana
prabhu-pada dhari' kahe vinaya kariya

SYNONYMS

tabe--thereupon; gadadhara pandita--Gadadhara Pandita; prema-avista hana--being absorbed in ecstatic love; prabhu-pada dhari'--catching hold of the lotus feet of the Lord; kahe--says; vinaya kariya--with great humility.

TRANSLATION

Being encouraged by Sri Caitanya Mahaprabhu's words, Gadadhara Pandita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

TEXT 280

TEXT

tumi yahan-yahan raha, tahan 'vrndavana'
tahan yamuna, ganga, sarva-tirtha-gana

SYNONYMS

tumi--You; yahan-yahan--wherever; raha--stay; tahan vrndavana--that place is Vrndavana; tahan--there; yamuna--the River Yamuna; ganga--the River Ganga; sarva-tirtha-gana--all other holy places of pilgrimage.

TRANSLATION

Gadadhara Pandita said, "Wherever You stay is Vrndavana, as well as the River Yamuna, the River Ganges and all other places of pilgrimage.

TEXT 281

TEXT

tabu vrndavana yaha' loka sikhaite
seita karibe, tomara yei laya citte

SYNONYMS

tabu--still; vrndavana yaha'--You go to Vrndavana; loka sikhaite--to teach the people in general; seita--that; karibe--You will do; tomara--of You; yei--what; laya--takes; citte--in the mind.

TRANSLATION

"Although wherever You stay is Vrndavana, You still go to Vrndavana just to instruct people. Otherwise, You do whatever You think best."

PURPORT

It was not essential for Sri Caitanya Mahaprabhu to go to Vrndavana, for wherever He stayed was immediately converted to Vrndavana. Indeed, there was also the River Ganges, the River Yamuna and all other places of pilgrimage. This was also expressed by Sri Caitanya Mahaprabhu Himself when He danced in the Ratha-yatra. At that time He said that His very mind was Vrndavana (mora-mana--vrndavana). Because His mind was Vrndavana, all the pastimes of Radha and Krsna were taking place within Himself. Nonetheless, just to teach people, He visited bhauma-vrndavana, Vrndavana-dhama in this material world. In this way the Lord instructed everyone to visit Vrndavana-dhama, which is a very holy place. Materialists consider Vrndavana-dhama an unclean city because there are many monkeys and dogs there, and along the bank of the Yamuna there is refuse. Some time ago, a materialistic man asked me, "Why are you living in Vrndavana? Why have you selected such a dirty place to live after retiring?" Such a person cannot understand that Vrndavana-dhama is always a representation of the original Vrndavana-dhama. Consequently Vrndavana-dhama is as worshipable as Lord Krsna. Aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam: according to Sri

Caitanya Mahaprabhu's philosophy, Lord Sri Krsna and His abode, Vrndavana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vrndavana as tourists. One who goes to Vrndavana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Krsna and Vrndavana are identical. Since they are identical, Vrndavana is as worshipable as Lord Krsna. Sri Caitanya Mahaprabhu's vision (mora-mana-vrndavana) is different from the vision of an ordinary materialistic person. At the Ratha-yatra festival, Sri Caitanya Mahaprabhu, absorbed in the ecstasy of Srimati Radharani, dragged Lord Krsna back to Vrndavana-dhama. Sri Caitanya Mahaprabhu spoke of this in the verses beginning ahus ca te (Madhya 13.136).

In Srimad-Bhagavatam (10.84.13) it is stated:

yasyatma-buddhih kunape tridhatuke
svadhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janesv abhijnesu sa eva gokharah

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

Sri Caitanya Mahaprabhu personally renovated Vrndavana-dhama and advised His chief disciples, Rupa and Sanatana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vrndavana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarama, Radha-Krsna and Guru-Gauranga. Since there is no prominent Krsna-Balarama temple in Vrndavana, we are attempting to construct one so that people will be attracted to Krsna-Balarama, or Nitai-Gauracandra. Vrajendra-nandana yei, saci suta haila sei. Narottama dasa Thakura says that Balarama and the son of Maharaja Nanda have advented Themselves as Gaura-Nitai. To propagate this fundamental principle, we are establishing a Krsna-Balarama temple to broadcast to the world that worship of Gaura-Nitai is the same as worship of Krsna-Balarama.

Although it is very difficult to enter into the Radha-Krsna pastimes, most of the devotees of Vrndavana are attracted to the Radha-Krsna lila. However, since Nitai-Gauracandra are direct incarnations of Balarama and Krsna, we can be directly in touch with Lord Balarama and Lord Krsna through Sri Caitanya Mahaprabhu and Nityananda Prabhu. Those who are highly elevated in Krsna consciousness can enter into the pastimes of Radha-Krsna through the mercy of Sri Caitanya Mahaprabhu. It is said: sri-krsna-caitanya radha-krsna nahe anya. Sri Krsna Caitanya Mahaprabhu is a combination of Radha and Krsna.

Sometimes materialists, forgetting the pastimes of Radha-Krsna and Krsna-Balarama, go to Vrndavana, accept the land's spiritual facilities and engage in material activity. This is against the teachings of Sri Caitanya Mahaprabhu. The prakrta-sahajiyas proclaim themselves vraja-vasi or dhama-vasi, but they are mainly engaged in sense gratification. Thus they become more and more implicated in the materialistic way of life. Those who are pure devotees in Krsna consciousness condemn their activities. The eternal vraja-vasis like Svarupa Damodara did not even come to Vrndavana-dhama. Sri Pundarika Vidyanidhi, Sri Haridasa Thakura, Srivasa Pandita, Sivananda Sena, Sri Ramananda Raya, Sri Sikhi Mahiti, Sri Madhavidevi and Sri Gadadhara Pandita Gosvami never visited Vrndavana-dhama. Srila Bhaktisiddhanta Sarasvati Thakura points out that we have no authorized documents stating that these exalted personalities visited Vrndavana. Nonetheless, we find many nondevotees, Mayavadi sannyasis, prakrta-sahajiyas, fruitive workers, mental speculators and many others with material

motives going to Vrndavana to live. Many of these people go there to solve their economic problems by becoming beggars. Although anyone living in Vrndavana somehow or other is benefited, the real Vrndavana is appreciated only by a pure devotee. As stated in the Brahma-samhita: premanjana-cchurita-bhakti-vilocanena. When one has purified eyes, he can see that Sri Vrndavana and the original Goloka Vrndavana planet in the spiritual sky are identical.

Srila Narottama dasa Thakura, Srinivasa Acarya, Sri Jagannatha dasa Babaji Maharaja, Sri Bhagavan dasa Babaji Maharaja, Srila Gaurakisora dasa Babaji Maharaja and later Sri Bhaktivinoda Thakura of Calcutta always engaged in nama-bhajana and certainly did not live anywhere but Vrndavana. Presently, the members of the Hare Krsna movement throughout the world live in materially opulent cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and Stockholm. However, we are satisfied with following in the footsteps of Srila Bhaktivinoda Thakura and other acaryas. Because we live in the temples of Radha-Krsna and continuously hold hari-nama-sankirtana-the chanting of Hare Krsna-we consequently live in Vrndavana and nowhere else. We are also following in the footsteps of Sri Caitanya Mahaprabhu by attempting to construct a temple in Vrndavana for our disciples throughout the world to visit.

TEXT 282

TEXT

ei age aila, prabhu, varsara cari masa
ei cari masa kara nilacale vasa

SYNONYMS

ei--just; age--ahead; aila--have come; prabhu--my Lord; varsara cari masa--the four months of the rainy season; ei cari masa--these four months; kara--just do; nilacale--at Jagannatha Puri; vasa--living.

TRANSLATION

Taking this opportunity, Gadadhara Pandita said, "Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannatha Puri.

TEXT 283

TEXT

pache sei acariba, yei tomara mana
apana-icchaya cala, raha,----ke kare varana"

SYNONYMS

pache--thereafter; sei--that; acariba--You will do; yei--what; tomara mana--You like; apana-icchaya--by Your sweet will; cala--You always go; raha--You remain; ke--who; kare varana--can stop You.

TRANSLATION

"After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining."

TEXT 284

TEXT

suni' saba bhakta kahe prabhura carane
sabakara iccha pandita kaila nivedane

SYNONYMS

suni'--hearing; saba--all; bhakta--devotees; kahe--said; prabhura carane--unto the lotus feet of the Lord; sabakara iccha--everyone's desire; pandita--Gadadhara Pandita; kaila--has made; nivedane--submission.

TRANSLATION

Upon hearing this statement, the devotees present at the lotus feet of Sri Caitanya Mahaprabhu stated that Gadadhara Pandita had properly presented their desire.

TEXT 285

TEXT

sabara icchaya prabhu cari masa rahila
suniya prataparudra anandita haila

SYNONYMS

sabara icchaya--because of everyone's desire; prabhu--Sri Caitanya Mahaprabhu; cari masa--for four months; rahila--remained; suniya--hearing; prataparudra--King Prataparudra; anandita haila--became very, very happy.

TRANSLATION

Being requested by all the devotees, Sri Caitanya Mahaprabhu agreed to remain at Jagannatha Puri for four months. Hearing this, King Prataparudra became very happy.

TEXT 286

TEXT

sei dina gadadhara kaila nimantrana
tahan bhiksa kaila prabhu lana bhakta-gana

SYNONYMS

sei dina--that day; gadadhara--Gadadhara Pandita; kaila nimantrana--gave an invitation; tahan--at his place; bhiksa kaila--took lunch; prabhu--Sri Caitanya Mahaprabhu; lana--with; bhakta-gana--His devotees.

TRANSLATION

That day Gadadhara Pandita extended an invitation to Sri Caitanya Mahaprabhu, and the Lord took His lunch at his place with the other devotees.

TEXT 287

TEXT

bhiksate panditera sneha, prabhura asvadana
manusyera saktye dui na yaya varnana

SYNONYMS

bhiksate--in feeding; panditera--of Gadadhara Pandita; sneha--the affection; prabhura--of Sri Caitanya Mahaprabhu; asvadana--tasting; manusyera--of an ordinary human being; saktye--in the power; dui--these two; na yaya--not possible; varnana--the description.

TRANSLATION

No ordinary human being can possibly describe Gadadhara Pandita's affectionate presentation of food and Sri Caitanya Mahaprabhu's tasting this food.

TEXT 288

TEXT

ei mata gaura-lila----ananta, apara
sanksepe kahiye, kaha na yaya vistara

SYNONYMS

ei mata--in this way; gaura-lila--pastimes of Lord Sri Caitanya Mahaprabhu; ananta--unlimited; apara--unfathomed; sanksepe--in brief; kahiye--I describe; kaha--describing; na yaya vistara--no one can do elaborately and completely.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

TEXT 289

TEXT

sahasra-vadane kahe apane 'ananta'
tabu eka lilara tenho nahi paya anta

SYNONYMS

sahasra-vadane--in thousands of mouths; kahe--speaks; apane--personally; ananta--Anantadeva; tabu--still; eka lilara--of one pastime only; tenho--He (Anantadeva); nahi--not; paya--gets; anta--the end.

TRANSLATION

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord's pastimes.

TEXT 290

TEXT

sri-rupa-raghunatha pade yara asa
sri-caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Sixteenth Chapter, describing Lord Caitanya's attempt to go to Vrndavana.

Chapter 17
The Lord Travels to Vrndavana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. After attending the Ratha-yatra ceremony of Sri Jagannatha, Sri Caitanya Mahaprabhu decided to start for Vrndavana. Sri Ramananda Raya and Svarupa Damodara Gosvami selected a brahmana named Balabhadra Bhattacarya to personally assist Sri Caitanya Mahaprabhu. Early in the morning before sunrise, the Lord started for the town of Kataka. North of Kataka, He penetrated a dense forest and visited many tigers and elephants, whom He engaged in chanting the Hare Krsna maha-mantra. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest to eat. Sri Caitanya Mahaprabhu was very pleased with the behavior of Balabhadra Bhattacarya.

In this way the Lord passed through the jungle of Jharikhanda and finally reached Varanasi. After taking His bath at the Manikarnika-ghata at Varanasi, He met Tapana Misra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Varanasi, Vaidya Candrasekhara, Sri Caitanya Mahaprabhu's old friend, also rendered service unto Him. Seeing the behavior of Sri Caitanya Mahaprabhu, one Maharastriya brahmana informed Prakasananda Sarasvati, the leader of the Mayavadi sannyasis. Prakasananda made various accusations against the Lord. The Maharastriya brahmana was very sorry about this, and he brought the news to Sri Caitanya Mahaprabhu, inquiring from Him why the Mayavadi sannyasis did not utter the holy name of Krsna. In reply, Sri Caitanya Mahaprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the brahmana.

Sri Caitanya Mahaprabhu next passed through Prayaga and Mathura and then took His lunch at the home of a Sanodiya brahmana, a disciple of Madhavendra Puri. He bestowed His blessings upon the brahmana by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vrndavana and was filled with great ecstatic love. As He toured the Vrndavana forests, He heard the chirping of parrots and other birds.

TEXT 1

TEXT

gacchan vrndavanam gauro
vyaghrebhaina-khagan vane
premonmattan sahonnrtyan
vidadhe krsna-jalpinah

SYNONYMS

gacchan--going; vrndavanam--to Vrndavana-dhama; gaurah--Sri Caitanya Mahaprabhu; vyaghra--tigers; ibha--elephants; ena--deer; khagan--and birds; vane--in the forest; prema-unmattan--maddened by ecstatic love; saha--with; unnrtyan--dancing; vidadhe--made; krsna--Lord Krsna's name; jalpinah--chanting.

TRANSLATION

On His way to Vrndavana, Lord Sri Caitanya Mahaprabhu passed through the forest of Jharikhanda and made all the tigers, elephants, deer and birds dance and chant the Hare Krsna maha-mantra. Thus all these animals were overwhelmed by ecstatic love.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; gauracandra--to Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

TEXT

sarat-kala haila, prabhura calite haila mati
ramananda-svarupa-sange nibhrte yukati

SYNONYMS

sarat-kala haila--autumn arrived; prabhura--of Lord Sri Caitanya Mahaprabhu; calite--to travel; haila--was; mati--desire; ramananda--Ramananda Raya; svarupa--Svarupa Damodara; sange--with; nibhrte--solitary; yukati--consultation.

TRANSLATION

When autumn arrived, Sri Caitanya Mahaprabhu decided to go to Vrndavana. In a solitary place, He consulted with Ramananda Raya and Svarupa Damodara Gosvami.

TEXT 4

TEXT

"mora sahaya kara yadi, tumi-dui jana
tabe ami yana dekhi sri-vrndavana

SYNONYMS

mora--of Me; sahaya--help; kara--you do; yadi--if; tumi--you; dui jana--two persons; tabe--then; ami--I; yana--going; dekhi--shall see; sri-vrndavana--Sri Vrndavana-dhama.

TRANSLATION

The Lord requested Ramananda Raya and Svarupa Damodara Gosvami to help Him go to Vrndavana.

TEXT 5

TEXT

ratrye uthi' vana-pathe palana yaba
ekaki yaiba, kahon sange na la-iba

SYNONYMS

ratrye uthi'--rising at night; vana-pathe--on the road to the forest; palana yaba--I shall go away secretly; ekaki yaiba--I shall go alone; kahon--anyone; sange--with Me; na la-iba--I shall not take.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

TEXT 6

TEXT

keha yadi sanga la-ite pache uthi' dhaya
sabare rakhiba, yena keha nahi yaya

SYNONYMS

keha--someone; yadi--if; sanga la-ite--to take company; pache--behind; uthi'--getting up; dhaya--runs; sabare--everyone; rakhiba--please stop; yena--so that; keha--anyone; nahi yaya--does not go.

TRANSLATION

"If someone wants to follow Me, please stop him. I don't want anyone to go with Me.

TEXT 7

TEXT

prasanna hana ajna diba, na maniba 'duhkha'

toma-sabara 'sukhe' pathe habe mora 'sukha' "

SYNONYMS

prasanna hana--being pleased; ajna diba--give permission; na--do not; maniba duhkha--become unhappy; toma-sabara--of all of you; sukhe--by the happiness; pathe--on the road; habe--there will be; mora--My; sukha--happiness.

TRANSLATION

"Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vrndavana."

TEXT 8

TEXT

dui-jana kahe,----'tumi isvara 'svatantra'
yei iccha, sei kariba, naha 'paratantra'

SYNONYMS

dui-jana kahe--the two persons replied; tumi--You; isvara--the Supreme Personality of Godhead; svatantra--completely independent; yei iccha--whatever You desire; sei--that; kariba--You will do; naha--You are not; para-tantra--dependent on anyone.

TRANSLATION

Upon hearing this, Ramananda Raya and Svarupa Damodara Gosvami replied, "Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

TEXT 9

TEXT

kintu ama-dunhara suna eka nivedane
'tomara sukhe amara sukha'----kahila apane

SYNONYMS

kintu--but; ama-dunhara--of both of us; suna--please hear; eka nivedane--one submission; tomara sukhe--by your happiness; amara sukha--our happiness; kahila--You have already stated; apane--personally.

TRANSLATION

"Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

TEXT 10

TEXT

ama-dunhara mane tabe bada 'sukha' haya
eka nivedana yadi dhara, dayamaya

SYNONYMS

ama-dunhara--of us two; mane--in the mind; tabe--therefore; bada--very much; sukha haya--there is happiness; eka nivedana--one request; yadi--if; dhara--You accept; daya-maya--merciful.

TRANSLATION

"If You will please accept just one request, we shall be very, very happy.

TEXT 11

TEXT

'uttama brahmana' eka sange avasya cahi
bhiksa kari' bhiksa dibe, yabe patra vahi'

SYNONYMS

uttama brahmana--a high-class brahmana; eka--one; sange--along; avasya--certainly; cahi--we want; bhiksa kari'--collecting alms; bhiksa dibe--will give You food; yabe--will go; patra vahi'--bearing Your waterpot.

TRANSLATION

"Our Lord, please take one very nice brahmana with You. He will collect alms for You, cook for You, give You prasada, and carry Your waterpot while traveling.

TEXT 12

TEXT

ana-pathe yaite nahi 'bhojyanna'-brahmana
ajna kara,----sange caluka vipra eka-jana'

SYNONYMS

vana-pathe--on the forest path; yaite--going; nahi--there is not; bhojya-anna-brahmana--a brahmana whose food can be accepted; ajna kara--please give permission; sange--along; caluka--may go; vipra--brahmana; eka-jana--one person.

TRANSLATION

"When You go through the jungle, there will be no brahmana available from whom You can accept lunch. Therefore please give permission for at least one pure brahmana to accompany You."

TEXT 13

TEXT

prabhu kahe,----nija-sangi kanho na la-iba
eka-jane nile, anera mane duhkha ha-iba

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu replied; nija-sangi--of My associates; kanho--anyone; na--not; la-iba--I shall take; eka-jane nile--if I take someone; anera mane--in the mind of others; duhkha ha-iba--there will be unhappiness.

TRANSLATION

Sri Caitanya Mahaprabhu said,"I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.

TEXT 14

TEXT

nutana sangi ha-ibeka,----snigdha yanra mana
aiche yabe pai, tabe la-i 'eka' jana

SYNONYMS

nutana--new; sangi--associate; ha-ibeka--must be; snigdha--very peaceful; yanra--whose; mana--mind; aiche--such; yabe--if; pai--I get; tabe--then; la-i--I take; eka jana--one person.

TRANSLATION

"Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me."

PURPORT

When Sri Caitanya Mahaprabhu formerly went to South India, a brahmana named Kala Krsnadasa went with Him. It was Kala Krsnadasa who fell victim to a woman, and Sri Caitanya Mahaprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by certain drives, especially sex desire, even though he be in the company of Caitanya Mahaprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. Maya is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Sri Caitanya Mahaprabhu did not want a person like Kala Krsnadasa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

TEXT 15

TEXT

svarupa kahe,----ei balabhadra-bhattacarya
tomate susnigdha bada, pandita, sadhu, arya

SYNONYMS

svarupa kahe--Svarupa Damodara Gosvami said; ei--this; balabhadra-bhattacarya--Balabhadra Bhattacarya; tomate--unto You; su-snigdha--affectionate;

bada--very; pandita--educated; sadhu--honest; arya--advanced in spiritual consciousness.

TRANSLATION

Svarupa Damodara then said, "Here is Balabhadra Bhattacarya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Sri Caitanya Mahaprabhu wanted a new man, not a person like Kala Krsnadasa who would fall for women. Svarupa Damodara therefore immediately pointed out a new brahmana named Balabhadra Bhattacarya. Sri Svarupa Damodara Gosvami had studied this person very thoroughly and had seen that he had great love for Sri Caitanya Mahaprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Krsna consciousness. According to a Bengali proverb, ati bhakti corera laksana: "Too much devotion is a symptom of a thief." A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called sadhu. Svarupa Damodara immediately pointed out that Balabhadra Bhattacarya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Sri Krsna Caitanya Mahaprabhu. He was also advanced in Krsna consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word snigdha (very peaceful) and the word su-snigdha (affectionate) are used in verses fourteen and fifteen, and they are also found in Srimad-Bhagavatam (1.1.8): bruyuh snigdhasya sisyasya guravo guhyam apy uta. "A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge." Srila Sridhara Svami has commented that the word snigdhasya means prema-vatah. The word prema-vatah indicates that one has great love for his spiritual master.

TEXT 16

TEXT

prathamei toma-sange aila gauda haite
inhara iccha ache 'sarva-tirtha' karite

SYNONYMS

prathamei--in the beginning; toma-sange--with You; aila--came; gauda haite--from Bengal; inhara iccha--his desire; ache--is; sarva-tirtha--all places of pilgrimage; karite--to go see.

TRANSLATION

"In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

TEXT 17

TEXT

inhara sange ache vipra eka 'bhrtya'
inho pathe karibena seva-bhiksa-krtya

SYNONYMS

inhara sange--with him; ache--is; vipra--brahmana; eka--one; bhrtya--servant; inho--this man; pathe--on the way; karibena--will do; seva--service; bhiksa-krtya--and arrangements for cooking.

TRANSLATION

"In addition, You may take another brahmana who would act as a servant en route and make arrangements for Your food.

TEXT 18

TEXT

inhare sange laha yadi, sabara haya 'sukha'
vana-pathe yaite tomara nahibe kona 'duhkha'

SYNONYMS

inhare--him; sange--along; laha--You accept; yadi--if; sabara haya sukha--everyone will be happy; vana-pathe--on the path through the jungle; yaite--going; tomara--Your; nahibe--there will not be; kona--any; duhkha--difficulty.

TRANSLATION

"If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

TEXT 19

TEXT

sei vipra vahi' nibe vastrambu-bhajana
bhattacarya bhiksa dibe kari' bhiksatana

SYNONYMS

sei vipra--the other brahmana; vahi' nibe--will carry; vastra-ambu-bhajana--the cloth and waterpot; bhattacarya--Balabhadra Bhattacarya; bhiksa dibe--will arrange for cooking; kari'--performing; bhiksa-atana--collecting alms.

TRANSLATION

"The other brahmana can carry Your cloth and waterpot, and Balabhadra Bhattacarya will collect alms and cook for You."

TEXT 20

TEXT

tanhara vacana prabhu angikara kaila
balabhadra-bhattacarye sange kari' nila

SYNONYMS

tanhara vacana--his words; prabhu--Sri Caitanya Mahaprabhu; angikara kaila--accepted; balabhadra-bhattacarye--Balabhadra Bhattacarya; sange kari' nila--took with Him.

TRANSLATION

Thus Sri Caitanya Mahaprabhu accepted the request of Svarupa Damodara Pandita and agreed to take Balabhadra Bhattacarya with Him.

TEXT 21

TEXT

purva-ratrye jagannatha dekhi' 'ajna' lana
sesa-ratre uthi' prabhu calila lukana

SYNONYMS

purva-ratrye--on the previous night; jagannatha dekhi'--seeing Lord Jagannatha; ajna lana--taking permission; sesa-ratre--near the end of night; uthi'--rising; prabhu--Sri Caitanya Mahaprabhu; calila--started; lukana--without being seen.

TRANSLATION

On the previous night, Sri Caitanya Mahaprabhu had visited Lord Jagannatha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

TEXT 22

TEXT

pratah-kale bhakta-gana prabhu na dekhiya
anvesana kari' phire vyakula hana

SYNONYMS

pratah-kale--early in the morning; bhakta-gana--all the devotees; prabhu--Lord Sri Caitanya Mahaprabhu; na dekhiya--not seeing; anvesana kari'--searching; phire--wander; vyakula hana--becoming very anxious.

TRANSLATION

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

TEXT 23

TEXT

svarupa-gosani sabaya kaila nivarana
nivrtta hana rahe sabe jani' prabhura mana

SYNONYMS

svarupa-gosani--Svarupa Damodara Gosvami; sabaya--unto everyone; kaila--did; nivarana--forbidding; nivrtta hana--being restrained; rahe--remain; sabe--all; jani'--knowing; prabhura mana--the mind of Sri Caitanya Mahaprabhu.

TRANSLATION

While all the devotees were searching for the Lord, Svarupa Damodara restrained them. Then everyone fell silent, knowing the mind of Sri Caitanya Mahaprabhu.

TEXT 24

TEXT

prasiddha patha chadi' prabhu upapathe calila
'kataka' dahine kari' vane pravesila

SYNONYMS

prasiddha--well-known; patha--public way; chadi'--giving up; prabhu--Sri Caitanya Mahaprabhu; upapathe--through a bypass; calila--began to walk; kataka--the city of Kataka; dahine--on the right side; kari'--keeping; vane--within the forest; pravesila--entered.

TRANSLATION

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kataka on His right as He entered the forest.

TEXT 25

TEXT

nirjana-vane cale prabhu krsna-nama lana
hasti-vyaghra patha chade prabhure dekhiya

SYNONYMS

nirjana-vane--in a solitary forest; cale--walks; prabhu--Sri Caitanya Mahaprabhu; krsna-nama lana--chanting the holy name of Krsna; hasti--elephants; vyaghra--tigers; patha chade--leave the path; prabhure--Sri Caitanya Mahaprabhu; dekhiya--seeing.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Krsna, the tigers and elephants, seeing Him, gave way.

TEXT 26

TEXT

pale-pale vyaghra, hasti, gandara, sukara-gana
tara madhye avese prabhu karila gamana

SYNONYMS

pale-pale--in flocks; vyaghra--tigers; hasti--elephants; gandara--rhinoceros; sukara-gana--boars; tara madhye--through them; avese--in ecstasy; prabhu--Sri Caitanya Mahaprabhu; karila gamana--passed.

TRANSLATION

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

TEXT 27

TEXT

dekhi' bhattacaryera mane haya maha-bhaya
prabhura pratape tara eka pasa haya

SYNONYMS

dekhi'--seeing; bhattacaryera--of Bhattacarya; mane--in the mind; haya--there was; maha-bhaya--great fear; prabhura pratape--by the influence of Lord Caitanya Mahaprabhu; tara--they; eka pasa haya--stand to one side.

TRANSLATION

Balabhadra Bhattacarya was very much afraid to see them, but by Sri Caitanya Mahaprabhu's influence, all the animals stood to one side.

TEXT 28

TEXT

eka-dina pathe vyaghra kariyache sayana
avese tara gaye prabhura lagila carana

SYNONYMS

eka-dina--one day; pathe--on the path; vyaghra--a tiger; kariyache sayana--was lying down; avese--in ecstatic love; tara gaye--on his body; prabhura--of Lord Sri Caitanya Mahaprabhu; lagila--touched; carana--lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Sri Caitanya Mahaprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

TEXT 29

TEXT

prabhu kahe,----kaha 'krsna', vyaghra uthila
'krsna' 'krsna' kahi' vyaghra nacite lagila

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; kaha krsna--please chant Hare Krsna; vyaghra uthila--the tiger got up; krsna krsna kahi'--chanting the holy name of Krsna; vyaghra--the tiger; nacite--to dance; lagila--began.

TRANSLATION

The Lord said, "Chant the holy name of Krsna!" The tiger immediately got up and began to dance and chant,"Krsna! Krsna!"

TEXT 30

TEXT

ara dine mahaprabhu kare nadi snana
matta-hasti-yutha aila karite jala-pana

SYNONYMS

ara dine--another day; mahaprabhu--Sri Caitanya Mahaprabhu; kare--does; nadi snana--bathing in the river; matta-hasti-yutha--a herd of maddened elephants; aila--came; karite--to do; jala-pana--drinking water.

TRANSLATION

Another day, while Sri Caitanya Mahaprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

TEXT

prabhu jala-krtya kare, age hasti aila
'krsna kaha' bali' prabhu jala pheli' marila

SYNONYMS

prabhu--Lord Sri Caitanya Mahaprabhu; jala-krtya kare--bathed and was chanting the Gayatri mantra within the water; age--in front; hasti--the elephants; aila--came; krsna kaha--chant Hare Krsna; bali'--saying; prabhu--Lord Sri Caitanya Mahaprabhu; jala pheli'--throwing water; marila--struck.

TRANSLATION

While the Lord was bathing and murmuring the Gayatri mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Krsna.

PURPORT

Sri Caitanya Mahaprabhu was the Supreme personality of Godhead playing the part of a very great advanced devotee. On the maha-bhagavata platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Krsna. As stated in Bhagavad-gita:

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

A maha-bhagavata, being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As Bhagavad-gita confirms:

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The maha-bhagavata knows that Krsna is in everyone's heart. Krsna is dictating, and the living entity is following His dictations. Krsna is within the heart of the tiger, elephant and boar. Therefore Krsna tells them, "Here is a maha-bhagavata. Please do not disturb him." Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the maha-bhagavata. Rather, they should only follow in their footsteps. The word anukara means "imitating," and anusara means "trying to follow in the footsteps." We should not try to imitate the activities of a maha-bhagavata or Sri Caitanya Mahaprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The maha-bhagavata's heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the maha-bhagavata treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vrndavana. He was simply searching for Krsna.

TEXT 32

TEXT

sei jala-bindu-kana lage yara gaya
sei 'krsna' 'krsna' kahe, preme nace, gaya

SYNONYMS

sei--those; jala--of water; bindu--drops; kana--particles; lage--touch; yara--whose; gaya--body; sei--they; krsna krsna--Krsna, Krsna; kahe--say; preme--in ecstasy; nace--dance; gaya--sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant,"Krsna! Krsna!" and dance and sing in ecstasy.

TEXT 33

TEXT

keha bhume pade, keha karaye citkara
dekhi' bhattacaryera mane haya camatkara

SYNONYMS

keha--some of them; bhume--on the ground; pade--fall down; keha--some of them; karaye--perform; cit-kara--screaming; dekhi'--seeing; bhattacaryera--of Bhattacarya; mane--in the mind; haya--there was; camatkara--astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhattacarya was completely astonished.

TEXT 34

TEXT

pathe yaite kare prabhu ucca sankirtana
madhura kantha-dhvani suni' aise mrgi-gana

SYNONYMS

pathe yaite--while passing on the path; kare--does; prabhu--Sri Caitanya Mahaprabhu; ucca--loud; sankirtana--chanting of Hare Krsna; madhura--sweet; kantha-dhvani--the voice from His throat; suni'--hearing; aise--came; mrgi-gana--she-deer.

TRANSLATION

Sometimes Sri Caitanya Mahaprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

TEXT

dahine-vame dhvani suni' yaya prabhu-sange
prabhu tara anga muche, sloka pade range

SYNONYMS

dahine-vame--right and left; dhvani--vibration; suni'--hearing; yaya--they follow; prabhu-sange--with the Lord; prabhu--Sri Caitanya Mahaprabhu; tara--their; anga--bodies; muche--pats; sloka--verse; pade--recites; range--in great curiosity.

TRANSLATION

Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

TEXT 36

TEXT

dhanyah sma mudha-matayo 'pi harinya eta
ya nanda-nandanam upatta-vicitra-vesam
akarnya venu-ranitam saha-krsna-sarah
pujam dadhur viracitam pranayavalokaih

SYNONYMS

dhanyah--fortunate, blessed; sma--certainly; mudha-matayah--foolish, without good sense; api--although; harinyah--she-deer; etah--these; yah--who; nanda-nandanam--the son of Maharaja Nanda; upatta-vicitra-vesam--dressed very attractively; akarnya--hearing; venu-ranitam--the sound of His flute; saha-krsna-sarah--accompanied by the black deer (their husbands); pujam dadhuh--they worshiped; viracitam--performed; pranaya-avalokaih--by their affectionate glances.

TRANSLATION

"Blessed are all these foolish deer because they have approached the son of Maharaja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection."

PURPORT

This is a verse from Srimad-Bhagavatam (10.21.11) spoken by the gopis of Vrndavana.

TEXT 37

TEXT

hena-kale vyaghra tatha aila panca-sata
vyaghra-mrgi mili' cale mahaprabhura satha

SYNONYMS

hena-kale--at this time; vyaghra--tigers; tatha--there; aila--came; panca-sata--five to seven; vyaghra-mrgi--the tigers and deer; mili'--coming together; cale--go; mahaprabhura satha--with Sri Caitanya Mahaprabhu.

TRANSLATION

While Sri Caitanya Mahaprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

TEXT 38

TEXT

dekhi' mahaprabhura 'vrndavana'-smrti haila
vrndavana-guna-varnana sloka padila

SYNONYMS

dekhi'--seeing; mahaprabhura--of Sri Caitanya Mahaprabhu; vrndavana--of the holy land of Vrndavana; smrti haila--there was remembrance; vrndavana--of Sri Vrndavana; guna--of the qualities; varnana--description; sloka--verse; padila--recited.

TRANSLATION

Seeing the tigers and deer following Him, Sri Caitanya Mahaprabhu immediately remembered the land of Vrndavana. He then began to recite a verse describing the transcendental quality of Vrndavana.

TEXT 39

TEXT

yatra naisarga-durvairah
sahasan nr-mrgadayah
mitranivajitavasa-
druta-rut-tarsanadikam

SYNONYMS

yatra--where; naisarga--by nature; durvairah--living in enmity; saha-asan--live together; nr--human beings; mrga-adayah--and animals; mitrani--friends; iva--like; ajita--of Lord Sri Krsna; avasa--residence; druta--gone away; ruj--anger; tarsana-adikam--thirst and so on.

TRANSLATION

"Vrndavana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from Srimad-Bhagavatam (10.13.60). After stealing the cowherd boys, calves and cows of Sri Krsna, Lord Brahma kept them asleep and hid them. After a moment, Brahma returned to see Krsna's condition. When he saw that Krsna was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahma appreciated the transcendental opulence of Vrndavana.

TEXT 40

TEXT

'krsna krsna kaha' kari' prabhu yabe balila
'krsna' kahi' vyaghra-mrga nacite lagila

SYNONYMS

krsna krsna kaha--chant Krsna, Krsna; kari'--in this way; prabhu--Sri Caitanya Mahaprabhu; yabe--when; balila--uttered; krsna kahi'--chanting the holy name of Krsna; vyaghra-mrga--the tigers and deer; nacite lagila--began to dance.

TRANSLATION

When Sri Caitanya Mahaprabhu said,"Chant Krsna! Krsna!" the tigers and deer began to dance and chant, "Krsna!"

TEXT 41

TEXT

nace, kunde vyaghra-gana mrgi-gana-sange
balabhadra-bhattacarya dekhe apurva-range

SYNONYMS

nace--dance; kunde--jump; vyaghra-gana--the tigers; mrgi-gana-sange--with the does; balabhadra-bhattacarya--Balabhadra Bhattacarya; dekhe--sees; apurva-range--with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhattacarya saw them and was struck with wonder.

TEXT 42

TEXT

vyaghra-mrga anyonye kare alingana
mukhe mukha diya kare anyonye cumbana

SYNONYMS

vyaghra-mrga--the tigers and deer; anyonye--one another; kare--do; alingana--embracing; mukhe mukha diya--touching one anothers' mouths; kare--do; anyonye cumbana--kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

TEXT 43

TEXT

kautuka dekhiya prabhu hasite lagila
ta-sabake tahan chadi' age cali' gela

SYNONYMS

kautuka dekhiya--seeing this fun; prabhu--Sri Caitanya Mahaprabhu; hasite lagila--began to smile; ta-sabake--all of them; tahan chadi'--leaving there; age--forward; cali' gela--advanced.

TRANSLATION

When Sri Caitanya Mahaprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

TEXT 44

TEXT

mayuradi paksi-gana prabhure dekhiya
sange cale, 'krsna' bali' nace matta hana

SYNONYMS

mayura-adi--beginning with peacocks; paksi-gana--different types of birds; prabhure--Sri Caitanya Mahaprabhu; dekhiya--seeing; sange cale--go with Him; krsna bali'--chanting the holy name of Krsna; nace--dance; matta hana--becoming mad.

TRANSLATION

Various birds, including the peacock, saw Sri Caitanya Mahaprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Krsna.

TEXT 45

TEXT

'hari-bola' bali' prabhu kare ucca-dhvani
vrksa-lata----praphullita, sei dhvani suni'

SYNONYMS

hari-bola--the vibration of Hari-bol; bali'--chanting; prabhu--Sri Caitanya Mahaprabhu; kare--makes; ucca-dhvani--a loud sound; vrksa-lata--the trees and creepers; praphullita--very jubilant; sei--that; dhvani--sound; suni'--hearing.

TRANSLATION

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Krsna mantra is so powerful that it can even penetrate the ears of trees and creepers-what to speak of animals and human beings. Sri Caitanya Mahaprabhu once asked Haridasa Thakura how trees and plants could be delivered, and Haridasa Thakura replied that the loud chanting of the Hare Krsna maha-mantra would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Krsna, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

TEXT 46

TEXT

'jharikhande' sthavara-jangama ache yata
krsna-nama diya kaila premete unmatta

SYNONYMS

jharikhande--in the place known as Jharikhanda; sthavara-jangama--moving and not moving; ache--there are; yata--all; krsna-nama diya--giving them the holy name of Lord Krsna; kaila--made; premete--in ecstasy; unmatta--mad.

TRANSLATION

Thus all living entities-some moving and some standing still in the forest of Jharikhanda-became maddened by hearing the holy name of Lord Krsna vibrated by Sri Caitanya Mahaprabhu.

PURPORT

The great forest of Jharikhanda is a great tract of land including Atagada, Dhenkanala, Angula, Lahara, Kiyanjhada, Bamada, Bonai, Gangapura, Chota Nagapura, Yasapura and Saraguja. All these places, which are covered with mountains and jungles, are known as Jharikhanda.

TEXT 47

TEXT

yei grama diya yana, yahan karena sthiti
se-saba gramera lokera haya 'prema-bhakti'

SYNONYMS

yei grama--which villages; diya yana--the Lord goes through; yahan--where; karena--takes; sthiti--rest; se-saba--all those; gramera--of the villages; lokera--of the people; haya--there is awakening of; prema-bhakti--ecstatic love of God.

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

TEXTS 48-49

TEXT

keha yadi tanra mukhe sune krsna-nama
tanra mukhe ana sune tanra mukhe ana

sabe 'krsna' 'hari' bali' nace, kande, hase
paramparaya 'vaisnava' ha-ila sarva dese

SYNONYMS

keha--someone; yadi--when; tanra mukhe--from His mouth; sune--hears; krsna-nama--chanting of the Hare Krsna mantra; tanra mukhe--from the mouth of such chanters; ana sune--someone else hears; tanra mukhe--and from his mouth; ana--someone else; sabe--all of them; krsna--Lord Krsna's holy name; hari--another holy name of the Lord; bali'--chanting; nace--dance; kande--cry; hase--smile; paramparaya--by disciplic succession; vaisnava--devotees; ha-ila--became; sarva-dese--in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Sri Caitanya Mahaprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaisnava through such disciplic succession. Thus everyone chanted the holy name of Krsna and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Krsna maha-mantra is herein explained. First, the holy name is vibrated by Sri Caitanya Mahaprabhu. When someone hears from Him directly, he is purified. When another person hears from

that person, he also is purified. In this way the purification process is advanced among pure devotees. Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Krsna maha-mantra offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaisnava, and from him another Vaisnava will emerge. This is the parampara system.

TEXT 50

TEXT

yadyapi prabhu loka-sanghattera trase
prema 'gupta' karena, bahire na prakase

SYNONYMS

yadyapi--although; prabhu--Sri Caitanya Mahaprabhu; loka-sanghattera--of crowds of people; trase--being afraid; prema--ecstasy; gupta karena--keeps hidden; bahire--externally; na--does not; prakase--manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

TEXT

tathapi tanra darsana-sravana-prabhave
sakala desera loka ha-ila 'vaisnave'

SYNONYMS

tathapi--still; tanra--His; darsana--of seeing; sravana--of hearing; prabhave--by the potency; sakala--all; desera--of countries; loka--people; ha-ila--became; vaisnave--pure devotees of the Lord.

TRANSLATION

Although Sri Caitanya Mahaprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

Srila Rupa Gosvami has described Sri Caitanya Mahaprabhu as maha-vadanya-avatara, the most munificent incarnation. Although Sri Caitanya Mahaprabhu is not physically present now, simply by chanting His holy name (sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in the Brahma-samhita: premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. Sri Caitanya Mahaprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Krsna maha-mantra is less powerful than it was in His presence. By hearing Sri Caitanya Mahaprabhu through

the parampara system, one can be purified. Therefore in this verse it is said: tathapi tanra darsana-sravana-prabhave. It is not that everyone is able to see Krsna or Sri Krsna Caitanya Mahaprabhu physically, but if one hears about Him through books like Sri Caitanya-caritamrta and through the parampara system of pure Vaisnavas, there is no difficulty in becoming a pure Vaisnava, free from mundane desires and personal motivations.

TEXT 52

TEXT

gauda, banga, utkala, daksina-dese giya
lokera nistara kaila apane bhramiya

SYNONYMS

gauda--Bengal; banga--East Bengal; utkala--Orissa; daksina-dese--southern India; giya--going; lokera--of all the people; nistara--liberation; kaila--did; apane--personally; bhramiya--touring.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Krsna consciousness.

TEXT 53

TEXT

mathura yaibara chale asena jharikhanda
bhilla-praya loka tahan parama-pasanda

SYNONYMS

mathura--to Mathura; yaibara--of going; chale--on the pretext; asena--came; jharikhanda--to Jharikhanda; bhilla-praya--like the Bheels, a kind of low people; loka--people; tahan--there; parama-pasanda--without God consciousness.

TRANSLATION

When Sri Caitanya Mahaprabhu came to Jharikhanda on His way to Mathura, He found that the people there were almost uncivilized and were devoid of God consciousness.

PURPORT

The word bhilla refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than sudras. Such people generally live in the jungle, and Sri Caitanya Mahaprabhu had to meet them.

TEXT 54

TEXT

nama-prema diya kaila sabara nistara
caitanyera gudha-lila bujhite sakti kara

SYNONYMS

nama-prema diya--bestowing upon them ecstatic love and the holy name; kaila--did; sabara nistara--liberation of all of them; caitanyera--of Sri Caitanya Mahaprabhu; gudha-lila--confidential pastimes; bujhite--to understand; sakti--the power; kara--who has.

TRANSLATION

Sri Caitanya Mahaprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Sri Caitanya Mahaprabhu's mercy, we are experiencing that the people of Africa are taking to Krsna consciousness, chanting and dancing and taking prasada like other Vaisnavas. This is all due to the power of Sri Caitanya Mahaprabhu. Who can understand how His potency is working all over the world?

TEXT 55

TEXT

vana dekhi' bhrama haya----ei 'vrndavana'
saila dekhi' mane haya----ei 'govardhana'

SYNONYMS

vana dekhi'--seeing the forest; bhrama haya--there is illusion; ei--this; vrndavana--Vrndavana forest; saila dekhi'--seeing a hill; mane haya--considers; ei govardhana--this is Govardhana Hill.

TRANSLATION

When Sri Caitanya Mahaprabhu passed through the Jharikhanda forest, He took it for granted that it was Vrndavana. When He passed over the hills, He took it for granted that they were Govardhana.

TEXT 56

TEXT

yahan nadi dekhe tahan manaye----'kalindi'
maha-premavese nace prabhu pade kandi'

SYNONYMS

yahan--wherever; nadi--river; dekhe--sees; tahan--there; manaye--considers; kalindi--the River Yamuna; maha-prema-avese--in great ecstatic love; nace--dances; prabhu--Sri Caitanya Mahaprabhu; pade--falls down; kandi'--crying.

TRANSLATION

Similarly, whenever Sri Caitanya Mahaprabhu saw a river, He immediately accepted it as the River Yamuna. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

TEXT 57

TEXT

pathe yaite bhattacarya saka-mula-phala
yahan yei payena tahan layena sakala

SYNONYMS

pathe yaite--while passing on the way; bhattacarya--Balabhadra Bhattacarya; saka--spinach; mula--roots; phala--fruits; yahan--wherever; yei--whatever; payena--he gets; tahan--there; layena--he takes; sakala--all.

TRANSLATION

Along the way, Balabhadra Bhattacarya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

TEXT

ye-grame rahena prabhu, tathaya brahmana
panca-sata jana asi' kare nimantrana

SYNONYMS

ye-grame--in whatever village; rahena--stays; prabhu--Sri Caitanya Mahaprabhu; tathaya--there; brahmana--brahmanas; panca-sata jana--five or seven persons; asi'--coming; kare--do; nimantrana--invitation.

TRANSLATION

Whenever Sri Caitanya Mahaprabhu visited a village, a few brahmanas-five or seven-would come and extend invitations to the Lord.

TEXT 59

TEXT

keha anna ani' deya bhattacarya-sthane
keha dugdha, dadhi, keha ghrta, khanda ane

SYNONYMS

keha--someone; anna--grains; ani'--bringing; deya--delivers; bhattacarya-sthane--before Balabhadra Bhattacarya; keha--someone; dugdha--milk; dadhi--yogurt; keha--someone; ghrta--ghee; khanda--sugar; ane--brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhattacarya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

TEXT

yahan vipra nahi tahan 'sudra-mahajana'
asi' sabe bhattacarye kare nimantrana

SYNONYMS

yahan--wherever; vipra--brahmana; nahi--there is not; tahan--there; sudra-maha-jana--devotees born in families other than brahmana; asi'--coming; sabe--all of them; bhattacarye--to Balabhadra Bhattacarya; kare nimantrana--make invitation.

TRANSLATION

In some villages there were no brahmanas; nonetheless, devotees born in non-brahmana families came and extended invitations to Balabhadra Bhattacarya.

PURPORT

Actually a sannyasi or a brahmana will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of brahmana by their initiation. These people are called sudra-mahajana. This indicates that one who is born in a non-brahmana family has accepted the brahmana status by initiation. Such devotees extended invitations to Balabhadra Bhattacarya. A Mayavadi sannyasi will accept an invitation only from a brahmana family, but a Vaisnava does not accept an invitation from a brahmana if he does not belong to the Vaisnava sect. However, a Vaisnava will accept an invitation from a brahmana or sudra-mahajana if that person is an initiated Vaisnava. Sri Caitanya Mahaprabhu Himself accepted invitations from sudra-mahajanas, and this confirms the fact that anyone initiated by a Vaisnava mantra can be accepted as a brahmana. One can accept an invitation from such a person.

TEXT 61

TEXT

bhattacarya paka kare vanya-vyanjana
vanya-vyanjane prabhura anandita mana

SYNONYMS

bhattacarya--Balabhadra Bhattacarya; paka kare--cooks; vanya-vyanjana--all varieties of forest vegetables; vanya-vyanjane--by such forest vegetables; prabhura--of Sri Caitanya Mahaprabhu; anandita mana--the mind is very happy.

TRANSLATION

Balabhadra Bhattacarya used to cook all kinds of vegetables gathered from the forest, and Sri Caitanya Mahaprabhu was very pleased to accept these preparations.

TEXTS 62-63

TEXT

dui-cari dinera anna rakhena samhati
yahan sunya vana, lokera nahika vasati

tahan sei anna bhattacarya kare paka
phala-mule vyanjana kare, vanya nana saka

SYNONYMS

dui-cari--two to four; dinera--of days; anna--food grains; rakhena--keeps; samhati--in stock; yahan--wherever; sunya vana--the solitary forest; lokera--of people; nahika--there is not; vasati--habitation; tahan--there; sei--those; anna--food grains; bhattacarya--Balabhadra Bhattacarya; kare paka--cooks; phala-mule--with roots and fruits; vyanjana kare--he prepares vegetables; vanya--from the forest; nana saka--many kinds of spinach.

TRANSLATION

Balabhadra Bhattacarya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

TEXT 64

TEXT

parama santosa prabhura vanya-bhojane
maha-sukha pana, ye dina rahena nirjane

SYNONYMS

parama--very much; santosa--satisfaction; prabhura--of the Lord; vanya-bhojane--in eating vegetables collected from the forest; maha-sukha pana--gets great happiness; ye dina--on which day; rahena--stays; nirjane--in a solitary place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

TEXT 65

TEXT

bhattacarya seva kare, snehe yaiche 'dasa'
tanra vipra vahe jala-patra-bahirvasa

SYNONYMS

bhattacarya--Balabhadra Bhattacarya; seva kare--renders service; snehe--in great affection; yaiche--exactly like; dasa--a servant; tanra vipra--his brahmana assistant; vahe--carries; jala-patra--the waterpot; bahirvasa--and garments.

TRANSLATION

Balabhadra Bhattacarya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brahmana carried the waterpot and garments.

TEXT 66

TEXT

nirjharete usnodake snana tina-bara
dui-sandhya agni-tapa kasthera apara

SYNONYMS

nirjharete--in the waterfalls; usna-udake--in warm water; snana--bath; tina-bara--thrice; dui-sandhya--morning and evening; agni-tapa--heating by a fire; kasthera--of wood; apara--without limit.

TRANSLATION

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

TEXT 67

TEXT

nirantara premavese nirjane gamana
sukha anubhavi' prabhu kahena vacana

SYNONYMS

nirantara--always; prema-avese--in ecstatic love; nirjane--in a solitary place; gamana--going; sukha anubhavi'--feeling happiness; prabhu--Sri Caitanya Mahaprabhu; kahena--says; vacana--statement.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Sri Caitanya Mahaprabhu made the following statement.

TEXT 68

TEXT

suna, bhattacarya,----"ami gelana bahu-desa
vana-pathe duhkhera kahan nahi pai lesa

SYNONYMS

suna--please hear; bhattacarya--My dear Bhattacarya; ami--I; gelana--traveled; bahu-desa--many countries; vana-pathe--through the forest path; duhkhera--of unhappiness; kahan--anywhere; nahi pai--I do not get; lesa--even a trace.

TRANSLATION

"My dear Bhattacarya, I have traveled very far through the forest, and I have not even slightly received any trouble.

TEXT 69

TEXT

krsna----krpalu, amaya bahuta krpa kaila
vana-pathe ani' amaya bada sukha dila

SYNONYMS

krsna--Lord Krsna; krpalu--very kind; amaya--upon Me; bahuta--greatly; krpa--mercy; kaila--showed; vana-pathe--on the path in the forest; ani'--bringing; amaya--unto Me; bada--very much; sukha--happiness; dila--gave.

TRANSLATION

"Krsna is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

TEXT 70

TEXT

purve vrndavana yaite karilana vicara
mata, ganga, bhakta-gane dekhiba eka-bara

SYNONYMS

purve--formerly; vrndavana--to the holy place of Vrndavana; yaite--to go; karilana--I did; vicara--consideration; mata--mother; ganga--the Ganges; bhakta-gane--and devotees; dekhiba--I shall see; eka-bara--once.

TRANSLATION

"Before this, I decided to go to Vrndavana and on the way see My mother, the River Ganges and other devotees once again.

TEXT 71

TEXT

bhakta-gana-sange avasya kariba milana
bhakta-gane sange lana yaba 'vrndavana'

SYNONYMS

bhakta-gana-sange--with all My devotees; avasya--certainly; kariba--shall do; milana--meeting; bhakta-gane--all the devotees; sange--along with Me; lana--taking; yaba--I shall go; vrndavana--to Vrndavana-dhama.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vrndavana.

TEXT 72

TEXT

eta bhavi' gauda-dese karilun gamana
mata, ganga bhakte dekhi' sukhi haila mana

SYNONYMS

eta bhavi'--thinking like this; gauda-dese--to Bengal; karilun gamana--I went; mata--My mother; ganga--the Ganges; bhakte--devotees; dekhi'--seeing; sukhi--happy; haila--became; mana--My mind.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

TEXT 73

TEXT

bhakta-gane lana tabe calilana range
laksa-koti loka tahan haila ama-sange

SYNONYMS

bhakta-gane--all the devotees; lana--taking; tabe--then; calilana range--I started with great pleasure; laksa-koti--many thousands and millions; loka--people; tahan--there; haila--became; ama-sange--My companions.

TRANSLATION

"However, when I started for Vrndavana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

TEXT

sanatana-mukhe krsna ama sikhaila
taha vighna kari' vana-pathe lana aila

SYNONYMS

sanatana-mukhe--from the mouth of Sanatana; krsna--Lord Krsna; ama--unto Me; sikhaila--gave instructions; taha--that; vighna kari'--making a hindrance; vana-pathe--on the path through the forest; lana--taking; aila--came.

TRANSLATION

"Thus I was going to Vrndavana with a big crowd, but through the mouth of Sanatana, Krsna taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vrndavana.

TEXT 75

TEXT

krpara samudra, dina-hine dayamaya
krsna-krpa vina kona 'sukha' nahi haya"

SYNONYMS

krpara samudra--ocean of mercy; dina-hine--unto the poor and fallen; daya-maya--very merciful; krsna-krpa--the mercy of Krsna; vina--without; kona--any; sukha--happiness; nahi haya--there is not.

TRANSLATION

"Krsna is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

TEXT 76

TEXT

bhattacarye alingiya tanhare kahila
'tomara prasade ami eta sukha paila'

SYNONYMS

bhattacarye--Balabhadra Bhattacarya; alingiya--embracing; tanhare--unto him; kahila--said; tomara prasade--by your kindness; ami--I; eta--so much; sukha--happiness; paila--got.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Balabhadra Bhattacarya and told him, "It is only by your kindness that I am now so happy."

TEXT 77

TEXT

tenho kahena,----"tumi 'krsna', tumi 'dayamaya'
adhama jiva muni, more ha-ila sadaya

SYNONYMS

tenho kahena--Bhattacarya said; tumi krsna--You are Krsna Himself; tumi--You; daya-maya--merciful; adhama--the lowest of the low; jiva--living entity; muni--I; more--unto me; ha-ila--You have been; sa-daya--favorable.

TRANSLATION

Balabhadra Bhattacarya replied, "My dear Lord, You are Krsna Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

TEXT 78

TEXT

muni chara, more tumi sange lana aila
krpa kari' mora hate 'prabhu' bhiksa kaila

SYNONYMS

muni--I; chara--most fallen; more--me; tumi--You; sange--with; lana--taking; aila--have come; krpa kari'--showing great mercy; mora hate--from my hand; prabhu--my Lord; bhiksa kaila--You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

TEXT 79

TEXT

adhama-kakere kaila garuda-samana
'svatantra isvara' tumi----svayam bhagavan"

SYNONYMS

adhama-kakere--the most condemned crow; kaila--You have made; garuda-samana--like Garuda; svatantra--independent; isvara--Supreme Personality of Godhead; tumi--You; svayam bhagavan--the original Personality of Godhead.

TRANSLATION

"You have made me Your carrier Garuda, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

TEXT 80

TEXT

mukam karoti vacalam
pangum langhayate girim
yat-krpa tam aham vande
paramananda-madhavam

SYNONYMS

mukam--a person who cannot speak; karoti--makes; vacalam--an eloquent speaker; pangum--a person who cannot even walk; langhayate--causes to cross over; girim--the mountain; yat-krpa--whose mercy; tam--unto Him; aham--I; vande--offer obeisances; parama-ananda--the transcendentally blissful; madhavam--Supreme Personality of Godhead.

TRANSLATION

" 'The Supreme Personality of Godhead has the form of sac-cid-ananda vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.' "

PURPORT

This is a quotation from the Bhavartha-dipika commentary on Srimad-Bhagavatam (1.1.1).

TEXT 81

TEXT

ei-mata balabhadra karena stavana
prema-seva kari' tusta kaila prabhura mana

SYNONYMS

ei-mata--in this way; balabhadra--Balabhadra Bhattacarya; karena--offers; stavana--prayers; prema-seva kari'--rendering service in love; tusta--pacified; kaila--made; prabhura--of Sri Caitanya Mahaprabhu; mana--the mind.

TRANSLATION

In this way Balabhadra Bhattacarya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

TEXT 82

TEXT

ei-mata nana-sukhe prabhu aila 'kasi'
madhyahna-snana kaila manikarnikaya asi'

SYNONYMS

ei-mata--in this way; nana-sukhe--in great happiness; prabhu--Sri Caitanya Mahaprabhu; aila--came; kasi--to the holy place named Kasi; madhyahna-snana--afternoon bath; kaila--took; manikarnikaya--to the bathing place known as Manikarnika; asi'--coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kasi. There He took His bath in the bathing ghat known as Manikarnika.

PURPORT

Kasi is another name for Varanasi (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asih and Varuna merge there. Manikarnika is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Visnu. According to some, it fell from the ear of Lord Siva. The word mani means "jewel," and karnika means "from the ear." According to some, Lord Visvanatha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rama. Because of this, this holy place is called Mani-karnika. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Manikarnika is especially sanctified because it is very dear to Lord Visvanatha. In the Kasi-khanda it is said: samsari-cintamanir atra yasmat tarakam sajjana-karnikayam. sivo 'bhidhatte saha-santa-kale tad giyate 'sau mani-karniketi. mukti-laksmi maha-pitha-manis tac caranabjayoh. karnikeyam tatah prahur yam jana mani-karnikam. According to the Kasi-khanda, if one gives up his body at Manikarnika, he is liberated simply by remembering Lord Siva's name.

TEXT 83

TEXT

sei-kale tapana-misra kare ganga-snana
prabhu dekhi' haila tanra kichu vismaya jnana

SYNONYMS

sei-kale--at that time; tapana-misra--a brahmana named Tapana Misra; kare ganga-snana--was taking his bath in the Ganges; prabhu dekhi'--seeing the Lord; haila--there was; tanra--his; kichu--some; vismaya jnana--astonishment.

TRANSLATION

At that time, Tapana Misra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TEXT 84

TEXT

'purve suniyachi prabhu karyachena sannyasa'
niscaya kariya haila hrdaye ullasa

SYNONYMS

purve--formerly; suniyachi--I have heard; prabhu--Lord Sri Caitanya Mahaprabhu; karyachena sannyasa--has accepted the renounced order of life; niscaya kariya--ascertaining that; haila--there was; hrdaye--within the heart; ullasa--great jubilation.

TRANSLATION

Tapana Misra then began to think, "I have heard that Sri Caitanya Mahaprabhu has accepted the renounced order." Thinking this, Tapana Misra became very jubilant within his heart.

TEXT 85

TEXT

prabhura carana dhari' karena rodana
prabhu tare uthana kaila alingana

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; carana--lotus feet; dhari'--touching; karena--does; rodana--crying; prabhu--Sri Caitanya Mahaprabhu; tare--him; uthana--raising; kaila--did; alingana--embracing.

TRANSLATION

He then clasped the lotus feet of Sri Caitanya Mahaprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

TEXT

prabhu lana gela visvesvara-darasane
tabe asi' dekhe bindu-madhava-carane

SYNONYMS

prabhu lana--taking the Lord; gela--he went; visvesvara-darasane--to visit the temple of Visvesvara; tabe--thereafter; asi'--coming; dekhe--see; bindu-madhava-carane--the lotus feet of Bindu Madhava.

TRANSLATION

Tapana Misra then took Sri Caitanya Mahaprabhu to visit the temple of Visvesvara. Coming from there, they saw the lotus feet of Lord Bindu Madhava.

PURPORT

This Bindu Madhava is the oldest Visnu temple in Varanasi. Presently this temple is known as Veni Madhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhutapapa, Kirana, Sarasvati, Ganga and Yamuna. Now only the River Ganges is visible. The old temple of Bindu Madhava, which was visited by Sri Caitanya Mahaprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big majida, or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Madhava there are Deities of four-handed Narayana and the goddess Laksmi. In front of these Deities is a column of Sri Garuda, and along the side are deities of Lord Rama, Sita, Laksmana and Sri Hanumanji.

In the province of Maharastra is a state known as Satara. During the time of Bhaktisiddhanta Sarasvati Thakura, the native prince belonged to the Vaisnava cult. Being a brahmana, he took charge of worshiping the Deity. He was known as Srimanta Balasaheba Pantha Maharaja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Maharaja Jagatjivana Rao Saheba.

TEXT 87

TEXT

ghare lana aila prabhuke anandita hana
seva kari' nrtya kare vastra udana

SYNONYMS

ghare lana--taking to his home; aila--came; prabhuke--Sri Caitanya Mahaprabhu; anandita hana--in great happiness; seva kari'--rendering service; nrtya kare--began to dance; vastra udana--waving his cloth.

TRANSLATION

With great pleasure Tapana Misra brought Sri Caitanya Mahaprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

TEXT 88

TEXT

prabhura caranodaka savamse kaila pana
bhattacaryera puja kaila kariya sammana

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; carana-udaka--the water used to wash the lotus feet; sa-vamse--with his whole family; kaila pana--drank; bhattacaryera--of Bhattacarya; puja--worship; kaila--performed; kariya--showing; sammana--respect.

TRANSLATION

He washed the lotus feet of Sri Caitanya Mahaprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhattacarya and showed him respect.

TEXT 89

TEXT

prabhure nimantrana kari' ghare bhiksa dila
balabhadra-bhattacarye paka karaila

SYNONYMS

prabhure nimantrana kari'--inviting the Lord; ghare--at home; bhiksa dila--gave lunch; balabhadra-bhattacarye--Balabhadra Bhattacarya; paka karaila--he had cook.

TRANSLATION

Tapana Misra invited Sri Caitanya Mahaprabhu to take lunch at his home, and he had Balabhadra Bhattacarya cook.

PURPORT

While at Varanasi (Benares), Sri Caitanya Mahaprabhu stayed at the house of Tapana Misra. Near Tapana Misra's house was a bathing ghat known as Pancanadi-ghata. Sri Caitanya Mahaprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Madhava. Then He took His lunch at Tapana Misra's house. Near the Bindu Madhava temple is a big banyan tree, and it is said that after eating, Sri Caitanya Mahaprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vata. Gradually, due to changes in language, the name became Yatana-vata. The local people still call that place Yatana-vata.

Presently, beside a lane there is a tomb of Vallabhacarya, but there is no sign that Caitanya Mahaprabhu ever lived there. Vallabhacarya was also known as Mahaprabhu among his disciples. Sri Caitanya Mahaprabhu probably lived at Yatana-vata, but there is no sign of Candrasekhara's or Tapana Misra's house, nor is there sign of the Mayavadi sannyasi Prakasananda Sarasvati, with whom Sri Caitanya Mahaprabhu discussed Vedanta-sutra. A little distance from Yatana-vata is a temple of Gaura-Nityananda established by Sasibhusana Niyogi Mahasaya of Calcutta. This temple is now managed by the mother-in-law of Sasibhusana and his brother-in-law Narayana-candra Ghosh.

TEXT 90

TEXT

bhiksa kari' mahaprabhu karila sayana
misra-putra raghu kare pada-samvahana

SYNONYMS

bhiksa kari'--after finishing His lunch; mahaprabhu--Sri Caitanya Mahaprabhu; karila sayana--took rest; misra-putra--the son of Tapana Misra; raghu--Raghu; kare--does; pada-samvahana--massaging the legs.

TRANSLATION

When Sri Caitanya Mahaprabhu took His rest after lunch, the son of Tapana Misra, named Raghu, used to massage His legs.

TEXT 91

TEXT

prabhura 'sesanna' misra savamse khaila
'prabhu aila' suni' candrasekhara aila

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; sesa-anna--remnants of food; misra--Tapana Misra; sa-vamse--along with his family; khaila--ate; prabhu aila--the Lord has arrived; suni'--hearing; candrasekhara aila--Candrasekhara came.

TRANSLATION

The remnants of food left by Sri Caitanya Mahaprabhu were taken by the whole family of Tapana Misra. When news spread that the Lord had come, Candrasekhara also came to see Him.

TEXT 92

TEXT

misrera sakha tenho prabhura purva dasa
vaidya-jati, likhana-vrtti, varanasi-vasa

SYNONYMS

misrera sakha--friend of Tapana Misra; tenho--he; prabhura--of Sri Caitanya Mahaprabhu; purva dasa--former servant; vaidya-jati--by caste a physician; likhana-vrtti--by profession a clerk; varanasi-vasa--resident of Varanasi.

TRANSLATION

Candrasekhara happened to be a friend of Tapana Misra's, and he was long known to Sri Caitanya Mahaprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Varanasi.

TEXT 93

TEXT

asi' prabhu-pade padi' karena rodana
prabhu uthi' tanre krpaya kaila alingana

SYNONYMS

asi'--coming; prabhu-pade--at the lotus feet of Sri Caitanya Mahaprabhu; padi'--falling down; karena--does; rodana--crying; prabhu--Sri Caitanya Mahaprabhu; uthi'--standing; tanre--unto him; krpaya--out of mercy; kaila--did; alingana--embracing.

TRANSLATION

When Candrasekhara came there, he fell down before the lotus feet of Sri Caitanya Mahaprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

TEXT 94

TEXT

candrasekhara kahe,----"prabhu, bada krpa kaila
apane asiya bhrtye darasana dila

SYNONYMS

candrasekhara kahe--Candrasekhara said; prabhu--my dear Lord; bada krpa kaila--You have shown Your causeless mercy; apane--personally; asiya--coming; bhrtye--unto Your servant; darasana dila--gave Your audience.

TRANSLATION

Candrasekhara said, "My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

TEXT 95

TEXT

apana-prarabdhe vasi' varanasi-sthane
'maya', 'brahma' sabda vina nahi suni kane

SYNONYMS

apana-prarabdhe--because of my past deeds; vasi'--staying; varanasi-sthane--in the place known as Varanasi; maya--maya; brahma--and brahma; sabda--the words; vina--except; nahi suni--I do not hear; kane--in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Varanasi, but here I do not hear anything but the words maya and Brahman."

PURPORT

The word prarabdhe (past deeds) is important in this verse. Since Candrasekhara was a devotee, he was always eager to hear about Krsna and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Siva and followers of the pancopasana method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Visnu, Siva, Ganesa, Surya and goddess Durga. Actually these pancopasakas are not devotees of anyone. As it is said, to be a servant of everyone is to be the servant of no one.

Varanasi, or Kasi, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaisnava likes to live in a visnu-tirtha, a place where Lord Visnu's temples are present. In Varanasi there are many hundreds and thousands of Lord Siva's temples, or pancopasaka temples. Consequently Candrasekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In the Bhakti-rasamrta-sindhu it is also said, durjaty-arambhakam papam yat syat prarabdham eva tat. "According to one's past misdeeds, one takes birth on a lower platform." In the Brahma-samhita (5.54) it is said: karmani nirdahati kintu ca bhakti-bhajam. There is no karma attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to karma-phala, the effect of fruitive activity. Karma-phala is applicable to karmis, not bhaktas.

There are three kinds of devotees: those who are eternally on the transcendental platform (nitya-siddha), those elevated to the transcendental platform by the execution of devotional service (sadhana-siddha), and those who are neophytes advancing toward the perfectional platform (sadhaka). The sadhakas are gradually becoming free from fruitive reaction. Bhakti-rasamrta-sindhu (1.1.17) describes the symptoms of bhakti-yoga thus:

klesa-ghni subhada moksa-
laghutakrt sudurlabha
sandrananda-visesatma
sri-krsnakarsini ca sa

Devotional service is klesa-ghni even for beginners. This means that it reduces or nullifies all kinds of suffering. The word subhada indicates that devotional service bestows all good fortune, and the words krsna-akarsini indicate that devotional service gradually attracts Krsna toward the devotee. Consequently a devotee is not subject to any sinful reaction. In Bhagavad-gita (18.66) Krsna says:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Krsna is merciful to His devotee, and consequently He immediately nullifies all three stages-the sin, the seed of sin and the ignorance that leads one to sin. Padma Purana confirms this:

aprarabdha-phalam papam
kutam bijam phalonmukham
kramenaiva praliyeta
visnu-bhakti-ratatmanam

For a further explanation of this, The Nectar of Devotion should be consulted.

TEXT 96

TEXT

sad-darsana-vyakhya vina katha nahi etha
misra krpa kari' more sunana krsna-katha

SYNONYMS

sat-darsana--of six kinds of philosophical theses; vyakhya--explanation; vina--except; katha--talk; nahi--not; etha--here; misra--Tapana Misra; krpa kari'--being very merciful; more--unto me; sunana--explains; krsna-katha--topics of Lord Sri Krsna.

TRANSLATION

Candrasekhara continued, "There is no talk at Varanasi other than discussions on the six philosophical theses. Nonetheless, Tapana Misra has been very kind to me, for he speaks about topics relating to Lord Krsna.

PURPORT

The six philosophical treatises are: (1) vaisesika, propounded by Kanada Rsi, (2) nyaya, propounded by Gautama Rsi, (3) yoga or mysticism, propounded by Patanjali Rsi, (4) the philosophy of sankhya, propounded by Kapila Rsi, (5) the philosophy of karma-mimamsa, propounded by Jaimini Rsi, and (6) the philosophy of brahma-mimamsa, or Vedanta, the ultimate conclusion of the Absolute Truth (janmady asya yatah), propounded by Vedavyasa. Actually Vedanta philosophy is meant for the devotees because in Bhagavad-gita Lord Krsna says, vedanta-krd veda-vid eva caham: "I am the compiler of Vedanta, and I am the knower of the Vedas." (Bg. 15.15) Vyasadeva is an incarnation of Krsna, and consequently Krsna is the compiler of Vedanta philosophy. Therefore Krsna clearly knows the purport of Vedanta philosophy. As stated in Bhagavad-gita, whoever hears Vedanta philosophy from Krsna is actually aware of the real meaning of Vedanta. The Mayavadis who have called themselves Vedantists do not at all understand the purport of Vedanta philosophy. Not being properly educated, people in general think that Vedanta means the Sankarite interpretation.

TEXT 97

TEXT

nirantara dunhe cinti tomara carana
'sarvajna isvara' tumi dila darasana

SYNONYMS

nirantara--incessantly; dunhe--we two; cinti--think of; tomara carana--Your lotus feet; sarva-jna--omniscient; isvara--Supreme Personality of Godhead; tumi--You; dila darasana--gave Your audience.

TRANSLATION

"My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

TEXT 98

TEXT

suni,----'mahaprabhu' yabena sri-vrndavane
dina kata rahi' tara' bhrtya dui-jane"

SYNONYMS

suni--I hear; mahaprabhu--Sri Caitanya Mahaprabhu; yabena--will go; sri-vrndavane--to Vrndavana; dina kata--for some days; rahi'--staying; tara'--please deliver; bhrtya--servants; dui-jane--two persons.

TRANSLATION

"My Lord, I have heard that You are going to Vrndavana. After You stay here at Varanasi for some days, please deliver us, for we are Your two servants."

TEXT 99

TEXT

misra kahe,----'prabhu, yavat kasite rahiba
mora nimantrana vina anya na maniba'

SYNONYMS

misra kahe--Tapana Misra said; prabhu--my Lord; yavat--as long as; kasite rahiba--You will stay at Kasi, Varanasi; mora nimantrana--my invitation; vina--besides; anya--others; na maniba--do not accept.

TRANSLATION

Tapana Misra then said, "My dear Lord, as long as You stay at Varanasi, please do not accept any invitation other than mine."

TEXT 100

TEXT

ei-mata mahaprabhu dui bhrtyera vase
iccha nahi, tabu tatha rahila dina-dase

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; dui--two; bhrtyera--by servants; vase--being obliged; iccha nahi--there was no such desire; tabu--still; tatha--there; rahila--remained; dina-dase--for ten days.

TRANSLATION

Even though He had not made such a plan, Sri Caitanya Mahaprabhu remained for ten days at Varanasi, being obligated by the requests of His two servants.

TEXT 101

TEXT

maharastriya vipra aise prabhu dekhibare
prabhura rupa-prema dekhi' haya camatkare

SYNONYMS

maharastriya--belonging to the Maharastra state; vipra--one brahmana; aise--comes; prabhu dekhibare--to see Lord Sri Caitanya Mahaprabhu; prabhura--of Sri Caitanya Mahaprabhu; rupa-prema--beauty and ecstatic love; dekhi'--seeing; haya camatkare--becomes astonished.

TRANSLATION

At Varanasi there was a Maharastriyan brahmana who used to come daily to see Sri Caitanya Mahaprabhu. This brahmana was simply astonished to see the Lord's personal beauty and ecstatic love for Krsna.

TEXT 102

TEXT

vipra saba nimantraya, prabhu nahi mane
prabhu kahe,----'aji mora hanache nimantrane'

SYNONYMS

vipra--the brahmanas; saba--all; nimantraya--invite; prabhu--Lord Sri Caitanya Mahaprabhu; nahi mane--does not accept; prabhu kahe--the Lord replies; aji--today; mora--My; hanache--has been; nimantrane--invitation.

TRANSLATION

When the brahmanas of Varanasi would invite Sri Caitanya Mahaprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else."

TEXT 103

TEXT

ei-mata prati-dina karena vancana
sannyasira sanga-bhaye na manena nimantrana

SYNONYMS

ei-mata--in this way; prati-dina--daily; karena vancana--denies other inviters; sannyasira--of the Mayavadi sannyasis; sanga-bhaye--from fear of the association; na manena--does not accept; nimantrana--invitation.

TRANSLATION

Every day Sri Caitanya Mahaprabhu refused their invitation because He feared associating with Mayavadi sannyasis.

PURPORT

A Vaisnava sannyasi never accepts an invitation from a party who considers Mayavadi sannyasis and Vaisnava sannyasis to be one and the same. In other words, Vaisnava sannyasis do not at all like to associate with Mayavadi sannyasis, to say nothing of eating together. This principle must be followed by the sannyasis of the Krsna consciousness movement. That is the instruction of Sri Caitanya Mahaprabhu given by His personal behavior.

TEXT 104

TEXT

prakasananda sripada sabhate vasiya
'vedanta' padana bahu sisya-gana lana

SYNONYMS

prakasananda--Prakasananda; sripada--a great sannyasi; sabhate--in the assembly; vasiya--sitting down; vedanta--Vedanta philosophy; padana--instructs; bahu--many; sisya-gana--disciples; lana--taking.

TRANSLATION

There was a great Mayavadi sannyasi named Prakasananda Sarasvati who used to teach Vedanta philosophy to a great assembly of followers.

PURPORT

Sripada Prakasananda Sarasvati was a Mayavadi sannyasi, and his characteristics have been described in Caitanya-bhagavata (Madhya-khanda Chapter Three):

'hasta', 'pada', 'mukha' mora nahika 'locana'
veda more ei-mata kare vidambana

kasite padaya veta 'prakasa-ananda'
sei veta kare mora anga khanda-khanda

vakhanaye veda, mora vigraha na mane
sarvange ha-ila kustha, tabu nahi jane

sarva-yajnamaya mora ye-anga----pavitra
'aja', 'bhava' adi gaya yanhara caritra
'punya' pavitrata paya ye-anga-parase
taha 'mithya' bale veta kemana sahase

In the Madhya-khanda, Chapter Twenty, it is said:

sannyasi 'prakasananda' vasaye kasite
more khanda-khanda veta kare bhala-mate

padaya 'vedanta', mora 'vigraha' na mane
kustha karailun ange, tabu nahi jane

'satya' mora 'lila-karma', 'satya' mora 'sthana'
iha 'mithya' bale, more kare khan-khan

Prakasananda Sarasvati used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakasananda Sarasvati, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakasananda Sarasvati was attempting to cut off the hands and legs of the Lord. This is the business of demons. The Vedas state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Krsna states in Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyah. When Krsna says aham, He says

"I am," which means "I," the person. He adds the word eva, which is used for conclusive verification. It is by Vedanta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Mayavadi sannyasis deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Mayavadi demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahma and Lord Siva. The original Mayavadi sannyasi, Sankaracarya, also accepted the fact that the Lord's form is transcendental. Narayanah paro 'vyaktat: "Narayana, the Supreme Personality of Godhead, is beyond the avyakta, the unmanifested material energy." Avyaktad anda-sambhavah: "This material world is a creation of that unmanifested material energy." However, Narayana has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Mayavadi sannyasis are impersonalist philosophers, and they describe the form of the Lord as maya, or false. How can one be purified by worshiping something false? Mayavadi philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakasananda Sarasvati, the chief Mayavadi sannyasi of Benares. He was supposed to teach Vedanta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Mayavadi sannyasis claim that these activities are false.

Some people falsely claim that Prakasananda Sarasvati later became known as Prabodhananda Sarasvati, but this is not a fact. Prabodhananda Sarasvati was the uncle and spiritual master of Gopala Bhatta Gosvami. In his grhastha life, Prabodhananda Sarasvati was a resident of Sri Ranga-ksetra, and he belonged to the Vaisnava Ramanuja-sampradaya. It is a mistake to consider Prakasananda Sarasvati and Prabodhananda Sarasvati the same man.

TEXT 105

TEXT

eka vipra dekhi' aila prabhura vyavahara
prakasananda-age kahe caritra tanhara

SYNONYMS

eka vipra--one brahmana; dekhi'--seeing; aila--came; prabhura--of Sri Caitanya Mahaprabhu; vyavahara--activities; prakasananda-age--before the Mayavadi sannyasi Prakasananda; kahe--says; caritra tanhara--His characteristics.

TRANSLATION

One brahmana who saw the wonderful behavior of Sri Caitanya Mahaprabhu came to Prakasananda Sarasvati and described the Lord's characteristics.

TEXT 106

TEXT

"eka sannyasi aila jagannatha haite
tanhara mahima-pratapa na pari varnite

SYNONYMS

eka--one; sannyasi--person in the renounced order of life; aila--has come; jagannatha haite--from Jagannatha Puri; tanhara--His; mahima--glories; pratapa--influence; na pari varnite--I cannot describe.

TRANSLATION

The brahmana told Prakasananda Sarasvati, "There is a sannyasi who has come from Jagannatha Puri, and I cannot describe His wonderful influence and glories.

TEXT 107

TEXT

sakala dekhiye tante adbhuta-kathana
prakanda-sarira, suddha-kancana-varana

SYNONYMS

sakala dekhiye--I see everything; tante--in Him; adbhuta-kathana--wonderful description; prakanda-sarira--very large body; suddha--pure; kancana--gold; varana--complexion.

TRANSLATION

"Everything is wonderful about that sannyasi. He has a very well built and luxurious body, and His complexion is like purified gold.

TEXT 108

TEXT

ajanu-lambita bhuja, kamala-nayana
yata kichu isvarera sarva sal-laksana

SYNONYMS

ajanu-lambita--reaching down to the knees; bhuja--arms; kamala-nayana--eyes like the petals of a lotus flower; yata--as many as; kichu--any; isvarera--of the Supreme Personality of Godhead; sarva--all; sat-laksana--transcendental symptoms.

TRANSLATION

"He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

TEXT 109

TEXT

taha dekhi' jnana haya----'ei narayana
yei tanre dekhe, kare krsna-sankirtana

SYNONYMS

taha dekhi'--seeing that; jnana haya--one comes to the conclusion; ei narayana--He is the Supreme Personality of Godhead, Narayana Himself; yei--anyone who; tanre--Him; dekhe--sees; kare--performs; krsna-sankirtana--chanting of the holy name of Krsna.

TRANSLATION

"When one sees all these features, one takes Him to be Narayana Himself. Whoever sees Him immediately begins to chant the holy name of Krsna.

TEXT 110

TEXT

'maha-bhagavata'-laksana suni bhagavate
se-saba laksana prakata dekhiye tanhate

SYNONYMS

maha-bhagavata--of a first-class devotee; laksana--symptoms; suni--we hear; bhagavate--in Srimad-Bhagavatam; se-saba laksana--all those symptoms; prakata--manifest; dekhiye--I see; tanhate--in Him.

TRANSLATION

"We have heard about the symptoms of a first-class devotee in Srimad Bhagavatam, and all those symptoms are manifest in the body of Sri Caitanya Mahaprabhu.

TEXT 111

TEXT

'nirantara krsna-nama' jihva tanra gaya
dui-netre asru vahe ganga-dhara-praya

SYNONYMS

nirantara--incessantly; krsna-nama--the holy name of the Lord; jihva--tongue; tanra--His; gaya--chants; dui-netre--in the two eyes; asru--tears; vahe--flow; ganga-dhara-praya--like the flow of the Ganges.

TRANSLATION

"His tongue is always chanting the holy name of Krsna, and from His eyes tears incessantly fall like the flowing Ganges.

TEXT 112

TEXT

ksane nace, hase, gaya, karaye krandana
ksane huhunkara kare,----simhera garjana

SYNONYMS

ksane--sometimes; nace--dances; hase--laughs; gaya--sings; karaye krandana--cries; ksane--sometimes; huhun-kara--loud vibrations; kare--makes; simhera garjana--the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

TEXT 113

TEXT

jagat-mangala tanra 'krsna-caitanya'-nama
nama, rupa, guna tanra, saba----anupama

SYNONYMS

jagat-mangala--all-auspicious to the whole world; tanra--His; krsna-caitanya--Sri Krsna Caitanya; nama--name; nama--name; rupa--form; guna--the quality; tanra--His; saba--all; anupama--unparalleled.

TRANSLATION

"His name, Krsna Caitanya, is all-auspicious to the world. Everything about Him-His name, form, and qualities-is unparalleled.

TEXT 114

TEXT

dekhile se jani tanra 'isvarera riti'
alaukika katha suni' ke kare pratiti?"

SYNONYMS

dekhile--simply by seeing; se--Him; jani--I understand; tanra--His; isvarera riti--characteristics of the Supreme Personality of Godhead; alaukika--uncommon; katha--story; suni'--hearing; ke--who; kare pratiti--will believe.

TRANSLATION

"Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?"

TEXT 115

TEXT

suniya prakasananda bahuta hasila
vipre upahasa kari' kahite lagila

SYNONYMS

suniya--hearing; prakasananda--Prakasananda Sarasvati; bahuta hasila--laughed very much; vipre--at the brahmana; upahasa kari'--jokingly laughing; kahite lagila--began to speak.

TRANSLATION

Prakasananda Sarasvati laughed very much to hear this description. Joking and laughing at the brahmana, he began to speak as follows.

TEXT 116

TEXT

"suniyachi gauda-desera sannyasi----'bhavuka'
kesava-bharati-sisya, loka-prataraka

SYNONYMS

suniyachi--I have heard; gauda-desera sannyasi--the sannyasi from Bengal; bhavuka--sentimental; kesava-bharati-sisya--disciple of Kesava Bharati; loka-prataraka--a first-class pretender.

TRANSLATION

Prakasananda Sarasvati said, "Yes, I have heard about Him. He is a sannyasi from Bengal, and He is very sentimental. I have also heard that He belongs to the Bharati-sampradaya, for He is a disciple of Kesava Bharati. However, He is only a pretender."

PURPORT

Sri Caitanya Mahaprabhu was considered bhavuka (sentimental) because He was always seen in the bhava stage. That is, He always exhibited ecstatic love for Krsna. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahaprabhu's ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakasananda Sarasvati heard of Sri Caitanya Mahaprabhu's activities, he considered them to be those of a pretender. Consequently he called Him a loka-prataraka, a pretender. Mayavadis cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Mayavadis equate them with temporary emotional feelings. However, Prakasananda Sarasvati's statement is offensive, and consequently he should be considered an atheist (pasandi). According to Srila Rupa Gosvami, since Prakasananda Sarasvati was not engaged in the Lord's devotional service, his sannyasa is to be considered phalgu-vairagya. This means that since he did not know how to use things for the Lord's service, his renunciation of the world was artificial.

TEXT 117

TEXT

'caitanya'-nama tanra, bhavuka-gana lana
dese dese grame grame bule nacana

SYNONYMS

caitanya--Caitanya; nama tanra--His name; bhavuka-gana lana--accompanied by some sentimentalists; dese dese--from country to country; grame grame--from village to village; bule--travels; nacana--causing to dance.

TRANSLATION

Prakasananda Sarasvati continued, "I know that His name is Sri Krsna Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

TEXT 118

TEXT

yei tanre dekhe, sei isvara kari' kahe
aiche mohana-vidya----ye dekhe se mohe

SYNONYMS

yei--anyone who; tanre--Him; dekhe--sees; sei--that person; isvara kari'--as the Supreme Personality of Godhead; kahe--says; aiche--such; mohana-vidya--hypnotism; ye dekhe--anyone who sees; se mohe--he becomes illusioned.

TRANSLATION

"Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusioned.

TEXT 119

TEXT

sarvabhauma bhattacarya----pandita prabala
suni' caitanyera sange ha-ila pagala

SYNONYMS

sarvabhauma bhattacarya--Sarvabhauma Bhattacarya; pandita prabala--a learned scholar; suni'--I have heard; caitanyera sange--in the association of Caitanya; ha-ila pagala--has become a madman.

TRANSLATION

"Sarvabhauma Bhattacarya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

TEXT 120

TEXT

'sannyasi'----nama-matra, maha-indrajali!
'kasipure' na vikabe tanra bhavakali

SYNONYMS

sannyasi--in the renounced order of life; nama-matra--in name only; maha-indrajali--first-class magician; kasipure--in Kasi; na vikabe--will not sell; tanra--His; bhavakali--sentimental activities.

TRANSLATION

"This Caitanya is a sannyasi in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kasi.

TEXT 121

TEXT

'vedanta' sravana kara, na yaiha tanra pasa
ucchrnkhala-loka-sange dui-loka-nasa"

SYNONYMS

vedanta--the philosophy of Vedanta; sravana kara--go on hearing; na--do not; yaiha--go; tanra pasa--near Him; ucchrnkhala--upstart; loka--people; sange--in the association of; dui-loka-nasa--destruction in this world and the next.

TRANSLATION

"Do not go to see Sri Caitanya Mahaprabhu. Just continue hearing Vedanta. If you associate with upstarts, you will be lost in this world and in the next."

PURPORT

The word ucchrnkhala, meaning "whimsical," is significant in this verse. In Bhagavad-gita (16.23), Lord Krsna Himself says:

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

If one acts whimsically and does not follow the sastric principles, he will never attain perfection, happiness or the spiritual world.

TEXT 122

TEXT

eta suni' sei vipra maha-duhkha paila
'krsna' 'krsna' kahi' tatha haite uthi' gela

SYNONYMS

eta suni'--hearing this; sei vipra--that brahmana; maha-duhkha paila--became very much aggrieved; krsna krsna kahi'--uttering the holy name of Lord Krsna; tatha haite--from there; uthi' gela--got up and went away.

TRANSLATION

When the brahmana heard Prakasananda Sarasvati speak like this about Sri Caitanya Mahaprabhu, he became very grief-stricken. Chanting the holy name of Krsna, he immediately left.

TEXT 123

TEXT

prabhura darasane suddha hanache tanra mana
prabhu-age duhkhi hana kahe vivarana

SYNONYMS

prabhura darasane--by seeing personally the Supreme Personality of Godhead; suddha--purified; hanache--was; tanra mana--his mind; prabhu-age--before the Lord; duhkhi hana--being very much unhappy; kahe vivarana--described the incidents.

TRANSLATION

The brahmana's mind was already purified by seeing the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu. He therefore went to Sri Caitanya Mahaprabhu and described what took place before the Mayavadi sannyasi Prakasananda.

TEXT 124

TEXT

suni' mahaprabhu tabe isat hasila
punarapi sei vipra prabhure puchila

SYNONYMS

suni'--hearing; mahaprabhu--Sri Caitanya Mahaprabhu; tabe--then; isat--mildly; hasila--smiled; punarapi--again indeed; sei--that; vipra--brahmana; prabhure puchila--inquired from Sri Caitanya Mahaprabhu.

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu mildly smiled. The brahmana then spoke again to the Lord.

TEXT 125

TEXT

"tara age yabe ami tomara nama la-ila
seha tomara nama jane,----apane kahila

SYNONYMS

tara age--before him; yabe--when; ami--I; tomara--Your; nama--name; laila--uttered; seha--he; tomara--Your; nama--name; jane--knows; apane kahila--he said himself.

TRANSLATION

The brahmana said,"As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

TEXT 126

TEXT

tomara 'dosa' kahite kare namera uccara
'caitanya' 'caitanya' kari' kahe tina-bara

SYNONYMS

tomara dosa--Your fault; kahite--describing; kare--does; namera--of the name; uccara--utterances; caitanya caitanya--Caitanya, Caitanya; kari'--in that way; kahe tina-bara--he uttered three times.

TRANSLATION

"While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.'

TEXT 127

TEXT

tina-bare 'krsna-nama' na aila tara mukhe
'avajna'te nama laya, suni' pai duhkhe

SYNONYMS

tina-bare--three times; krsna-nama--the holy name of Krsna; na aila--did not come; tara mukhe--in his mouth; avajna'te--in contempt; nama laya--takes Your name; suni'--hearing; pai duhkhe--I was very much aggrieved.

TRANSLATION

"Although he spoke Your name three times, he did not utter the name of Krsna. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakasananda Sarasvati vilified and blasphemed Sri Caitanya Mahaprabhu. Words like brahma, caitanya, atma, paramatma, jagadisa, isvara, virat, vibhu, bhuma, visvarupa and vyapaka all indirectly indicate Krsna. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Krsna and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Mayavadi philosophers and the pancopasakas cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties-name, form, qualities and pastimes. Consequently they conclude that Krsna's transcendental activities are maya. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Mayavadi philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Krsna or devotional service from the mouths of Mayavadi impersonalists.

TEXT 128

TEXT

ihara karana more kaha krpa kari'
toma dekhi' mukha mora bale 'krsna' 'hari"

SYNONYMS

ihara--of this; karana--cause; more--unto me; kaha--please speak; krpa kari'--by Your causeless mercy; toma dekhi'--seeing You; mukha--mouth; mora--my; bale--says; krsna hari--the holy names of Krsna and Hari.

TRANSLATION

"Why could Prakasananda not utter the names of Krsna and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Krsna and Hari."

TEXT 129

TEXT

prabhu kahe,----"mayavadi krsne aparadhi
'brahma', 'atma' 'caitanya' kahe niravadhi

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; mayavadi--the impersonalists; krsne--unto Krsna; aparadhi--great offenders; brahma--brahma; atma--atma; caitanya--caitanya; kahe--say; niravadhi--without stopping.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Mayavadi impersonalists are great offenders unto Lord Krsna; therefore they simply utter the words Brahman, atma and caitanya.

TEXT 130

TEXT

ataeva tara mukhe na aise krsna-nama
'krsna-nama', 'krsna-svarupa'----duita 'samana'

SYNONYMS

ataeva--therefore; tara mukhe--in their mouths; na--not; aise--manifests; krsna-nama--the holy name of Krsna; krsna-nama--the holy name of Krsna; krsna-svarupa--the personality of the Lord; duita samana--both identical.

TRANSLATION

"The holy name of Krsna is not manifest in their mouths because they are offenders unto Krsna, the Supreme Personality of Godhead, who is identical with His holy name.

TEXT 131

TEXT

'nama', 'vigraha', 'svarupa'----tina eka-rupa
tine 'bheda' nahi,----tina 'cid-ananda-rupa'

SYNONYMS

nama--the name; vigraha--form; sva-rupa--personality; tina--all three; eka-rupa--one and the same; tine--between the three; bheda nahi--there is no difference; tina--all three; cit-ananda-rupa--transcendentally blissful.

TRANSLATION

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendentally blissful.

TEXT 132

TEXT

deha-dehira, nama-namira krsne nahi 'bheda'
jivera dharma----nama-deha-svarupe 'vibheda'

SYNONYMS

deha-dehira--of the body and the owner of the body; nama-namira--of the name and the owner of the name; krsne--in Krsna; nahi bheda--there is no difference; jivera dharma--the situation of the conditioned soul; nama--name; deha--body; sva-rupe--original form; vibheda--different.

TRANSLATION

"There is no difference between Krsna's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.

PURPORT

Sri Caitanya Mahaprabhu is herein pointing out to the brahmana that Mayavadi philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by maya. Mayavadis believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by maya. In other words, Mayavadi impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Krsna has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Krsna, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Krsna. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Krsna or Madhava, they still cannot understand that these names are as good as Govinda, Krsna or Madhava the person. Because they are ultimately impersonalists, their

uttering of the personal name has no potency. Actually they do not believe in Krsna but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, atma and caitanya.

It is a fact, however, that the name of Krsna and Krsna the person are both spiritual. Everything about Krsna is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Krsna, he acts differently. The svarupa, or actual identification of the living entity, is described by Sri Caitanya Mahaprabhu as jivera 'svarupa' haya-krsnera 'nitya-dasa'. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Krsna. Krsna's name and His person are identical. There is no such thing as maya Krsna because Krsna is not a product of the material creation. There is no difference between Krsna's body and His soul. Krsna is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Krsna, Krsna is immediately present on our tongue. In the Padma Purana, Krsna says, mad-bhakta yatra gayanti tatra tisthami narada: "O Narada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Krsna-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare-Lord Krsna is immediately present.

TEXT 133

TEXT

nama cintamanih krsnas
caitanya-rasa-vigrahah
purnah suddho nitya-mukto
'bhinnatvan nama-naminoh

SYNONYMS

namah--the holy name; cintamanih--transcendentally blissful giver of all spiritual benedictions; krsnah--not different from Krsna; caitanya-rasa-vigrahah--the form of all transcendental mellows; purnah--complete; suddhah--pure, without material contamination; nitya--eternal; muktah--liberated; abhinna-tvat--due to not being different; nama--of the holy name; naminoh--and of the person who has the name.

TRANSLATION

" 'The holy name of Krsna is transcendentally blissful. It bestows all spiritual benedictions, for it is Krsna Himself, the reservoir of all pleasure. Krsna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, there is no question of its being involved with maya. Krsna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical.'

PURPORT

This is a quotation from Padma Purana.

TEXT 134

TEXT

ataeva krsnera 'nama', 'deha', 'vilasa'
prakrtendriya-grahya nahe, haya sva-prakasa

SYNONYMS

ataeva--therefore; krsnera--of Lord Krsna; nama--the holy name; deha--the spiritual body; vilasa--the pastimes; prakrta-indriya--by the dull senses made of matter; grahya--perceptible; nahe--not; haya--are; sva-prakasa--self-manifested.

TRANSLATION

"The holy name of Krsna, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Krsna, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Krsna (sac-cid-ananda-vigraha). As long as the living entity is conditioned by the three modes of material nature-(goodness, passion and ignorance)-the objects of his material senses-material form, taste, smell, sound and touch-will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One's material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Krsna consciousness we find that there is no material difference between Krsna's body and His names, activities and entourage.

TEXT 135

TEXT

krsna-nama, krsna-guna, krsna-lila-vrnda
krsnera svarupa-sama----saba cid-ananda

SYNONYMS

krsna-nama--the holy name of Krsna; krsna-guna--the transcendental qualities of Krsna; krsna-lila-vrnda--the transcendental pastimes of Lord Krsna; krsnera sva-rupa--Krsna's personality; sama--equal; saba--all; cit-ananda--spiritual and full of bliss.

TRANSLATION

"The holy name of Krsna, His transcendental qualities and pastimes as well as Lord Krsna Himself are all equal. They are all spiritual and full of bliss.

TEXT 136

TEXT

atah sri-krsna-namadi

na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

SYNONYMS

atah--therefore (because Krsna's name, form, quality are all on the absolute platform); sri-krsna-nama-adi--Lord Krsna's name, form, quality, pastimes and so on; na--not; bhavet--can be; grahyam--perceived; indriyaih--by the blunt material senses; seva-unmukhe--to one engaged in His service; hi--certainly; jihva-adau--beginning with the tongue; svayam--personally; eva--certainly; sphurati--become manifest; adah--those (Krsna's name, form, quality, and so on).

TRANSLATION

" 'Therefore material senses cannot appreciate Krsna's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Krsna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Krsna really is.'

PURPORT

This verse is recorded in the Bhakti-rasamrta-sindhu (1.2.234).

TEXT 137

TEXT

brahmananda haite purnananda lila-rasa
brahma-jnani akarsiya kare atma-vasa

SYNONYMS

brahma-ananda--the pleasure of self-realization; haite--from; purna-ananda--complete pleasure; lila-rasa--the mellows of the pastimes of the Lord; brahma-jnani--those who are on the platform of Brahman understanding; akarsiya--attracting; kare--make; atma-vasa--subordinate to Krsna.

TRANSLATION

"The mellows of Lord Krsna's pastimes, which are full of bliss, attract the jnani from the pleasure of Brahman realization and conquer him.

PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Krsna enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Krsna and become a servant of the Lord. This is explained in Bhagavad-gita:

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one becomes spiritually realized (brahma-bhuta), he becomes happy (prasannatma), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (panditah sama-darsinah). When one is completely realized, he can rise to the platform of pure devotional service (mad-bhaktim-labhate param). When one comes to the platform of bhakti, devotional service, he automatically realizes who Krsna is.

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

It is only on the bhakti platform that one can understand the Supreme Personality of Godhead Krsna and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (visate tad-anantaram), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

TEXT 138

TEXT

svasukha-nibhrta-cetas tad vyudastanya-bhavo
'py ajita-rucira-lilakrsta-saras tadiyam
vyatanuta krpaya yas tattva-dipam puranam
tam akhila-vrjina-ghnam vyasa-sunum nato 'smi

SYNONYMS

sva-sukha--in happiness of the self; nibhrta--solitary; cetah--whose consciousness; tat--because of that; vyudasta--given up; anya-bhavah--any other type of consciousness; api--although; ajita--of Sri Krsna; rucira--pleasing; lila--by the pastimes; akrsta--attracted; sarah--whose heart; tadiyam--consisting of the activities of the Lord; vyatanuta--spread, manifested; krpaya--mercifully; yah--who; tattva-dipam--the bright light of the Absolute Truth; puranam--the Purana (Srimad-Bhagavatam); tam--unto him; akhila-vrjina-ghnam--defeating everything inauspicious; vyasa-sunum--the son of Vyasadeva; natah asmi--I offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Sri Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad-Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna.'

PURPORT

This verse was spoken by Suta Gosvami in Srimad-Bhagavatam (12.12.69).

TEXT 139

TEXT

brahmananda haite purnananda krsna-guna
ataeva akarsaye atma-ramera mana

SYNONYMS

brahma-ananda--the pleasure of Brahman realization; haite--from; purna-ananda--complete bliss; krsna-guna--the qualities of Lord Krsna; ataeva--therefore; akarsaye--attract; atma-ramera mana--the minds of self-realized persons.

TRANSLATION

"The transcendental qualities of Sri Krsna are completely blissful and relishable. Consequently Lord Krsna's qualities attract even the minds of self-realized persons from the bliss of self-realization.

TEXT 140

TEXT

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

SYNONYMS

atma-aramah--persons who take pleasure in being transcendentally situated in the service of the Lord; ca--also; munayah--great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthah--without interest in any material desire; api--certainly; urukrame--unto the Supreme Personality of Godhead, Krsna, whose activities are wonderful; kurvanti--do; ahaitukim--causeless, or without material desires; bhaktim--devotional service; ittham-bhuta--so wonderful as to attract the attention of the self-satisfied; gunah--who has transcendental qualities; harih--the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendentally attractive features.'

TEXT 141

TEXT

ei saba rahu----krsna-carana-sambandhe
atmaramera mana hare tulasira gandhe

SYNONYMS

ei saba rahu--apart from the pastimes of Lord Krsna; krsna-carana-sambandhe--in relation to the lotus feet of Krsna; atma-aramera--of self-realized persons; mana--the mind; hare--attracts; tulasira gandhe--the aroma of tulasi leaves.

TRANSLATION

"Apart from the pastimes of Lord Krsna, when tulasi leaves are offered at the lotus feet of Sri Krsna, even the aroma of the leaves attracts the minds of self-realized persons.

TEXT 142

TEXT

tasyaravinda-nayanasya padaravinda-
kinjalka-misra-tulasi-makaranda-vayuh
antargatah svavivarena cakara tesam
sanksobham aksara-jusam api citta-tanvoh

SYNONYMS

tasya--of Him; aravinda-nayanasya--of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda--of the lotus feet; kinjalka--with saffron; misra--mixed; tulasi--of tulasi leaves; makaranda--with the aroma; vayuh--the air; antargatah--entered; sva-vivarena--through the nostrils; cakara--created; tesam--of them; sanksobham--strong agitation; aksara-jusam--of the impersonally self-realized (Kumaras); api--also; citta-tanvoh--of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Srimad-Bhagavatam (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti's pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahma. Lord Brahma explained the original incident involving the cursing of Jaya and Vijaya by the Catuh-sana Kumaras. Sometimes the Catuh-sana Kumaras went to Vaikuntha to visit Narayana, the Supreme Personality of Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumaras entry, and consequently the Kumaras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of asuras in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuh-sana Kumaras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of tulasi and saffron from His lotus feet, the Kumaras

became devotees and abandoned their long-cherished impersonalism. Thus the four Kumaras were turned into Vaisnavas simply by smelling the aromatic tulasi mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Krsna can immediately become Vaisnavas simply by smelling the aroma of the Lord's lotus feet. However, those who are offenders or demons are never attracted to the Lord's personal feature, even though they may visit the Lord's temple many times. In Vrndavana we have seen many Mayavadi sannyasis who do not even come to the temple of Govindaji, Gopinatha or Madana-mohana because they think that such temples are maya. Therefore they are called Mayavadis. Sri Krsna Caitanya Mahaprabhu therefore said that the Mayavadis are the greatest offenders.

TEXT 143

TEXT

ataeva 'krsna-nama' na aise tara mukhe
mayavadi-gana yate maha bahirmukhe

SYNONYMS

ataeva--therefore; krsna-nama--the holy name of Krsna; na--does not; aise--come; tara mukhe--in their mouths; mayavadi-gana--all the Mayavadis; yate--because; maha bahih-mukhe--great offenders by dint of strong atheism.

TRANSLATION

"Because the Mayavadis are great offenders and atheistic philosophers, the holy name of Krsna does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Mayavadi philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Sri Krsna Caitanya Mahaprabhu was very much afraid of this Mayavadi offender; therefore He spoke as follows.

TEXT 144

TEXT

bhavakali vecite ami ailana kasipure
grahaka nahi, na vikaya, lana yaba ghare

SYNONYMS

bhavakali--devotional sentiments; vecite--to sell; ami--I; ailana--came; kasipure--to the city of Kasi; grahaka nahi--there is no customer; na vikaya--do not sell; lana yaba ghare--then I must take my commodity back home.

TRANSLATION

"I have come here to sell My emotional ecstatic sentiments in this city of Kasi, but I cannot find any customers. If they are not sold, I must take them back home.

TEXT 145

TEXT

bhari bojha lana ailana, kemane lana yaba?
alpa-svalpa-mulya paile, ethai veciba

SYNONYMS

bhari bojha--heavy load; lana--bearing; ailana--I came; kemane--how; lana yaba--shall I take it back; alpa-svalpa-mulya--a fraction of the real price; paile--if I get; ethai--here; veciba--I shall sell.

TRANSLATION

"I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kasi."

PURPORT

Sri Caitanya Mahaprabhu was selling the transcendental holy name of the Lord. However, Kasi was a city of Mayavadis (impersonalists), and such people will never chant the holy names of the Hare Krsna maha-mantra. Consequently Sri Caitanya Mahaprabhu was feeling disappointed. How could He teach the Mayavadis the importance of chanting the Hare Krsna maha-mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kasi. Consequently Sri Caitanya Mahaprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kasi, if someone was a little inclined to chant the Hare Krsna mantra, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Krsna movement in the West. When we came to New York in 1965, we never expected that the Hare Krsna maha-mantra would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Krsna mantra, and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Krsna conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Krsna maha-mantra in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Krsna movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called mlecchas and yavanas of the Western countries are more purified than offensive Mayavadis or atheistic impersonalists.

TEXT 146

TEXT

eta bali' sei vipre atmasatha kari'
prate uthi mathura calila gaurahari

SYNONYMS

eta bali'--saying this; sei vipre--that brahmana; atmasatha kari'--accepting as His devotee; prate uthi--rising early in the morning; mathura calila--started for Mathura; gaurahari--Sri Caitanya Mahaprabhu.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu accepted that brahmana as His devotee. The next morning, rising very early, the Lord started for Mathura.

TEXT 147

TEXT

sei tina sange cale, prabhu nisedhila
dura haite tina-jane ghare pathaila

SYNONYMS

sei tina--those three; sange--with Sri Caitanya Mahaprabhu; cale--go; prabhu--Sri Caitanya Mahaprabhu; nisedhila--forbade; dura haite--from a distance; tina-jane--the three persons; ghare--home; pathaila--sent back.

TRANSLATION

When Sri Caitanya Mahaprabhu started for Mathura, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

TEXT

prabhura virahe tine ekatra miliya
prabhu-guna gana kare preme matta hana

SYNONYMS

prabhura virahe--because of separation from the Lord; tine--all three; ekatra--together; miliya--meeting; prabhu-guna--the transcendental qualities of the Lord; gana kare--chant; preme--with love; matta hana--being mad.

TRANSLATION

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

TEXT 149

TEXT

'prayage' asiya prabhu kaila veni-snana
'madhava' dekhiya preme kaila nrtya-gana

SYNONYMS

prayage--to Prayaga; asiya--coming; prabhu--Sri Caitanya Mahaprabhu; kaila--did; veni-snana--bathing in the confluence of the Ganges and Yamuna; madhava--the predominating Deity there, Veni Madhava; dekhiya--seeing; preme--in ecstatic love; kaila--performed; nrtya-gana--dancing and chanting.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Prayaga, where He bathed at the confluence of the Ganges and the Yamuna. He then visited the temple of Veni Madhava and chanted and danced there in ecstatic love.

PURPORT

The city of Prayaga is situated a few miles from the city of Allahabad. The name Prayaga is given due to successful sacrifices performed there. It is said: prakrstah yagah yaga-phalam yasmat. If one performs sacrifices at Prayaga, he certainly gets immediate results without difficulty. Prayaga is also called Tirtharaja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamuna. Every year a fair takes place there known as Magha-mela, and every twelve years a Kumbha-mela is also held. In any case, many people come to bathe there every year. During Magha-mela, people from the local district generally come, and during Kumbha-mela people come from all over India to live there and bathe in the Ganges and Yamuna. Whoever goes there immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Triveni. On the other side of Prayaga is an old place known as Pratisthana-pura. It is also well known as Jhunsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

TEXT 150

TEXT

yamuna dekhiya preme pade jhanpa diya
aste-vyaste bhattacarya uthaya dhariya

SYNONYMS

yamuna--the River Yamuna; dekhiya--seeing; preme--in ecstatic love; pade--falls down; jhanpa diya--jumping; aste-vyaste--in great haste; bhattacarya--Balabhadra Bhattacarya; uthaya--raises; dhariya--catching.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw the River Yamuna, He threw Himself in it. Balabhadra Bhattacarya hastily caught the Lord and very carefully raised Him up again.

TEXT 151

TEXT

ei-mata tina-dina prayage rahila
krsna-nama-prema diya loka nistarila

SYNONYMS

ei-mata--in this way; tina-dina--for three days; prayage--at Prayaga; rahila--remained; krsna-nama--the holy name of Lord Krsna; prema--and ecstatic love; diya--delivering; loka nistarila--delivered the people.

TRANSLATION

The Lord stayed at Prayaga for three days. He delivered the holy name of Krsna and ecstatic love. Thus He delivered many people.

TEXT 152

TEXT

'mathura' calite pathe yatha rahi' yaya
krsna-nama-prema diya lokere nacaya

SYNONYMS

mathura--to Mathura; calite--going; pathe--on the road; yatha--wherever; rahi'--staying; yaya--goes; krsna-nama-prema--the holy name of Krsna and His ecstatic love; diya--delivering; lokere nacaya--made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathura, He delivered the holy name of Krsna and ecstatic love of Krsna. Thus He made the people dance.

TEXT 153

TEXT

purve yena 'daksina' yaite loka nistarila
'pascima'-dese taiche saba 'vaisnava' karila

SYNONYMS

purve--formerly; yena--as; daksina--South India; yaite--going to; loka--the people; nistarila--He delivered; pascima-dese--in the western countries; taiche--similarly; saba--all; vaisnava--devotees; karila--made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaisnavism.

PURPORT

Formerly Sri Caitanya Mahaprabhu converted people when He toured southern and western India. Similarly, this Hare Krsna movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord's mercy. Sri Caitanya Mahaprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Krsna maha-mantra.

TEXT 154

TEXT

pathe yahan yahan haya yamuna-darsana
tahan jhanpa diya pade preme acetana

SYNONYMS

pathe--on the road; yahan yahan--wherever; haya--there is; yamuna-darsana--meeting with the Yamuna River; tahan--there; jhanpa diya pade--jumps over and falls down; preme acetana--unconscious in the ecstasy of love.

TRANSLATION

While the Lord was going to Mathura, He came across the River Yamuna several times, and as soon as He saw the River Yamuna, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Krsna.

TEXT 155

TEXT

mathura-nikate aila----mathura dekhiya
dandavat hana pade premavista hana

SYNONYMS

mathura-nikate--near Mathura; aila--came; mathura dekhiya--seeing the city of Mathura; dandavat hana--offering obeisances; pade--falls down; prema-avista hana--in the great ecstasy of love.

TRANSLATION

When He approached Mathura and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

TEXT 156

TEXT

mathura asiya kaila 'visranti-tirthe' snana
'janma-sthane' 'kesava' dekhi' karila pranama

SYNONYMS

mathura asiya--coming in to Mathura; kaila--performed; visranti-tirthe--at the bathing place known as Visrama-ghata; snana--bathing; janma-sthane--at the place of Lord Krsna's birth; kesava--the Deity named Kesava; dekhi'--seeing; karila pranama--offered His respectful obeisances.

TRANSLATION

When Sri Caitanya Mahaprabhu entered the city of Mathura, He took His bath at Visrama-ghata. He then visited the birthplace of Krsna and saw the Deity named Kesavaji. He offered His respectful obeisances to this Deity.

PURPORT

At the present moment, the temple of Kesavaji is very much improved. At one time, Kesavaji-mandira was attacked by the emperor Aurangzeb, who constructed

such a big mosque there that the temple of Kesavaji was insignificant in comparison. However, with the help of many rich Madwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Krsna's birthplace. This Krsna consciousness movement is attracting many foreigners to the Kesavaji temple, and now they will also be attracted by the Krsna-Balarama temple in Vrndavana.

TEXT 157

TEXT

premanande nace, gaya, saghana hunkara
prabhura premavesa dekhi' loke camatkara

SYNONYMS

prema-anande--in ecstatic love; nace--dances; gaya--chants; saghana--repeatedly; hunkara--tumultuous sound vibrations; prabhura--of Lord Sri Caitanya Mahaprabhu; prema-avesa--ecstatic love; dekhi'--seeing; loke--all people; camatkara--astonished.

TRANSLATION

When Sri Caitanya Mahaprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

TEXT 158

TEXT

eka-vipra pade prabhura carana dhariya
prabhu-sange nrtya kare premavista hana

SYNONYMS

eka-vipra--one brahmana; pade--falls down; prabhura--of Sri Caitanya Mahaprabhu; carana dhariya--catching the lotus feet; prabhu-sange--with Sri Caitanya Mahaprabhu; nrtya kare--he dances; prema-avista hana--being absorbed in ecstatic love.

TRANSLATION

One brahmana fell at the lotus feet of Sri Caitanya Mahaprabhu and then began to dance with Him in ecstatic love.

TEXT 159

TEXT

dunhe preme nrtya kari' kare kolakuli
hari krsna kaha dunhe bale bahu tuli'

SYNONYMS

dunhe--both of them; preme--in ecstatic love; nrtya kari'--dancing; kare--do; kolakuli--embracing; hari--the holy name of Hari; krsna--the holy name of Krsna;

kaha--go on chanting; dunhe--both of them; bale--speak; bahu tuli'--raising the arms.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Krsna!"

TEXT 160

TEXT

loka 'hari' 'hari' bale, kolahala haila
'kesava'-sevaka prabhuke mala paraila

SYNONYMS

loka--all the people; hari hari bale--began to chant the holy names Hari, Hari; kolahala haila--there was a great uproar; kesava-sevaka--the priest in the service of Lord Kesava; prabhuke--unto Sri Caitanya Mahaprabhu; mala paraila--offered a garland.

TRANSLATION

All the people then began to chant "Hari! Hari!" and there was a great uproar. The priest in Lord Kesava's service offered Sri Caitanya Mahaprabhu a garland.

TEXT 161

TEXT

loke kahe prabhu dekhi' hana vismaya
aiche hena prema'laukika' kabhu naya

SYNONYMS

loke kahe--the people said; prabhu--Sri Caitanya Mahaprabhu; dekhi'--seeing; hana vismaya--being struck with wonder; aiche--such; hena--similar; prema--love of Godhead; laukika--ordinary; kabhu naya--never is.

TRANSLATION

When the people saw Sri Caitanya Mahaprabhu's dancing and chanting, they were struck with wonder, and they all said, "Such transcendental love is never an ordinary thing."

TEXT 162

TEXT

yanhara darsane loke preme matta hana
hase, kande, nace, gaya, krsna-nama lana

SYNONYMS

yanhara darsane--by seeing whom; loke--people; preme--in love; matta hana--becoming mad; hase--laugh; kande--cry; nace--dance; gaya--chant; krsna-nama lana--taking the holy name of Lord Krsna.

TRANSLATION

The people said, "Simply by seeing Sri Caitanya Mahaprabhu, everyone is maddened with love of Krsna. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Krsna.

TEXT 163

TEXT

sarvatha-niscita----inho krsna-avatara
mathura aila lokera karite nistara

SYNONYMS

sarvatha--in every respect; niscita--ascertained; inho--He; krsna-avatara--incarnation of Lord Krsna; mathura aila--has come to Mathura; lokera--of the people; karite--to perform; nistara--deliverance.

TRANSLATION

"Certainly Sri Caitanya Mahaprabhu is in all respects the incarnation of Lord Krsna. Now He has come to Mathura to deliver everyone."

TEXT 164

TEXT

tabe mahaprabhu sei brahmane lana
tanhare puchila kichu nibhrte vasiya

SYNONYMS

tabe--after that; mahaprabhu--Sri Caitanya Mahaprabhu; sei--that; brahmane--brahmana; lana--taking; tanhare--unto him; puchila--inquired; kichu--something; nibhrte vasiya--sitting in a solitary place.

TRANSLATION

After this, Sri Caitanya Mahaprabhu took aside the brahmana. Sitting in a solitary place, the Lord began to question him.

TEXT 165

TEXT

'arya, sarala, tumi----vrddha brahmana
kahan haite paile tumi ei prema-dhana?'

SYNONYMS

arya--advanced in devotional service; sarala--simple; tumi--you; vrddha brahmana--elderly brahmana; kahan haite--from where; paile tumi--did you obtain; ei--this; prema-dhana--transcendental opulence of ecstatic love.

TRANSLATION

Sri Caitanya Mahaprabhu said, "You are an elderly brahmana, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Krsna?"

TEXT 166

TEXT

vipra kahe,----'sripada sri-madhavendra-puri
bhramite bhramite aila mathura-nagari

SYNONYMS

vipra kahe--the brahmana said; sripada--His Holiness; sri-madhavendra-puri--Sri Madhavendra Puri; bhramite bhramite--while touring; aila--came; mathura-nagari--to the city of Mathura.

TRANSLATION

The brahmana replied, "His Holiness Srila Madhavendra Puri came to the city of Mathura while he was on a tour.

TEXT 167

TEXT

krpa kari' tenho mora nilaye aila
more sisya kari' mora hate 'bhiksa' kaila

SYNONYMS

krpa kari'--by his causeless mercy; tenho--he; mora nilaye--to my humble place; aila--came; more--me; sisya kari'--accepting as his disciple; mora hate--from my hand; bhiksa kaila--accepted lunch.

TRANSLATION

"While at Mathura, Sripada Madhavendra Puri visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

TEXT

gopala prakata kari' seva kaila 'mahasaya'
adyapiha tanhara seva 'govardhane' haya

SYNONYMS

gopala--the Deity Gopala; prakata kari'--installing; seva--service; kaila--did; mahasaya--that great personality; adyapiha--still now; tanhara--of that Deity Gopala; seva--the service; govardhane--on the Govardhana Hill; haya--is conducted.

TRANSLATION

"After installing the Deity Gopala, Srila Madhavendra Puri rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

TEXT 169

TEXT

suni' prabhu kaila tanra carana vandana
bhaya pana prabhu-paya padila brahmana

SYNONYMS

suni'--after hearing; prabhu--Sri Caitanya Mahaprabhu; kaila--did; tanra--of him; carana vandana--worshiping the feet; bhaya pana--being afraid; prabhu-paya--at the lotus feet of Sri Caitanya Mahaprabhu; padila--fell down; brahmana--the brahmana.

TRANSLATION

As soon as Caitanya Mahaprabhu heard about Madhavendra Puri's relationship with the brahmana, He immediately offered obeisances at his feet. Becoming fearful, the brahmana also immediately fell at the Lord's feet.

TEXT 170

TEXT

prabhu kahe,----"tumi 'guru', ami 'sisya'-praya
'guru' hana 'sisye' namaskara na yuyaya

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; tumi--you; guru--My spiritual master; ami--I; sisya-praya--like your disciple; guru hana--being the spiritual master; sisye--unto the disciple; namaskara--obeisances; na yuyaya--is not befitting.

TRANSLATION

Sri Caitanya Mahaprabhu said, "You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances."

TEXT 171

TEXT

suniya vismita vipra kahe bhaya pana
aiche vat kaha kene sannyasi hana

SYNONYMS

suniya--after hearing; vismita--astonished; vipra--the brahmana; kahe--said; bhaya pana--being afraid; aiche vat--such a statement; kaha--You say; kene--why; sannyasi hana--although You are a sannyasi.

TRANSLATION

Upon hearing this, the brahmana became afraid. He then said, "Why do You speak like this? You are a sannyasi.

TEXT 172

TEXT

kintu tomara prema dekhi' mane anumani
madhavendra-purira 'sambandha' dhara----jani

SYNONYMS

kintu--still; tomara prema--Your ecstatic love; dekhi'--after seeing; mane--in my mind; anumani--I imagine; madhavendra-purira--of Sri Madhavendra Puri; sambandha--relationship; dhara--You have; jani--I can understand.

TRANSLATION

"Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Madhavendra Puri. This is my understanding.

TEXT 173

TEXT

krsna-prema tanha, yanha tanhara'sambandha'
tahan vina ei premara kahan nahi gandha

SYNONYMS

krsna-prema--love of Krsna; tanha--there; yanha--where; tanhara--his; sambandha--relationship; tahan vina--without him; ei premara--of this ecstatic love; kahan nahi gandha--there is no possibility of even a scent.

TRANSLATION

"This kind of ecstatic love can be experienced only when one has a relationship with Madhavendra Puri. Without him, even a scent of such transcendental ecstatic love is impossible."

TEXT 174

TEXT

tabe bhattacarya tare 'sambandha' kahila
suni' anandita vipra nacite lagila

SYNONYMS

tabe--thereafter; bhattacarya--Balabhadra Bhattacarya; tare--unto the brahmana; sambandha kahila--explained the relationship; suni'--after hearing; anandita--being pleased; vipra--the brahmana; nacite lagila--began to dance.

TRANSLATION

Balabhadra Bhattacarya then explained the relationship between Madhavendra Puri and Sri Caitanya Mahaprabhu. After hearing this, the brahmana became very pleased and began to dance.

TEXT 175

TEXT

tabe vipra prabhure lana aila nija-ghare
apana-icchaya prabhura nana seva kare

SYNONYMS

tabe--thereafter; vipra--the brahmana; prabhure--Sri Caitanya Mahaprabhu; lana--taking; aila--came back; nija-ghare--to his home; apana-icchaya--by his own will; prabhura--of Sri Caitanya Mahaprabhu; nana--various; seva--services; kare--rendered.

TRANSLATION

The brahmana then took Sri Caitanya Mahaprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

TEXT 176

TEXT

bhiksa lagi' bhattacarye karaila randhana
tabe mahaprabhu hasi' balila vacana

SYNONYMS

bhiksa lagi'--for lunch; bhattacarye--Balabhadra Bhattacarya; karaila randhana--made to cook; tabe--at that time; mahaprabhu--Sri Caitanya Mahaprabhu; hasi'--smiling; balila vacana--said these words.

TRANSLATION

He asked Balabhadra Bhattacarya to cook Sri Caitanya Mahaprabhu's lunch. At that time, the Lord, smiling, spoke as follows.

TEXT 177

TEXT

"puri-gosani tomara ghare karyachena bhiksa
more tumi bhiksa deha,----ei mora 'siksa' "

SYNONYMS

puri-gosani--Madhavendra Puri; tomara ghare--at your place; karyachena bhiksa--accepted lunch; more--for Me; tumi bhiksa deha--better for you to cook; ei--that; mora siksa--My instruction.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Madhavendra Puri has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction."

TEXT 178

TEXT

yad yad acarati sresthas
tat tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

SYNONYMS

yat yat--however; acarati--behaves; srestah--the best man; tat tat--that; eva--certainly; itarah--the lesser; janah--men; sah--he; yat--which; pramanam--standard; kurute--shows; lokah--the people; tat--that; anuvartate--follow.

TRANSLATION

"Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

PURPORT

This is a quotation from Bhagavad-gita (3.21).

TEXT 179

TEXT

yadyapi 'sanodiya' haya seita brahmana
sanodiya-ghare sannyasi na kare bhojana

SYNONYMS

yadyapi--although; sanodiya--a priest of the Sanodiya community; haya--was; seita--that; brahmana--brahmana; sanodiya-ghare--in the house of a Sanodiya (goldsmith); sannyasi--a person in the renounced order of life; na kare bhojana--does not accept food.

TRANSLATION

The brahmana belonged to the Sanodiya brahmana community, and a sannyasi does not accept food from such a brahmana.

PURPORT

In northwestern India, vaisyas are divided in various subdivisions. Srila Bhaktivinoda Thakura points out that they are divided as Agaraoyala, Kalaoyara and Sanoyada. Out of them, the Agaraoyalas are supposed to be first-class vaisyas, and the Kalaoyaras and Sanoyadas are considered lower due to their occupational degradation. The Kalaoyaras generally take wine and other intoxicants. Although they are vaisyas, they are considered to belong to a lower class. The priests who guide the Kalaoyaras and the Sanoyadas are called Sanodiya brahmanas. Srila Bhaktivinoda Thakura states that the word sanoyada in Bengal indicates suvarna-vanik. In Bengal there are priests who guide the

suvarna-vanik community, which is also considered a low class. There is little difference between the Sanoyada and the suvarna-vanik. Generally the suvarna-vaniks are bankers dealing in gold and silver. In western India, the Agaraoyalas also belong to the banking profession. This is the original business of the suvarna-vanik or Agaraoyala community. Historically, the Agaraoyalas came from the up-country named Ayodha, and the suvarna-vanik community came from Ayodha. It appears that the suvarna-vaniks and the Agaraoyalas belong to the same community. The Sanodiya brahmanas were the guides of the Kalaoyara and Sanoyada. They are therefore considered to be lower-class brahmanas, and a sannyasi is not allowed to take alms or food from them. However, Sri Caitanya Mahaprabhu accepted lunch cooked by a Sanodiya brahmana simply because he belonged to Madhavendra Puri's community. Srila Madhavendra Puri was the spiritual master of Isvara Puri, who was the spiritual master of Sri Caitanya Mahaprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

TEXT 180

TEXT

tathapi puri dekhi' tanra 'vaisnava,-acara
'sisya' kari' tanra bhiksa kaila angikara

SYNONYMS

tathapi--still; puri--Madhavendra Puri; dekhi'--after seeing; tanra--of the brahmana; vaisnava-acara--behavior like a Vaisnava; sisya kari'--accepting him as his disciple; tanra bhiksa--food offered by him; kaila angikara--accepted.

TRANSLATION

Although the brahmana belonged to the Sanodiya community, Srila Madhavendra Puri saw that he behaved like a Vaisnava and therefore accepted him as his disciple. The food he cooked was also accepted by Madhavendra Puri.

TEXT 181

TEXT

mahaprabhu tanre yadi 'bhiksa' magila
dainya kari' sei vipra kahite lagila

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; tanre--from him; yadi--when; bhiksa magila--requested lunch; dainya kari'--out of humility; sei vipra--that brahmana; kahite lagila--began to speak.

TRANSLATION

Therefore Sri Caitanya Mahaprabhu willingly requested food from the brahmana, and the brahmana, feeling a natural humility, began to speak as follows.

TEXT 182

TEXT

tomare 'bhiksa' diba----bada bhagya se amara

tumi----isvara, nahi tomara vidhi-vyavahara

SYNONYMS

tomare--unto You; bhiksa diba--I shall offer food; bada bhagya--great fortune; se--that; amara--my; tumi--You; isvara--the Supreme Personality of Godhead; nahi--there is not; tomara--of You; vidhi-vyavahara--regulative behavior.

TRANSLATION

"It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way.

TEXT 183

TEXT

'murkha'-loka karibeka tomara nindana
sahite na parimu sei 'duste'ra vacana

SYNONYMS

murkha-loka--foolish persons; karibeka--will do; tomara nindana--blaspheming You; sahite na parimu--I shall not be able to tolerate; sei--those; dustera vacana--words of mischievous persons.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that although the brahmana did not belong to a superior community, he fearlessly chastised so-called caste brahmanas because he was situated on the platform of pure devotional service. There are people who are opposed to Sri Caitanya Mahaprabhu's accepting a Vaisnava belonging to a lower caste. Such people do not consider maha-prasada transcendental, and therefore they are described here as murkha (foolish) and dusta (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class brahmanas who belong to the non-Vaisnava community.

TEXT 184

TEXT

prabhu kahe,----sruti, smrti, yata rsi-gana
sabe 'eka'-mata nahe, bhinna bhinna dharma

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; sruti--the Vedas; smrti--the Puranas; yata--all; rsi-gana--great sages; sabe--all of them; eka-mata nahe--do not agree; bhinna bhinna dharma--different grades of religious principles.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "The Vedas, Puranas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. Nasav rsir yasya matam na bhinnam: it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in Bhagavad-gita (18.55): bhaktya mam abhijanati yavan yas casmi tattvatah. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is bhakti.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in Bhagavad-gita (18.66): sarva-dharman parityajya mam ekam saranam vraja. The word ekam means "one," Krsna. On this platform, there are no different religious systems. According to Srimad-Bhagavatam (1.1.2): dharmah projjhita-kaitavo 'tra. On the material platform, religious systems are different. Srimad-Bhagavatam describes them from the very beginning as dharmah kaitavah, cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of Srimad-Bhagavatam (1.2.6):

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

TEXT 185

TEXT

dharma-sthapana-hetu sadhura vyavahara
puri-gosanira ye acarana, sei dharma sara

SYNONYMS

dharma-sthapana-hetu--to establish the principles of religion; sadhura vyavahara--behavior of a devotee; puri-gosanira--of Madhavendra Puri; ye acarana--the behavior; sei--that; dharma sara--the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles. The behavior of Madhavendra Puri Gosvami is the essence of such religious principles."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura gives the following commentary on this passage. A sadhu or an honest man is called a mahajana or a mahatma. The mahatma is thus described in Bhagavad-gita:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

In the material world, the word mahatma is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a mahajana is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a mahajana, and karmis desiring material enjoyment may consider philosophers like Jaimini to be mahajanas. There are many yogis who want to control the senses, and for them Patanjali Rsi is a maha-jana. For the jnanis, the atheist Kapila, Vasistha, Durvasa, Dattatreya and other impersonalist philosophers are mahajanas. For the demons, Hiranyaksa, Hiranyakasipu, Ravana, Ravana's son Meghanada, Jarasandha and others are accepted as mahajanas. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a mahajana. The scientists who are bewildered by Krsna's external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as mahajanas. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as mahajanas. Such mahajanas are respected by certain men who have been described in Srimad-Bhagavatam (2.3.19):

sva-vid-varahostra-kharaih
samstutah purusah pasuh
na yat-karna-pathopeto
jatu nama gadagrajah

"Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from evils."

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered mahajanas by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as maha-janas those who have been designated by Srila Vrndavana dasa Thakura as dhanga-vipras (imposter brahmanas). Such imposters imitate the characteristics of Srila Haridasa Thakura, and they envy Haridasa Thakura, who

was certainly a mahajana. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Putana, Trnavarta, Vatsa, Baka, Aghasura and Dhenuka, Kaliya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Paundraka, Srgala Vasudeva, the spiritual master of the demons (Sukracarya), or atheists like Carvaka, King Vena, Sugata and Arhat. Such people have no faith in Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as mahajanas.

In this material world a person may be famous as a karma-vira, a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (jnana-vira), or he may be a very famous renunciant. In any case, Srimad-Bhagavatam (3.23.56) gives the following opinion in this matter.

neha yat karma dharmaya
na viragaya kalpate
na tirtha-pada-sevayai
jivann api mrto hi sah

"Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing."

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the varnasrama-dharma, the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as mahajanas, great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dasa Thakura says: sadhu-sastra-guru-vakya, cittete kariya aikya. A sadhu is a great personality like Sri Caitanya Mahaprabhu. The sastras are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for mahajanas. The only motive must be krsna-bhakti, devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic yogis and persons attached to material opulence, women and money are considered mahajanas. However, Srimad-Bhagavatam (6.3.25) gives the following statements about such unauthorized mahajanas:

prayena veda tad idam na mahajano 'yam
devya vimohita-matir bata mayayalam
trayyam jadi-krta-matir madhu-puspitayam
vaitanike mahati karmani yujyamanah

In this material world, karmis (fruitive actors) are accepted as mahajanas by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even

become entangled in material activities disguised as spiritual activities. In Bhagavad-gita, such people are described as veda-vada-rata. They do not understand the real purpose of the Vedas, yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Krsna as the Supreme Personality of Godhead. Vedais ca sarvair aham eva vedyah. (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Sri Caitanya Mahaprabhu says: dharma-sthapana-hetu sadhura vyavahara. The behavior of a devotee is the criterion for all other behavior. Sri Caitanya Mahaprabhu Himself followed the devotional principles and taught others to follow them. Puri-gosanira ye acarana, sei dharma sara. Sri Caitanya Mahaprabhu personally followed the behavior of Madhavendra Puri and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

yasyatma-buddhih kunape tridhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janesv abhijnesu sa eva go-kharah

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow." (Bhag. 10.84.13) Those who accept the logic of gad-dalika-pravaha and follow in the footsteps of pseudo-mahajanas are carried away by the waves of maya. Bhaktivinoda Thakura therefore warns:

miche mayara vase, yaccha bhese',
khaccha habudubu, bhai
jiva krsna-dasa, e visvasa,
ka'rle ta' ara duhkha nai

"Don't be carried away by the waves of maya. Just surrender to the lotus feet of Krsna, and all miseries will end." Those who follow social customs and behavior forget to follow the path chalked out by the mahajanas; thus they are offenders at the feet of the mahajanas. Sometimes they consider such mahajanas very conservative, or they create their own mahajanas. In this way they ignore the principles of the parampara system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real mahajana, one's plans for happiness will be frustrated. This is elaborately explained in Madhya-lila (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama karana isvare keha nahi mane
sva-sva-mata sthape para-matera khandane

tate chaya darsana haite 'tattva' nahi jani
'mahajana' yei kahe, sei 'satya' mani

sri-krsna-caitanya-vani----amrtera dhara
tinho ye kahaye vastu, sei 'tattva'----sara

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called mahajanas, authorities. Tate chaya darsana haite 'tattva' nahi jani: we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the mahajanas in the disciplic succession. Then our attempt will be successful. Sri-krsna-caitanya-vani-amrtera dhara: "Whatever is spoken by Sri Caitanya Mahaprabhu is an incessant flow of nectar." Whoever accepts His words

as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sankhya or Patanjali, for the followers of Sankhya or Patanjali do not accept Lord Visnu as the Supreme Personality of Godhead (na te viduh svartha-gatim hi visnum). The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaisnavas very sectarian. Srila Madhavendra Puri was a real mahajana, but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Krsna consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Sri Madhavendra Puri was a real mahajana because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Sri Caitanya Mahaprabhu approved the method of Sri Madhavendra Puri. Therefore, although from the material viewpoint the Sanodiya brahmana was on a lower platform, Sri Caitanya Mahaprabhu considered him situated on the highest platform of spiritual realization.

Srimad-Bhagavatam (6.3.20) states that there are twelve mahajanas: Brahma, Narada, Sambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, Sukadeva and Yamaraja.

To select our mahajanas in the Gaudiya-sampradaya, we have to follow in the footsteps of Sri Caitanya Mahaprabhu and His representatives. His next representative is Sri Svarupa Damodara Gosvami, and the next are the six Gosvamis-Sri Rupa, Sri Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha. The follower of Visnusvami was Sridhara Svami, the most well known commentator on Srimad-Bhagavatam. He was also a mahajana. Similarly, Candidasa, Vidyapati and Jayadeva were all mahajanas. One who tries to imitate the mahajanas just to become an imitative spiritual master is certainly far away from following in the footsteps of the mahajanas. Sometimes people cannot actually understand how a mahajana follows other mahajanas. In this way people are inclined to fall from devotional service.

TEXT 186

TEXT

tarko 'pratisthah srutayo vibhinna
nasav rsir yasya matam na bhinnam
dharmasya tattvam nihitam guhayam
  mahajano yena gatah sa panthah

SYNONYMS

tarkah--dry argument; apratisthah--not fixed; srutayah--Vedas; vibhinnah--possessing different departments; na--not; asau--that; rsih--great sage; yasya--whose; matam--opinion; na--not; bhinnam--separate; dharmasya--of religious principles; tattvam--truth; nihitam--placed; guhayam--in the heart of a realized person; maha-janah--self-realized predecessors; yena--by which way; gatah--acted; sah--that; panthah--the pure unadulterated path.

TRANSLATION

Sri Caitanya Mahaprabhu continued," 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized

person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate.' »

PURPORT

This is a verse spoken by Yudhisthira Maharaja in the Mahabharata, Vana-parva (313.117).

TEXT 187

TEXT

tabe sei vipra prabhuke bhiksa karaila
madhu-purira loka saba prabhuke dekhite aila

SYNONYMS

tabe--after that; sei vipra--that brahmana; prabhuke--unto Lord Sri Caitanya Mahaprabhu; bhiksa karaila--gave lunch; madhu-purira--of Mathura; loka--people in general; saba--all; prabhuke--Sri Caitanya Mahaprabhu; dekhite aila--came to see.

TRANSLATION

After this discussion, the brahmana gave lunch to Sri Caitanya Mahaprabhu. Then all the people residing in Mathura came to see the Lord.

TEXT 188

TEXT

laksa-sankhya loka aise, nahika ganana
bahira hana prabhu dila darasana

SYNONYMS

laksa-sankhya--numbering hundreds of thousands; loka aise--people came; nahika ganana--there is no counting; bahira hana--coming out; prabhu--Sri Caitanya Mahaprabhu; dila darasana--gave audience.

TRANSLATION

People came by hundreds of thousands, and no one could count them. Therefore Sri Caitanya Mahaprabhu came out of the house to give audience to the people.

TEXT 189

TEXT

bahu tuli' bale prabhu 'hari-bola'-dhvani
preme matta nace loka kari' hari-dhvani

SYNONYMS

bahu tuli'--raising the arms; bale--says; prabhu--Sri Caitanya Mahaprabhu; hari-bola-dhvani--the transcendental sound vibration Hari bol; preme--in ecstasy; matta--maddened; nace--dance; loka--the people; kari' hari-dhvani--making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Sri Caitanya Mahaprabhu raised His arms and said very loudly,"Hari bol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

TEXT 190

TEXT

yamunara 'cabbisa ghate' prabhu kaila snana
sei vipra prabhuke dekhaya tirtha-sthana

SYNONYMS

yamunara--of the River Yamuna; cabbisa ghate--in the twenty-four ghats, or bathing places; prabhu--Sri Caitanya Mahaprabhu; kaila--performed; snana--bathing; sei vipra--that brahmana; prabhuke--unto Sri Caitanya Mahaprabhu; dekhaya--shows; tirtha-sthana--the holy places of pilgrimage.

TRANSLATION

Sri Caitanya Mahaprabhu bathed in twenty-four ghats along the banks of the Yamuna, and the brahmana showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamuna are (1) Avimukta, (2) Adhirudha, (3) Guhya-tirtha, (4) Prayaga-tirtha, (5) Kanakhala-tirtha, (6) Tinduka, (7) Surya-tirtha, (8) Vatasvami, (9) Dhruva-ghata, (10) Rsi-tirtha, (11) Moksa-tirtha, (12) Bodha-tirtha, (13) Gokarna, (14) Krsnaganga, (15) Vaikuntha, (16) Asi-kunda, (17) Catuh-samudrika-kupa, (18) Akrura-tirtha, (19) Yajnika-vipra-sthana, (20) Kubja-kupa, (21) Ranga-sthala, (22) Manca-sthala, (23) Mallayuddha-sthana and (24) Dasasvamedha.

TEXT 191

TEXT

svayambhu, visrama, dirgha-visnu, bhutesvara
mahavidya, gokarnadi dekhila vistara

SYNONYMS

svayambhu--Svayambhu; visrama--Visrama; dirgha-visnu--Dirgha Visnu; bhutesvara--Bhutesvara; mahavidya--Mahavidya; gokarna--Gokarna; adi--and so on; dekhila--saw; vistara--many.

TRANSLATION

Sri Caitanya Mahaprabhu visited all the holy places on the banks of the Yamuna, including Svayambhu, Visrama-ghata, Dirgha Visnu, Bhutesvara, Mahavidya and Gokarna.

TEXT 192

TEXT

'vana' dekhibare yadi prabhura mana haila
sei ta brahmane prabhu sangete la-ila

SYNONYMS

vana--the forests; dekhibare--to see; yadi--when; prabhura--of Sri Caitanya Mahaprabhu; mana--mind; haila--was; sei ta--indeed that; brahmane--brahmana; prabhu--Sri Caitanya Mahaprabhu; sangete la-ila--took along.

TRANSLATION

When Sri Caitanya Mahaprabhu wanted to see the various forests of Vrndavana, He took the brahmana with Him.

TEXT 193

TEXT

madhu-vana, tala, kumuda, bahula-vana gela
tahan tahan snana kari' premavista haila

SYNONYMS

madhu-vana--Madhuvana; tala--Talavana; kumuda--Kumudavana; bahula-vana--Bahulavana; gela--He visited; tahan tahan--here and there; snana kari'--taking bath; prema-avista haila--became overwhelmed by ecstatic love.

TRANSLATION

Sri Caitanya Mahaprabhu visited the different forests, including Madhuvana, Talavana, Kumudavana and Bahulavana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word vana means "forest." Vrndavana is the name given to the forest where Srimati Vrndadevi (Tulasidevi) grows profusely. Actually it is not a forest as we ordinarily consider a forest because it is very thick with green vegetation. There are twelve such vanas in Vrndavana. Some are located on the western side of the Yamuna and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhandiravana and Mahavana. On the western side are Madhuvana, Talavana, Kumudavana, Bahulavana, Kamyavana, Khadiravana and Vrndavana. These are the twelve forests of the Vrndavana area.

TEXT 194

TEXT

pathe gabhi-ghata care prabhure dekhiya
prabhuke bedaya asi' hunkara kariya

SYNONYMS

pathe--on the road; gabhi-ghata--groups of cows; care--graze; prabhure dekhiya--after seeing Lord Sri Caitanya Mahaprabhu; prabhuke bedaya--they surrounded the Lord; asi'--coming; hun-kara kariya--making a loud vibration.

TRANSLATION

When Sri Caitanya Mahaprabhu passed through Vrndavana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

TEXT 195

TEXT

gabhi dekhi' stabdha prabhu premera tarange
vatsalye gabhi prabhura cate saba-ange

SYNONYMS

gabhi dekhi'--seeing the cows; stabdha--stunned; prabhu--Sri Caitanya Mahaprabhu; premera tarange--in the waves of ecstatic love; vatsalye--in great affection; gabhi--all the cows; prabhura--of Sri Caitanya Mahaprabhu; cate--licked; saba-ange--all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

TEXT 196

TEXT

sustha hana prabhu kare anga-kanduyana
prabhu-sange cale, nahi chade dhenu-gana

SYNONYMS

sustha hana--becoming patient; prabhu--Sri Caitanya Mahaprabhu; kare--does; anga--of the body; kanduyana--scratching; prabhu-sange--with Sri Caitanya Mahaprabhu; cale--go; nahi chade--do not give up; dhenu-gana--all the cows.

TRANSLATION

Becoming pacified, Sri Caitanya Mahaprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

TEXT 197

TEXT

kaste-srstye dhenu saba rakhila goyala
prabhu-kantha-dhvani suni' aise mrgi-pala

SYNONYMS

kaste-srstye--with great difficulty; dhenu--the cows; saba--all; rakhila--kept back; goyala--the cowherd men; prabhu-kantha-dhvani--the musical voice of Sri Caitanya Mahaprabhu; suni'--hearing; aise--came; mrgi-pala--flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

TEXT 198

TEXT

mrga-mrgi mukha dekhi' prabhu-anga cate
bhaya nahi kare, sange yaya vate-vate

SYNONYMS

mrga-mrgi--the deer, both male and female; mukha dekhi'--seeing His face; prabhu-anga cate--began to lick the body of the Lord; bhaya nahi kare--they were not at all afraid; sange yaya--go with Him; vate-vate--all along the road.

TRANSLATION

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

TEXT 199

TEXT

suka, pika, bhrnga prabhure dekhi' 'pancama' gaya
sikhi-gana nrtya kari' prabhu-age yaya

SYNONYMS

suka--parrots; pika--cuckoos; bhrnga--bumblebees; prabhure--Sri Caitanya Mahaprabhu; dekhi'--seeing; pancama--the fifth musical note; gaya--sing; sikhi-gana--peacocks; nrtya--dancing; kari'--performing; prabhu-age--in front of Sri Caitanya Mahaprabhu; yaya--go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

TEXT 200

TEXT

prabhu dekhi' vrndavanera vrksa-lata-gane
ankura pulaka, madhu-asru varisane

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; dekhi'--seeing; vrndavane--of Vrndavana; vrksa-lata-gane--the trees and creepers; ankura--twigs; pulaka--jubilant; madhu-asru--tears in the form of honey; varisane--pour.

TRANSLATION

Upon seeing Sri Caitanya Mahaprabhu, the trees and creepers of Vrndavana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

TEXT 201

TEXT

phula-phala bhari' dala pade prabhu-paya
bandhu dekhi' bandhu yena'bheta' lana yaya

SYNONYMS

phula-phala bhari'--loaded with fruits and flowers; dala--the branches; pade--fall down; prabhu-paya--at the lotus feet of the Lord; bandhu dekhi'--seeing one friend; bandhu--another friend; yena--as if; bheta--a presentation; lana--taking; yaya--goes.

TRANSLATION

The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

TEXT 202

TEXT

prabhu dekhi' vrndavanera sthavara-jangama
anandita----bandhu yena dekhe bandhu-gana

SYNONYMS

prabhu dekhi'--seeing the Lord; vrndavanera--of Vrndavana; sthavara-jangama--all living entities, moving and not moving; anandita--very jubilant; bandhu--friend; yena--as if; dekhe--see; bandhu-gana--friends.

TRANSLATION

Thus all the moving and nonmoving living entities of Vrndavana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

TEXT 203

TEXT

ta-sabara priti dekhi' prabhu bhavavese
saba-sane krida kare hana tara vase

SYNONYMS

ta-sabara--of all of them; priti--affection; dekhi'--seeing; prabhu--Sri Caitanya Mahaprabhu; bhava-avese--in ecstatic love; saba-sane--with all of them; krida--sporting; kare--performs; hana--being; tara--their; vase--under control.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

TEXT 204

TEXT

prati vrksa-lata prabhu karena alingana
puspadi dhyane karena krsne samarpana

SYNONYMS

prati--each and every; vrksa-lata--tree and creeper; prabhu--Sri Caitanya Mahaprabhu; karena alingana--embraced; puspa-adi--all the flowers and fruits; dhyane--in meditation; karena--do; krsne--unto Lord Krsna; samarpana--offering.

TRANSLATION

Sri Caitanya Mahaprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

TEXT 205

TEXT

asru-kampa-pulaka-preme sarira asthire
'krsna' bala, 'krsna' bala----bale uccaihsvare

SYNONYMS

asru--tears; kampa--trembling; pulaka--jubilation; preme--in ecstatic love; sarira--the whole body; asthire--restless; krsna bala--say Krsna; krsna bala--say Krsna; bale--the Lord says; uccaih-svare--very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Krsna! Chant Krsna!"

TEXT 206

TEXT

sthavara-jangama mili' kare krsna-dhvani
prabhura gambhira-svare yena prati-dhvani

SYNONYMS

sthavara-jangama--all living entities, nonmoving and moving; mili'--meeting together; kare--perform; krsna-dhvani--vibration of the sound Hare Krsna; prabhura--of Sri Caitanya Mahaprabhu; gambhira-svare--deep voice; yena--as if; prati-dhvani--responsive vibration.

TRANSLATION

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Krsna, as if they were echoing the deep sound of Caitanya Mahaprabhu.

TEXT 207

TEXT

mrgera gala dhari' prabhu karena rodane
mrgera pulaka ange, asru nayane

SYNONYMS

mrgera--of the deer; gala dhari'--catching the necks; prabhu--Sri Caitanya Mahaprabhu; karena--does; rodane--crying; mrgera--of the deer; pulaka ange--jubilation; asru--tears; nayane--in the eyes.

TRANSLATION

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

TEXT 208

TEXT

vrksa-dale suka-sari dila darasana
taha dekhi' prabhura kichu sunite haila mana

SYNONYMS

vrksa-dale--on a branch of a tree; suka-sari--male and female parrots; dila--gave; darasana--appearance; taha dekhi'--seeing that; prabhura--of Sri Caitanya Mahaprabhu; kichu--something; sunite--to hear; haila--there was; mana--mind.

TRANSLATION

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

TEXT 209

TEXT

suka-sarika prabhura hate udi' pade
prabhuke sunana krsnera guna-sloka pade

SYNONYMS

suka-sarika--the parrots, male and female; prabhura--of Sri Caitanya Mahaprabhu; hate--on the hand; udi'--flying; pade--fall; prabhuke--Sri Caitanya Mahaprabhu; sunana--causing to hear; krsnera--of Lord Krsna; guna-sloka pade--chanted verses about the transcendental qualities.

TRANSLATION

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Krsna, and the Lord listened to them.

TEXT 210

TEXT

saundaryam lalanali-dhairya-dalanam lila rama-stambhini
viryam kandukitadri-varyam amalah pare-parardham gunah
silam sarva-jananuranjanam aho yasyayam asmat-prabhur
visvam visva-janina-kirtir avatat krsno jagan-mohanah

SYNONYMS

saundaryam--the bodily beauty; lalana-ali--of groups of gopis; dhairya--the patience; dalanam--subduing; lila--pastimes; rama--the goddess of fortune; stambhini--astounding; viryam--strength; kandukita--making like a small ball for throwing; adri-varyam--the great mountain; amalah--without a spot; pare-parardham--unlimited; gunah--qualities; silam--behavior; sarva-jana--all kinds of living entities; anuranjanam--satisfying; aho--oh; yasya--whose; ayam--this; asmat-prabhuh--our Lord; visvam--the whole universe; visva-janina--for the benefit of everyone; kirtih--whose glorification; avatat--may He maintain; krsnah--Lord Krsna; jagat-mohanah--the attractor of the whole world.

TRANSLATION

The male parrot sang: "The glorification of Lord Krsna, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopis of Vrndavana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Krsna is attractive to everyone. Oh, may our Lord maintain the whole universe!"

PURPORT

This verse is found in the Govinda-lilamrta (13.29).

TEXT 211

TEXT

suka-mukhe suni' tabe krsnera varnana
sarika padaye tabe radhika-varnana

SYNONYMS

suka-mukhe--in the mouth of the male parrot; suni'--hearing; krsnera varnana--a description of Lord Krsna; sarika--female parrot; padaye--recites; tabe--then; radhika-varnana--a description of Srimati Radharani.

TRANSLATION

After hearing this description of Lord Krsna from the male parrot, the female parrot began to recite a description of Srimati Radharani.

TEXT 212

TEXT

sri-radhikayah priyata surupata
susilata nartana-gana-caturi
gunali-sampat kavita ca rajate
jagan-mano-mohana-citta-mohini

SYNONYMS

sri-radhikayah--of Srimati Radharani; priyata--affection; su-rupata--exquisite beauty; su-silata--good behavior; nartana-gana--in chanting and dancing; caturi--artistry; guna-ali-sampat--possession of such transcendental qualities; kavita--poetry; ca--also; rajate--shine; jagat-manah-mohana--of Krsna, who attracts the mind of the whole universe; citta-mohini--the attractor of the mind.

TRANSLATION

The female parrot said: "Srimati Radharani's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Krsna, who attracts the mind of everyone in the universe."

PURPORT

This verse is found in the Govinda-lilamrta (13.30).

TEXT 213

TEXT

punah suka kahe,----krsna 'madana-mohana'
tabe ara sloka suka karila pathana

SYNONYMS

punah--again; suka--the male parrot; kahe--says; krsna madana-mohana--Krsna is the conqueror of the mind of Cupid; tabe--thereafter; ara--another; sloka--verse; suka--the male parrot; karila pathana--recited.

TRANSLATION

Thereafter the male parrot said,"Krsna is the enchanter of the mind of Cupid." He then began to recite another verse.

TEXT 214

TEXT

vamsi-dhari jagan-nari-
citta-hari sa sarike
vihari gopa-naribhir
jiyan madana-mohanah

SYNONYMS

vamsi-dhari--the carrier of the flute; jagat-nari--of all women of the universe; citta-hari--the stealer of the hearts; sah--He; sarike--my dear sari; vihari--enjoyer; gopa-naribhih--with the gopis; jiyat--let Him be glorified; madana--of Cupid; mohanah--the enchanter.

TRANSLATION

The parrot then said, "My dear sari [female parrot], Sri Krsna carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopis, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT

This verse is also found in the Govinda-lilamrta (13.31).

TEXT 215

TEXT

punah sari kahe suke kari' parihasa
taha suni' prabhura haila vismaya-premollasa

SYNONYMS

punah--again; sari kahe--the female parrot said; suke--unto the male parrot; kari' parihasa--jokingly; taha suni'--hearing that; prabhura--of Sri Caitanya Mahaprabhu; haila--there was; vismaya--wonderful; prema-ullasa--awakening of ecstatic love.

TRANSLATION

Then the female parrot began to speak jokingly to suka, and Sri Caitanya Mahaprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

TEXT

radha-sange yada bhati
tada 'madana-mohanah'
anyatha visva-moho 'pi
svayam 'madana-mohitah'

SYNONYMS

radha-sange--with Srimati Radharani; yada--when; bhati--shines; tada--at that time; madana-mohanah--the enchanter of the mind of Cupid; anyatha--otherwise; visva-mohah--the enchanter of the whole universe; api--even though; svayam--personally; madana-mohitah--enchanted by Cupid.

TRANSLATION

The parrot sari said, "When Lord Sri Krsna is with Radharani, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe."

PURPORT

This is another verse from the Govinda-lilamrta (13.32).

TEXT 217

TEXT

suka-sari udi' punah gela vrksa-dale
mayurera nrtya prabhu dekhe kutuhale

SYNONYMS

suka-sari--the male and female parrots; udi'--flying; punah--again; gela--went; vrksa-dale--to the branch of a tree; mayurera--of the peacocks; nrtya--dancing; prabhu--Sri Caitanya Mahaprabhu; dekhe--sees; kutuhale--with curiosity.

TRANSLATION

Both parrots then flew onto a tree branch, and Sri Caitanya Mahaprabhu began to watch the dancing of peacocks with curiosity.

TEXT 218

TEXT

mayurera kantha dekhi' prabhura krsna-smrti haila
premavese mahaprabhu bhumite padila

SYNONYMS

mayurera--of the peacocks; kantha--necks; dekhi'--seeing; prabhura--of Sri Caitanya Mahaprabhu; krsna-smrti--remembrance of Lord Krsna; haila--there was; prema-avese--in ecstatic love; mahaprabhu--Sri Caitanya Mahaprabhu; bhumite--on the ground; padila--fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Krsna immediately awakened, and He fell to the ground in ecstatic love.

TEXT 219

TEXT

prabhure murcchita dekhi' sei ta brahmana
bhattacarya-sange kare prabhura santarpana

SYNONYMS

prabhure--Sri Caitanya Mahaprabhu; murcchita--unconscious; dekhi'--seeing; sei ta brahmana--indeed that brahmana; bhattacarya-sange--with Bhattacarya; kare--does; prabhura--of Sri Caitanya Mahaprabhu; santarpana--taking care.

TRANSLATION

When the brahmana saw that Sri Caitanya Mahaprabhu was unconscious, he and Balabhadra Bhattacarya took care of Him.

TEXT 220

TEXT

aste-vyaste mahaprabhura lana bahirvasa
jala-seka kare ange, vastrera vatasa

SYNONYMS

aste-vyaste--with great haste; mahaprabhura--of Sri Caitanya Mahaprabhu; lana--taking; bahirvasa--covering cloth; jala-seka kare--sprinkle water; ange--on the body; vastrera vatasa--fanning with the cloth.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His cloth and began to fan Him with it.

TEXT 221

TEXT

prabhu-karne krsna-nama kahe ucca kari'
cetana pana prabhu ya'na gadagadi

SYNONYMS

prabhu-karne--in the ear of Sri Caitanya Mahaprabhu; krsna-nama--the holy name of Lord Krsna; kahe--chant; ucca kari'--loudly; cetana pana--coming to consciousness; prabhu--Sri Caitanya Mahaprabhu; ya'na--goes; gadagadi--rolling on the ground.

TRANSLATION

They then began to chant the holy name of Krsna into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

TEXT 222

TEXT

kantaka-durgama vane anga ksata haila
bhattacarya kole kari' prabhure sustha kaila

SYNONYMS

kantaka-durgama--difficult to traverse because of thorns; vane--in the forest; anga--the body; ksata haila--became injured; bhattacarya--Balabhadra Bhattacarya; kole kari'--taking Him on his lap; prabhure--Sri Caitanya Mahaprabhu; sustha kaila--pacified.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhattacarya pacified Him.

TEXT 223

TEXT

krsnavese prabhura preme garagara mana
'bol' 'bol' kari' uthi' karena nartana

SYNONYMS

krsna-avese--in ecstatic love of Krsna; prabhura--of Sri Caitanya Mahaprabhu; preme--by love; garagara--disturbed; mana--mind; bol bol--chant, chant; kari'--saying; uthi'--standing up; karena nartana--began to dance.

TRANSLATION

Sri Caitanya Mahaprabhu's mind wandered in ecstatic love of Krsna. He immediately stood up and said,"Chant! Chant!" Then He Himself began to dance.

TEXT 224

TEXT

bhattacarya, sei vipra 'krsna-nama' gaya
nacite nacite pathe prabhu cali' yaya

SYNONYMS

bhattacarya--Bhattacarya; sei vipra--that brahmana; krsna-nama gaya--chant the holy name of Krsna; nacite nacite--dancing and dancing; pathe--on the road; prabhu--Sri Caitanya Mahaprabhu; cali' yaya--goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhattacarya and the brahmana began to chant the holy name of Krsna. Then the Lord, dancing and dancing, proceeded along the path.

TEXT 225

TEXT

prabhura premavesa dekhi' brahmana----vismita
prabhura raksa lagi' vipra ha-ila cintita

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; prema-avesa--ecstatic love; dekhi'--seeing; brahmana--the brahmana; vismita--astonished; prabhura--of Sri Caitanya Mahaprabhu; raksa lagi'--for the protection; vipra--the brahmana; ha-ila--became; cintita--very anxious.

TRANSLATION

The brahmana was astounded to see the symptoms of ecstatic love exhibited by Sri Caitanya Mahaprabhu. He then became anxious to give the Lord protection.

TEXT 226

TEXT

nilacale chila yaiche premavesa mana
vrndavana yaite pathe haila sata-guna

SYNONYMS

nilacale--at Jagannatha Puri; chila--was; yaiche--as; prema-avesa mana--always in a mentality of ecstatic love; vrndavana--to Vrndavana; yaite--going; pathe--on the road; haila--became; sata-guna--one hundred times.

TRANSLATION

Sri Caitanya Mahaprabhu's mind was absorbed in ecstatic love at Jagannatha Puri, but when He passed along the road on the way to Vrndavana, that love increased a hundred times.

TEXT 227

TEXT

sahasra-guna prema bade mathura darasane
laksa-guna prema bade, bhramena yabe vane

SYNONYMS

sahasra-guna--one thousand times; prema--love; bade--increased; mathura--Mathura; darasane--upon seeing; laksa-guna--a hundred thousand times; prema bade--love increases; bhramena--wanders; yabe--when; vane--in the forests of Vrndavana.

TRANSLATION

The Lord's ecstatic love increased a thousand times when He visited Mathura, but it increased a hundred thousand times when He wandered in the forests of Vrndavana.

TEXTS 228-229

TEXT

anya-desa prema uchale 'vrndavana'-name
saksat bhramaye ebe sei vrndavane

preme garagara mana ratri-divase
snana-bhiksadi-nirvaha karena abhyase

SYNONYMS

anya-desa--in other countries; prema--love; uchale--increases; vrndavana-name--by the name of Vrndavana; saksat--directly; bhramaye--travels; ebe--now; sei vrndavane--in that Vrndavana; preme--in ecstatic love; garagara--faltering; mana--mind; ratri-divase--day and night; snana-bhiksa-adi--bathing and accepting food; nirvaha--accomplishing; karena--does; abhyase--by habit.

TRANSLATION

When Sri Caitanya Mahaprabhu was elsewhere, the very name of Vrndavana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vrndavana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

TEXT 230

TEXT

ei-mata prema----yavat bhramila 'bara' vana
ekatra likhilun, sarvatra na yaya varnana

SYNONYMS

ei-mata--in this way; prema--ecstatic love; yavat--so long; bhramila--He traveled; bara vana--through the twelve forests of Vrndavana; ekatra--in one place; likhilun--I have written; sarvatra--everywhere; na yaya varnana--cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vrndavana. To describe it all would be impossible.

TEXT 231

TEXT

vrndavane haila prabhura yateka premera vikara
koti-granthe 'ananta' likhena tahara vistara

SYNONYMS

vrndavane--in Vrndavana; haila--there were; prabhura--of Sri Caitanya Mahaprabhu; yateka--as many; premera vikara--transformations of ecstasy; koti-granthe--in millions of books; ananta--Lord Ananta; likhena--writes; tahara--of them; vistara--elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Sri Caitanya Mahaprabhu in Vrndavana.

TEXT 232

TEXT

tabu likhibare nare tara eka kana
uddesa karite kari dig-darasana

SYNONYMS

tabu--yet; likhibare--to write; nare--is not able; tara--of that; eka--one; kana--fragment; uddesa--indication; karite--to make; kari--I perform; dik-darasana--pointing out the direction.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

TEXT

jagat bhasila caitanya-lilara pathare
yanra yata sakti tata pathare santare

SYNONYMS

jagat--the whole world; bhasila--floated; caitanya-lilara--of the pastimes of Sri Caitanya Mahaprabhu; pathare--in the inundation; yanra--of whom; yata--as much; sakti--power; tata--that much; pathare--in the inundation; santare--swims.

TRANSLATION

The whole world became merged in the inundation of the pastimes of Sri Caitanya Mahaprabhu. One can swim in that water to the extent that he has the strength.

TEXT 234

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Seventeenth Chapter, describing the Lord's traveling to Vrndavana.

Chapter 18
Lord Sri Caitanya Mahaprabhu's Visit to Sri Vrndavana

The following summary of the Eighteenth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In the village of Arit-grama, Sri Caitanya Mahaprabhu discovered the transcendental lakes known as Radha-kunda and Syama-kunda. He then saw the Deity Harideva at Govardhana Village. Sri Caitanya Mahaprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Krsna. The Gopala Deity could understand the mind of Sri Caitanya Mahaprabhu; therefore on the plea of being attacked by Muslims, Gopala transferred Himself to the village of Ganthuli-grama. Sri Caitanya Mahaprabhu then went to Ganthuli-grama to see Lord Gopala. Some years later, Lord Gopala also went to Mathura to the temple of Viththalesvara and stayed there for one month just to give an audience to Srila Rupa Gosvami.

After visiting Nandisvara, Pavana-sarovara, Sesasayi, Khela-tirtha, Bhandiravana, Bhadravana, Lohavana and Mahavana, Sri Caitanya Mahaprabhu went to Gokula and then finally returned to Mathura. Seeing a great crowd in Mathura, He moved His residence near Akrura-ghata, and from there He went every day to

Vrndavana to see Kaliya-hrada, Dvadasaditya-ghata, Kesi-ghata, Rasa-sthali, Cira-ghata and Amli-tala. At Kaliya Lake, many people mistook a fisherman for Krsna. When some respectable people came to see Sri Caitanya Mahaprabhu, they expressed their opinion that when one takes sannyasa, he becomes Narayana. Their mistake was corrected by the Lord. In this way, their Krsna consciousness was awakened, and they could understand that a sannyasi is simply a living entity and not the Supreme personality of Godhead.

When Sri Caitanya Mahaprabhu took His bath at Akrura-ghata, He submerged Himself in the water for a long time. Balabhadra Bhattacarya decided to take Sri Caitanya Mahaprabhu to Prayaga after visiting the holy place known as Soroksetra. While stopping near a village on the way to Prayaga, Sri Caitanya Mahaprabhu fainted in ecstatic love. Some Pathana soldiers who were passing through saw Sri Caitanya Mahaprabhu and falsely concluded that the Lord's associates, Balabhadra Bhattacarya and others, had killed the Lord with a poison named dhutura and were taking His wealth. Thus the soldiers arrested them. However, when Sri Caitanya Mahaprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Sri Caitanya Mahaprabhu established devotional service to Krsna. Thus the leader of the soldiers, named Vijali Khan, surrendered to Sri Caitanya Mahaprabhu, and he and his party became devotees of Lord Krsna. The same village today is known as the village of Pathana Vaisnavas. After bathing in the Ganges at Soro, Sri Caitanya Mahaprabhu arrived at Prayaga at the confluence of three rivers-the Ganges, Yamuna and Sarasvati.

TEXT 1

TEXT

vrndavane sthira-caran
nandayan svavalokanaih
atmanam ca tad-alokad
gaurangah parito 'bhramat

SYNONYMS

vrndavane--in Vrndavana; sthira-caran--to the living entities, both moving and not moving; nandayan--giving pleasure; sva-avalokanaih--by His personal glances; atmanam--to Himself; ca--also; tat-alokat--by seeing them; gaurangah--Sri Caitanya Mahaprabhu; paritah--all around; abhramat--traveled.

TRANSLATION

Sri Caitanya Mahaprabhu traveled all over Vrndavana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gauranga traveled in Vrndavana.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; gauracandra--to Lord Gauracandra (Sri Caitanya Mahaprabhu); jaya--all glories; nityananda--to Lord Nityananda Prabhu; jaya--all

glories; advaita-candra--to Sri Advaita Gosani; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityananda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Srivasa Thakura!

TEXT 3

TEXT

ei-mata mahaprabhu nacite nacite
'arit'-grame asi' 'bahya' haila acambite

SYNONYMS

ei-mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; nacite nacite--dancing and dancing; arit-grame--in the village known as Arit-grama; asi,--coming; bahya--sense perception; haila--there was; acambite--suddenly.

TRANSLATION

Sri Caitanya Mahaprabhu danced in ecstasy, but when He arrived at Aritgrama, His sense perception was awakened.

PURPORT

Arit-grama is also called Arista-grama. Sri Caitanya Mahaprabhu understood that in that village, Aristasura was killed by Sri Krsna. While there, He inquired about Radha-kunda, but no one could tell Him where it was. The brahmana accompanying Him could also not ascertain its whereabouts. Sri Caitanya Mahaprabhu could then understand that the holy places known as Radha-kunda and Syama-kunda were at that time lost to everyone's vision. He therefore discovered Radha-kunda and Syama-kunda, which were two reservoirs of water in two paddy fields. Although there was very little water, Sri Caitanya Mahaprabhu was omniscient and could understand that formerly these two ponds were called Sri Radha-kunda and Syama-kunda. In this way Radha-kunda and Syama-kunda were discovered.

TEXT 4

TEXT

arite radha-kunda-varta puche loka-sthane
keha nahi kahe, sangera brahmana na jane

SYNONYMS

arite--in the village known as Arit-grama; radha-kunda-varta--news of Radhakunda; puche--inquires; loka-sthane--from the local people; keha--anyone; nahi--not; kahe--could say; sangera--the companion; brahmana--brahmana; na jane--does not know.

TRANSLATION

Sri Caitanya Mahaprabhu asked the local people,"Where is Radha-kunda?" No one could inform Him, and the brahmana accompanying Him did not know either.

TEXT 5

TEXT

tirtha 'lupta' jani' prabhu sarvajna bhagavan
dui dhanya-ksetre alpa-jale kaila snana

SYNONYMS

tirtha--holy place; lupta--lost; jani'--knowing; prabhu--Sri Caitanya Mahaprabhu; sarva-jna--omniscient; bhagavan--the Supreme Personality of Godhead; dui--two; dhanya-ksetre--in paddy fields; alpa-jale--in not very deep water; kaila snana--took a bath.

TRANSLATION

The Lord then understood that the holy place called Radha-kunda was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Radha-kunda and Syama-kunda in two paddy fields. There was only a little water, but He took His bath there.

TEXT 6

TEXT

dekhi' saba gramya-lokera vismaya haila mana
preme prabhu kare radha-kundera stavana

SYNONYMS

dekhi'--seeing; saba gramya-lokera--of all the people of the village; vismaya haila--became astonished; mana--the minds; preme--in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; kare--does; radha-kundera--of Radha-kunda; stavana--prayers.

TRANSLATION

When the people of the village saw Sri Caitanya Mahaprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Sri Radha-kunda.

TEXT 7

TEXT

saba gopi haite radha krsnera preyasi
taiche radha-kunda priya 'priyara sarasi'

SYNONYMS

saba--all; gopi--the gopis; haite--from; radha--Radharani; krsnera--of Lord Krsna; preyasi--most beloved; taiche--similarly; radha-kunda--Radha-kunda; priya--very dear; priyara sarasi--the lake of the most beloved Radharani.

TRANSLATION

"Of all the gopis, Radharani is the dearmost. Similarly, the lake known as Radha-kunda is very dear to the Lord because it is very dear to Srimati Radharani.

TEXT 8

TEXT

yatha radha priya visnos
tasyah kundam priyam tatha
sarva-gopisu saivaika
visnor atyanta-vallabha

SYNONYMS

yatha--as; radha--Srimati Radharani; priya--beloved; visnoh--of Lord Krsna; tasyah--Her; kundam--lake; priyam--very dear; tatha--similarly; sarva-gopisu--among all the gopis; sa--She; eva--certainly; eka--alone; visnoh--of Lord Krsna; atyanta--very much; vallabha--dear.

TRANSLATION

" 'Srimati Radharani is most dear to Lord Krsna, and Her lake known as Radha-kunda is also very dear to Him. Of all the gopis, Srimati Radharani is certainly the most beloved.'

PURPORT

This is a verse from the Padma Purana.

TEXT 9

TEXT

yei kunde nitya krsna radhikara sange
jale jala-keli kare, tire rasa-range

SYNONYMS

yei kunde--in which lake; nitya--daily; krsna--Lord Krsna; radhikara sange--accompanied by Srimati Radharani; jale--in the water; jala-keli--sporting in the water; kare--performs; tire--on the bank; rasa-range--His rasa dance.

TRANSLATION

"In that lake, Lord Krsna and Srimati Radharani used to sport daily in the water and have a rasa dance on the bank.

TEXT 10

TEXT

sei kunde yei eka-bara kare snana
tanre radha-sama 'prema' krsna kare dana

SYNONYMS

sei kunde--in that lake; yei--anyone who; eka-bara--once; kare snana--takes a bath; tanre--unto him; radha-sama--like Srimati Radharani; prema--ecstatic love; krsna--Lord Krsna; kare dana--gives as charity.

TRANSLATION

"Indeed, Lord Krsna gives ecstatic love like that of Srimati Radharani to whoever bathes in that lake even once in his life.

TEXT 11

TEXT

kundera 'madhuri'----yena radhara 'madhurima'
kundera 'mahima'----yena radhara 'mahima'

SYNONYMS

kundera--of the lake; madhuri--sweetness; yena--as if; radhara--of Srimati Radharani; madhurima--sweetness; kundera--of the lake; mahima--glories; yena--as if; radhara--of Srimati Radharani; mahima--glories.

TRANSLATION

"The attraction of Radha-kunda is as sweet as that of Srimati Radharani. Similarly, the glories of the kunda [lake] are as glorious as Srimati Radharani.

TEXT 12

TEXT

sri-radheva hares tadiya-sarasi presthadbhutaih svair gunair
yasyam sri-yuta-madhavendur anisam pritya taya kridati
premasmin bata radhikeva labhate yasyam sakrt snana-krt
tasya vai mahima tatha madhurima kenastu varnyah ksitau

SYNONYMS

sri-radha--Srimati Radharani; iva--like; hareh--of Krsna; tadiya--Her; sarasi--lake; prestha--very dear; adbhutaih--by wonderful; svaih--own; gunaih--transcendental qualities; yasyam--in which; sri-yuta--all-opulent; madhava--Sri Krsna; induh--like the moon; anisam--incessantly; pritya--with great affection; taya--in association with Srimati Radharani; kridati--performs pastimes; prema--love; asmin--for Lord Krsna; bata--certainly; radhika iva--exactly like Srimati Radharani; labhate--obtains; yasyam--in which; sakrt--once; snana-krt--one who takes a bath; tasyah--of the lake; vai--certainly; mahima--glories; tatha--as well as; madhurima--sweetness; kena--by whom; astu--can be; varnyah--described; ksitau--on this earth.

TRANSLATION

" 'Because of its wonderful transcendental qualities, Radha-kunda is as dear to Krsna as Srimati Radharani. It was in that lake that the all-opulent Lord Sri Krsna performed His pastimes with Srimati Radharani with great pleasure and transcendental bliss. Whoever bathes just once in Radha-kunda attains Srimati Radharani's loving attraction for Sri Krsna. Who within this world can describe the glories and sweetness of Sri Radha-kunda?' "

PURPORT

This verse is found in the Govinda-lilamrta (7.102).

TEXT 13

TEXT

ei-mata stuti kare premavista hana
tire nrtya kare kunda-lila sanariya

SYNONYMS

ei-mata--in this way; stuti kare--offers prayers; prema-avista--overwhelmed by ecstatic love; hana--becoming; tire--on the bank; nrtya kare--dances; kunda-lila--pastimes of Radha-kunda; sanariya--remembering.

TRANSLATION

Sri Caitanya Mahaprabhu thus offered prayers to Radha-kunda. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Krsna performed on the bank of Radha-kunda.

TEXT 14

TEXT

kundera mrttika lana tilaka karila
bhattacarya-dvara mrttika sange kari' laila

SYNONYMS

kundera --of the lake; mrttika--earth; lana--taking; tilaka karila--formed tilaka; bhattacarya-dvara--with the help of Balabhadra Bhattacarya; mrttika--earth; sange--along; kari'--making; laila--took.

TRANSLATION

Sri Caitanya Mahaprabhu then marked His body with tilaka made from the mud of Radha-kunda, and with the help of Balabhadra Bhattacarya, He collected some of the mud and took it with Him.

TEXT 15

TEXT

tabe cali' aila prabhu 'sumanah-sarovara'
tahan 'govardhana' dekhi' ha-ila vihvala

SYNONYMS

tabe--thereafter; cali'--traveling; aila--came; prabhu--Sri Caitanya Mahaprabhu; sumanah-sarovara--to the lake known as Sumanah; tahan--there; govardhana--Govardhana Hill; dekhi'--seeing; ha-ila vihvala--became overwhelmed.

TRANSLATION

From Radha-kunda, Sri Caitanya Mahaprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

TEXT 16

TEXT

govardhana dekhi' prabhu ha-ila dandavat
'eka sila' alingiya ha-ila unmatta

SYNONYMS

govardhana dekhi'--seeing Govardhana Hill; prabhu--Sri Caitanya Mahaprabhu; ha-ila dandavat--offered obeisances like a straight rod; eka sila--one piece of stone; alingiya--embracing; ha-ila--became; unmatta--maddened.

TRANSLATION

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 17

TEXT

preme matta cali' aila govardhana-grama
'harideva' dekhi' tahan ha-ila pranama

SYNONYMS

preme--in ecstatic love; matta--maddened; cali'--proceeding; aila--came; govardhana-grama--to the village known as Govardhana; hari-deva--the Deity named Harideva installed there; dekhi'--seeing; tahan--there; ha-ila pranama--offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

TEXT 18

TEXT

'mathura'-padmera pascima-dale yanra vasa
'harideva' narayana----adi parakasa

SYNONYMS

mathura-padmera--of the lotus flower of Mathura; pascima-dale--on the western petal; yanra--whose; vasa--residence; hari-deva--Lord Harideva; narayana--incarnation of Narayana; adi--original; parakasa--manifestation.

TRANSLATION

Harideva is an incarnation of Narayana, and His residence is on the western petal of the lotus of Mathura.

TEXT 19

TEXT

harideva-age nace preme matta hana
saba loka dekhite aila ascarya suniya

SYNONYMS

hari-deva-age--in front of Harideva; nace--dances; preme--in ecstatic love; matta hana--becoming maddened; saba loka--all the people; dekhite--to see; aila--came; ascarya--wonderful; suniya--hearing.

TRANSLATION

Mad with ecstatic love, Sri Caitanya Mahaprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

TEXT 20

TEXT

prabhu-prema-saundarya dekhi' loke camatkara
haridevera bhrtya prabhura karila satkara

SYNONYMS

prabhu--of Sri Caitanya Mahaprabhu; prema-saundarya--ecstatic love and beauty; dekhi'--seeing; loke--people; camatkara--astonished; hari-devera--of Lord Harideva; bhrtya--servants; prabhura--of Sri Caitanya Mahaprabhu; karila satkara--offered a good reception.

TRANSLATION

The people were astonished when they saw Sri Caitanya Mahaprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

TEXT 21

TEXT

bhattacarya 'brahma-kunde' paka yana kaila
brahma-kunde snana kari' prabhu bhiksa kaila

SYNONYMS

bhattacarya--Balabhadra Bhattacarya; brahma-kunde--at the lake called Brahma-kunda; paka--cooking; yana--going there; kaila--peformed; brahma-kunde--at Brahma-kunda; snana kari'--taking a bath; prabhu--Sri Caitanya Mahaprabhu; bhiksa kaila--accepted lunch.

TRANSLATION

At Brahma-kunda, Bhattacarya cooked food, and the Lord, after taking His bath at Brahma-kunda, accepted His lunch.

TEXT 22

TEXT

se-ratri rahila haridevera mandire
ratre mahaprabhu kare manete vicare

SYNONYMS

se-ratri--that night; rahila--remained; hari-devera--of Harideva; mandire--in the temple; ratre--at night; mahaprabhu--Sri Caitanya Mahaprabhu; kare--does; manete--in the mind; vicare--consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23

TEXT

'govardhana-upare ami kabhu na cadiba
gopala-rayera darasana kemane paiba?'

SYNONYMS

govardhana-upare--upon the hill known as Govardhana; ami--I; kabhu--at any time; na--not; cadiba--shall climb; gopala-rayera--of Lord Gopala; darasana--visit; kemane--how; paiba--I shall get.

TRANSLATION

Sri Caitanya Mahaprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopala Raya?"

TEXT 24

TEXT

eta mane kari' prabhu mauna kari' rahila
janiya gopala kichu bhangi uthaila

SYNONYMS

eta--so much; mane kari'--considering within the mind; prabhu--Sri Caitanya Mahaprabhu; mauna--silent; kari'--becoming; rahila--remained; janiya--knowing; gopala--the Deity Gopala; kichu--some; bhangi--tricks; uthaila--raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopala, knowing His contemplation, played a trick.

TEXT 25

TEXT

anaruruksave sailam
svasmai bhaktabhimanine
avaruhya gireh krsno
gauraya svam adarsayat

SYNONYMS

anaruruksave--who was unwilling to climb up; sailam--the mountain; svasmai--unto Himself; bhakta-abhimanine--considering Himself a devotee of Lord Krsna; avaruhya--getting down; gireh--from the hill; krsnah--Lord Krsna; gauraya--unto Sri Caitanya Mahaprabhu; svam--Himself; adarsayat--showed.

TRANSLATION

Coming down from Govardhana Hill, Lord Gopala granted an interview to Lord Sri Caitanya Mahaprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Krsna.

TEXT 26

TEXT

'annakuta'-name grame gopalera sthiti
raja-puta-lokera sei grame vasati

SYNONYMS

annakuta-name--by the name Annakuta; grame--in the village; gopalera--of Gopala; sthiti--residence; raja-puta-lokera--of people from Rajasthan; sei grame--in that village; vasati--habitation.

TRANSLATION

Gopala stayed in a village called Annakuta-grama on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakuta-grama is referred to in Bhakti-ratnakara (Fifth Wave):

gopa-gopi bhunjayena kautuka apara
ei hetu 'aniyora' nama se ihara

annakuta-sthana ei dekha srinivasa
e-sthana darsane haya purna abhilasa

"It is here that all the gopis and the gopas enjoyed wonderful pastimes with Sri Krsna. Therefore this place is also called Aniyora. The Annakuta ceremony was celebrated here. O Srinivasa, whoever sees this place has all his desires fulfilled." It is also stated:

kundera nikata dekha nivida-kanana
ethai 'gopala' chila hana sangopana

"Look at the dense forest near the kunda. It was there that Gopala was concealed." Also, the Stavavali (8.75) by Raghunatha dasa Gosvami states:

vrajendra-varyarpita-bhogam uccair
dhrtva brhat-kayam agharir utkah
varena radham chalayan vibhunkte
yatranna-kutam tad aham prapadye

TEXT 27

TEXT

eka-jana asi' ratre gramike balila
'tomara grama marite turuka-dhari sajila

SYNONYMS

eka-jana--one person; asi'--coming; ratre--at night; gramike--to the inhabitants of the village; balila--said; tomara--your; grama--village; marite--to attack; turuka-dhari--Turkish Mohammedan soldiers; sajila--are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, "The Turkish soldiers are now preparing to attack your village.

TEXT 28

TEXT

aji ratrye palaha, na rahiha eka-jana
thakura lana bhaga', asibe kali yavana'

SYNONYMS

aji ratrye--this night; palaha--go away; na rahiha--do not remain; eka-jana--one person; thakura--the Deity; lana--taking; bhaga'--go away; asibe--will come; kali--tomorrow; yavana--the Mohammedan soldiers.

TRANSLATION

"Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow."

TEXT 29

TEXT

suniya gramera loka cintita ha-ila
prathame gopala lana ganthuli-grame khuila

SYNONYMS

suniya--hearing; gramera loka--all the people in the village; cintita ha-ila--became very anxious; prathame--first; gopala lana--taking Gopala; ganthuli-grame--in the village known as Ganthuli; khuila--kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopala and moved Him to a village known as Ganthuli.

TEXT 30

TEXT

vipra-grhe gopalera nibhrte sevana
grama ujada haila, palaila sarva-jana

SYNONYMS

vipra-grhe--in the house of a brahmana; gopalera--of Lord Gopala; nibhrte--very secretly; sevana--worship; grama--the village; ujada haila--became deserted; palaila--fled; sarva-jana--all the people.

TRANSLATION

The Gopala Deity was kept in the house of a brahmana, and His worship was conducted secretly. Everyone fled, and thus the village of Annakuta was deserted.

TEXT 31

TEXT

aiche mleccha-bhaye gopala bhage bare-bare
mandira chadi' kunje rahe, kiba gramantare

SYNONYMS

aiche--in that way; mleccha-bhaye--because of fear of the Mohammedans; gopala--the Deity of Gopala Raya; bhage--runs away; bare-bare--again and again; mandira chadi'--giving up the temple; kunje--in the bush; rahe--remains; kiba--or; grama-antare--in a different village.

TRANSLATION

Due to fear of the Mohammedans, the Gopala Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopala would sometimes live in a bush and sometimes in one village after another.

TEXT 32

TEXT

pratah-kale prabhu 'manasa-ganga'ya kari' snana
govardhana-parikramaya karila prayana

SYNONYMS

pratah-kale--in the morning; prabhu--Sri Caitanya Mahaprabhu; manasa-gangaya--in the lake named Manasa-ganga; kari'--performing; snana--bathing; govardhana--Govardhana Hill; parikramaya--in circumambulating; karila--did; prayana--starting.

TRANSLATION

In the morning, Sri Caitanya Mahaprabhu took His bath in a lake called Manasa-ganga. He then circumambulated Govardhana Hill.

TEXT 33

TEXT

govardhana dekhi' prabhu premavista hana
nacite nacite calila sloka padiya

SYNONYMS

govardhana dekhi'--seeing Govardhana Hill; prabhu--Sri Caitanya Mahaprabhu; prema-avista hana--becoming ecstatic in love; nacite nacite--dancing and dancing; calila--departed; sloka padiya--reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Sri Caitanya Mahaprabhu became ecstatic with love of Krsna. While dancing and dancing, He recited the following verse.

TEXT 34

TEXT

hantayam adrir abala haridasa-varyo
yad rama-krsna-carana-sparasa-pramodah
manam tanoti saha-go-ganayos tayor yat
paniya-suyavasa-kandara-kanda-mulaih

SYNONYMS

hanta--oh; ayam--this; adrih--hill; abalah--O friends; haridasa-varyah--the best among the servants of the Lord; yat--because; rama-krsna-carana--of the lotus feet of Lord Krsna and Balarama; sparasa--by the touch; pramodah--jubilant; manam--respects; tanoti--offers; saha--with; go-ganayoh--cows, calves and cowherd boys; tayoh--to Them (Sri Krsna and Balarama); yat--because; paniya--drinking water; suyavasa--very soft grass; kandara--caves; kanda-mulaih--and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Krsna and Balarama, as well as Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant. "

PURPORT

This is a quotation from Srimad-Bhagavatam (10.21.18). It was spoken by the gopis when Lord Krsna and Balarama entered the forest in the autumn. The gopis spoke among themselves and glorified Krsna and Balarama for Their pastimes.

TEXT 35

TEXT

'govinda-kundadi' tirthe prabhu kaila snana
tahan sunila----gopala gela ganthuli grama

SYNONYMS

govinda-kunda-adi--Govinda-kunda and others; tirthe--in the holy places; prabhu--Sri Caitanya Mahaprabhu; kaila snana--performed bathing; tahan--there; sunila--heard; gopala--the Gopala Deity; gela--has gone; ganthuli--Ganthuli; grama--to the village.

TRANSLATION

Sri Caitanya Mahaprabhu then took His bath in a lake called Govinda-kunda, and while He was there, He heard that the Deity Gopala had already gone to Ganthuli-grama.

TEXT 36

TEXT

sei grame giya kaila gopala-darasana
premavese prabhu kare kirtana-nartana

SYNONYMS

sei grame--to that village; giya--going; kaila--performed; gopala-darasana--seeing Lord Gopala; prema-avese--in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; kare--performs; kirtana-nartana--chanting and dancing.

TRANSLATION

Sri Caitanya Mahaprabhu then went to the village of Ganthuli-grama and saw the Lord Gopala Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

TEXT

gopalera saundarya dekhi' prabhura avesa
ei sloka padi' nace, haila dina-sesa

SYNONYMS

gopalera--of Gopala; saundarya--beauty; dekhi'--seeing; prabhura--of Sri Caitanya Mahaprabhu; avesa--ecstasy; ei sloka padi'--reciting the following verse; nace--dances; haila--there was; dina-sesa--the end of the day.

TRANSLATION

As soon as the Lord saw the beauty of the Gopala Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura gives the following information about Govinda-kunda. There is a village named Aniyora on Govardhana Hill, a little distance from the village of Paitha. Govinda-kunda is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmavati excavated this lake. In the Bhakti-ratnakara (Fifth Wave), the following statement is found:

ei sri-govinda-kunda-mahima aneka
etha indra kaila govindera abhiseka

"Govinda-kunda is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Krsna, and Indra offered his prayers and bathed Lord Govinda." In the book Stavavali (Vraja-vilasa-stava 74) the following verse is found:

nicaih praudha-bhayat svayam surapatih padau vidhrtyeha yaih
svar-ganga-salilais cakara surabhi-dvarabhisekotsavam
govindasya navam gavam adhipata rajye sphutam kautukat
tair yat pradurabhut sada sphuratu tad govinda-kundam drsoh

In the Mathura-khanda it is also stated:

yatrabhisikto bhagavan
maghona yadu-vairina
govinda-kundam taj-jatam
snana-matrena moksadam

"Simply by bathing in Govinda-kunda, one is awarded liberation. This lake was produced when Bhagavan Sri Krsna was bathed by Lord Indra."

Ganthuli-grama is situated near the two villages Bilachu and Gopala-pura. According to hearsay, Radha and Krsna first met here. In the Bhakti-ratnakara (Fifth Wave), it is stated: sakhi dunha vastre ganthi dila sangopane. It is also stated: phaguya laiya keha ganthi khuli' dila. For this reason the village is known as Ganthuli.

TEXT 38

TEXT

vamas tamarasaksasya
bhuja-dandah sa patu vah
krida-kandukatam yena
nito govardhano girih

SYNONYMS

vamah--the left; tamarasa-aksasya--of Krsna, who has eyes like lotus petals; bhuja-dandah--arm; sah--that; patu--let it protect; vah--all of you; krida-kandukatam--being like a toy; yena--by which; nitah--attained; govardhanah--named Govardhana; girih--the hill.

TRANSLATION

Sri Caitanya Mahaprabhu said, " 'May the left arm of Sri Krsna, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' "

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (2.1.62).

TEXT 39

TEXT

ei-mata tina-dina gopale dekhila
caturtha-divase gopala svamandire gela

SYNONYMS

ei-mata--in this way; tina-dina--for three days; gopale--Gopala; dekhila--saw; caturtha-divase--on the fourth day; gopala--the Deity Gopala; sva-mandire--in His own temple; gela--returned.

TRANSLATION

Sri Caitanya Mahaprabhu saw the Gopala Deity for three days. On the fourth day, the Deity returned to His own temple.

TEXT 40

TEXT

gopala sange cali' aila nrtya-gita kari
ananda-kolahale loka bale 'hari' 'hari'

SYNONYMS

gopala sange--with Gopala; cali'--walking; aila--came; nrtya-gita kari--chanting and dancing; ananda-kolahale--in great jubilation; loka--people; bale--say; hari hari--Hari, Hari.

TRANSLATION

Caitanya Mahaprabhu walked with the Deity of Gopala, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Krsna, "Hari! Hari!"

TEXT 41

TEXT

gopala mandire gela, prabhu rahila tale
prabhura vancha purna saba karila gopale

SYNONYMS

gopala--the Deity Gopala; mandire gela--returned to His temple; prabhu--Sri Caitanya Mahaprabhu; rahila tale--remain at the bottom; prabhura--of Sri Caitanya Mahaprabhu; vancha--desires; purna--satisfied; saba--all; karila--made; gopale--the Deity Gopala.

TRANSLATION

The Deity Gopala then returned to His own temple, and Sri Caitanya Mahaprabhu remained at the bottom of the hill. Thus all the desires of Sri Caitanya Mahaprabhu were satisfied by the Deity Gopala.

TEXT 42

TEXT

ei-mata gopalera karuna svabhava
yei bhakta janera dekhite haya 'bhava'

SYNONYMS

ei-mata--in this way; gopalera--of the Deity Gopala; karuna sva-bhava--kind behavior; yei--which; bhakta janera--of persons who are devotees; dekhite--to see; haya--there is; bhava--ecstatic love.

TRANSLATION

This is the way of Lord Gopala's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

TEXT

dekhite utkantha haya, na cade govardhane
kona chale gopala asi' utare apane

SYNONYMS

dekhite--to see; utkantha haya--there was great anxiety; na cade--does not go up; govardhane--on the hill known as Govardhana; kona chale--by some trick; gopala--the Deity Gopala; asi'--coming; utare--descends; apane--personally.

TRANSLATION

Sri Caitanya Mahaprabhu was very anxious to see Gopala, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopala personally descended.

TEXT 44

TEXT

kabhu kunje rahe, kabhu rahe gramantare
sei bhakta, tahan asi' dekhaye tanhare

SYNONYMS

kabhu--sometimes; kunje--in the bushes; rahe--remains; kabhu--sometimes; rahe--He stays; grama-antare--in a different village; sei bhakta--that devotee; tahan asi'--coming there; dekhaye tanhare--sees Him.

TRANSLATION

In this way, giving some excuse, Gopala sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

TEXT 45

TEXT

parvate na cade dui----rupa-sanatana
ei-rupe tan-sabare diyachena darasana

SYNONYMS

parvate--on the hill; na cade--do not ascend; dui--two; rupa-sanatana--Rupa Gosvami and Sanatana Gosvami; ei-rupe--in this way; tan-sabare--unto them; diyachena--has given; darasana--interview.

TRANSLATION

The two brothers Rupa and Sanatana did not climb the hill. To them also Lord Gopala granted an interview.

TEXT 46

TEXT

vrddha-kale rupa-gosani na pare yaite
vancha haila gopalera saundarya dekhite

SYNONYMS

vrddha-kale--in ripe old age; rupa-gosani--Rupa Gosvami; na pare--is not able; yaite--to go; vancha haila--there was a desire; gopalera--of Gopala; saundarya dekhite--to see the beauty.

TRANSLATION

In ripe old age, Srila Rupa Gosvami could not go there, but he had a desire to see the beauty of Gopala.

TEXT 47

TEXT

mleccha-bhaye aila gopala mathura-nagare
eka-masa rahila viththalesvara-ghare

SYNONYMS

mleccha-bhaye--because of fear of the Muslims; aila--came; gopala--the Deity Gopala; mathura-nagare--to the city of Mathura; eka-masa--one month; rahila--stayed; viththalesvara-ghare--in the temple of Viththalesvara.

TRANSLATION

Due to fear of the Mohammedans, Gopala went to Mathura, where He remained in the temple of Viththalesvara for one full month.

PURPORT

When the two brothers Srila Rupa Gosvami and Sanatana Gosvami went to Vrndavana, they decided to live there. Following Sri Caitanya Mahaprabhu's example, they did not climb the hill because they considered it nondifferent from Krsna, the Supreme Personality of Godhead. On some pretext, the Gopala Deity granted Sri Caitanya Mahaprabhu an audience beneath the hill, and Gopala similarly favored Srila Rupa Gosvami and Sanatana Gosvami. During his ripe old age, when Rupa Gosvami could not go to Govardhana Hill because of invalidity, Gopala kindly went to Mathura and remained at the temple of Viththalesvara for one month. It was then that Srila Rupa Gosvami could see Gopala's beauty to his heart's content.

TEXT 48

TEXT

tabe rupa gosani saba nija-gana lana
eka-masa darasana kaila mathuraya rahiya

SYNONYMS

tabe--thereupon; rupa gosani--Srila Rupa Gosvami; saba--all; nija-gana lana--taking his associates with him; eka-masa--for one month; darasana kaila--saw the Deity; mathuraya rahiya--staying at the city of Mathura.

TRANSLATION

Srila Rupa Gosvami and his associates stayed in Mathura for one month and saw the Deity Gopala.

PURPORT

The following description of the temple of Viththalesvara is given in Bhakti-ratnakara (Fifth Wave):

viththalera seva krsna-caitanya-vigraha
tahara darsane haila parama agraha

sri-viththalanatha----bhatta-vallabha-tanaya
karila yateka priti kahile na haya

gatholi-grame gopala aila 'chala' kari'
tanre dekhi' nrtya-gite magna gaurahari

sri-dasa-gosvami adi paramarsa kari'
sri-viththalesvare kaila seva-adhikari

pita sri-vallabha-bhatta tanra adarsane
kata-dina mathuraya chilena nirjane

Sri Vallabha Bhatta had two sons. The elder, Gopinatha, was born in 1432 Sakabda Era, and the younger, Viththalanatha, was born in 1437 and died in 1507. Viththala had seven sons: Giridhara, Govinda, Balakrsna, Gokulesa, Raghunatha, Yadunatha and Ghanasyama. Viththala completed many of his father's unfinished books, including his commentary on Vedanta-sutra, the Subodhini commentary on Srimad-Bhagavatam, Vidvan-mandana, Srngara-rasa-mandana and Nyasadesa-vivarana. Sri Caitanya Mahaprabhu went to Vrndavana before the birth of Viththala. Srila

Rupa Gosvami was very old at the time Gopala stayed at the house of Viththalanatha.

TEXT 49

TEXT

sange gopala-bhatta, dasa-raghunatha
raghunatha-bhatta-gosani, ara lokanatha

SYNONYMS

sange--with Rupa Gosvami; gopala-bhatta--Gopala Bhatta; dasa-raghunatha--Raghunatha dasa Gosvami; raghunatha-bhatta-gosani--Raghunatha Bhatta Gosvami; ara--and; lokanatha--Lokanatha dasa Gosvami.

TRANSLATION

When Rupa Gosvami stayed at Mathura, he was accompanied by Gopala Bhatta Gosvami, Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami and Lokanatha dasa Gosvami.

PURPORT

Sri Lokanatha Gosvami was a personal associate of Sri Caitanya Mahaprabhu and a great devotee of the Lord. He was a resident of a village named Talakhadi in the district of Yasohara in Bengal. Previously he lived in Kacnapada. His father's name was Padmanabha, and his only younger brother was Pragalbha. Following the orders of Sri Caitanya Mahaprabhu, Sri Lokanatha went to Vrndavana to live. He established a temple named Gokulananda. Srila Narottama dasa Thakura selected Lokanatha dasa Gosvami to be his spiritual master, and he was his only disciple. Because Lokanatha dasa Gosvami did not want his name mentioned in Caitanya-caritamrta, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yasohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonakhali and from there to Khejura. From there one has to walk, or, during the rainy season, go by boat to the village of Talakhadi. In this village there are still descendants of Lokanatha Gosvami's younger brother.

TEXT 50

TEXT

bhugarbha-gosani, ara sri-jiva-gosani
sri-yadava-acarya, ara govinda gosani

SYNONYMS

bhugarbha-gosani--Bhugarbha Gosani; ara--and; sri-jiva-gosani--Sri Jiva Gosvami; sri-yadava-acarya--Sri Yadava Acarya; ara--and; govinda gosani--Govinda Gosvami.

TRANSLATION

Bhugarbha Gosvami, Sri Jiva Gosvami, Sri Yadava Acarya and Govinda Gosvami also accompanied Srila Rupa Gosvami.

TEXT 51

TEXT

sri-uddhava-dasa, ara madhava----dui-jana
sri-gopala-dasa, ara dasa-narayana

SYNONYMS

sri-uddhava-dasa--Sri Uddhava dasa; ara--and; madhava--Madhava; dui-jana--two persons; sri-gopala-dasa--Sri Gopala dasa; ara--and; dasa-narayana--Narayana dasa.

TRANSLATION

He was also accompanied by Sri Uddhava dasa, Madhava, Sri Gopala dasa and Narayana dasa.

TEXT 52

TEXT

'govinda' bhakta, ara vani-krsnadasa
pundarikaksa, isana, ara laghu-haridasa

SYNONYMS

govinda--Govinda; bhakta--a great devotee; ara--and; vani-krsnadasa--Vani Krsnadasa; pundarikaksa--Pundarikaksa; isana--Isana; ara--and; laghu-haridasa--Laghu Haridasa.

TRANSLATION

The great devotee Govinda, Vani Krsnadasa, Pundarikaksa, Isana and Laghu Haridasa also accompanied him.

PURPORT

Laghu Haridasa should not be confused with Junior Haridasa, who committed suicide at Prayaga. Generally a devotee is called Haridasa, and consequently there are many Haridasas. The chief was Thakura Haridasa. There was also a Madhyama Haridasa.

In Bhakti-ratnakara (Sixth Wave), there is a list of many of the chief devotees who accompanied Srila Rupa Gosvami.

gosvami gopala-bhatta ati dayamaya
bhugarbha, sri-lokanatha----gunera alaya

sri-madhava, sri-paramananda-bhattacarya
sri-madhu-pandita----yanra caritra ascarya

premi krsnadasa krsnadasa brahmacari
yadava acarya, narayana krpavan
sri-pundarikaksa-gosani, govinda, isana

sri-govinda vani-krsnadasa aty-udara
sri-uddhava----madhye-madhye gaude gati yanra

dvija-haridasa krsnadasa kaviraja

sri-gopala-dasa yanra alaukika kaya
sri-gopala, madhavadi yateka vaisnava

"The following Vaisnavas were present with Srila Rupa Gosvami: the merciful Gopala Bhatta Gosvami; Bhugarbha Gosvami; Sri Lokanatha dasa Gosvami, a reservoir of good qualities; Sri Madhava; Sri Paramananda Bhattacarya; Sri Madhu Pandita, whose characteristics are all wonderful; Premi Krsnadasa; Krsnadasa Brahmacari; Yadava Acarya; the merciful Narayana; Sri Pundarikaksa Gosvami; Govinda; Isana; Sri Govinda; the magnanimous Vani Krsnadasa; Sri Uddhava, who occasionally visited Bengal; Dvija Haridasa; Krsnadasa Kaviraja; Sri Gopala dasa, whose body is completely spiritual; Sri Gopala; Madhava; and many others."

TEXT 53

TEXT

ei saba mukhya-bhakta lana nija-sange
sri-gopala darasana kaila bahu-range

SYNONYMS

ei saba--all these; mukhya-bhakta--chief devotees; lana nija-sange--taking with him personally; sri-gopala darasana--visiting Lord Gopala; kaila bahu-range--performed in great jubilation.

TRANSLATION

It was with great jubilation that Rupa Gosvami visited Lord Gopala accompanied by all these devotees.

TEXT 54

TEXT

eka-masa rahi' gopala gela nija-sthane
sri-rupa-gosani aila sri-vrndavane

SYNONYMS

eka-masa rahi'--staying for one month; gopala--the Deity Gopala; gela--went; nija-sthane--to His own place; sri-rupa-gosani--Sri Rupa Gosvami; aila--came back; sri-vrndavane--to Vrndavana.

TRANSLATION

After staying at Mathura for one month, the Deity Gopala returned to His own place, and Sri Rupa Gosvami returned to Vrndavana.

TEXT 55

TEXT

prastave kahilun gopala-krpara akhyana
tabe mahaprabhu gela 'sri-kamyavana'

SYNONYMS

prastave--in the course of the story; kahilun--I have stated; gopala-krpara--of the mercy of Gopala; akhyana--description; tabe--after this; mahaprabhu--Sri Caitanya Mahaprabhu; gela--went; sri-kamya-vana--to Sri Kamyavana.

TRANSLATION

In the course of this story, I have given a description of Lord Gopala's mercy. After seeing the Gopala Deity, Sri Caitanya Mahaprabhu went to Sri Kamyavana.

PURPORT

Kamyavana is mentioned in the Adi-varaha Purana:

caturtham kamyaka-vanam
vananam vanam uttamam
tatra gatva naro devi
mama loke mahiyate

In the Bhakti-ratnakara (Fifth Wave) it is also said:

ei kamyavane krsna-lila manohara
karibe darsana sthana kunda bahutara
kamyavane yata tirtha lekha nahi tara

TEXT 56

TEXT

prabhura gamana-riti purve ye likhila
sei-mata vrndavane tavat dekhila

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; gamana-riti--method of touring; purve--formerly; ye--which; likhila--I have written; sei-mata--similarly; vrndavane--at Vrndavana; tavat dekhila--saw all the places.

TRANSLATION

Sri Caitanya Mahaprabhu's touring Vrndavana has been previously described. In the same ecstatic way, He traveled all over Vrndavana.

TEXT 57

TEXT

tahan lila-sthali dekhi' gela 'nandisvara'
'nandisvara' dekhi' preme ha-ila vihvala

SYNONYMS

tahan--at Kamyavana; lila-sthali--all the places of pastimes; dekhi'--visiting; gela nandisvara--went to Nandisvara; nandisvara dekhi'--while seeing Nandisvara; preme ha-ila vihvala--became overwhelmed by ecstatic love.

TRANSLATION

After visiting the places of Krsna's pastimes at Kamyavana, Sri Caitanya Mahaprabhu went to Nandisvara. While there, He was overwhelmed with ecstatic love.

PURPORT

Nandisvara is the house of Maharaja Nanda.

TEXT 58

TEXT

'pavanadi' saba kunde snana kariya
lokere puchila, parvata-upare yana

SYNONYMS

pavana-adi--Pavana and others; saba kunde--in every lake; snana kariya--taking a bath; lokere puchila--inquired from persons there; parvata-upare yana--going up a hill.

TRANSLATION

Sri Caitanya Mahaprabhu bathed in all the celebrated lakes, beginning with Lake Pavana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pavana-sarovara is described in the Mathura-mahatmya:

pavane sarasi snatva
krsnam nandisvare girau
drstva nandam yasodam ca
sarvabhistam avapnuyat

TEXT 59

TEXT

kichu deva-murti haya parvata-upare?
loka kahe,----murti haya gophara bhitare

SYNONYMS

kichu--any; deva-murti--deities; haya--are there; parvata-upare--on the top of the hill; loka kahe--people said; murti haya--there are deities; gophara bhitare--within a cave.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Are there any deities on top of this hill?" The local people replied, "There are deities on this hill, but they are located within a cave.

TEXT 60

TEXT

dui-dike mata-pita pusta kalevara
madhye eka 'sisu' haya tribhanga-sundara

SYNONYMS

dui-dike--on two sides; mata-pita--father and mother; pusta kalevara--very well-built body; madhye--between them; eka--one; sisu--child; haya--there is; tri-bhanga--curved in three places; sundara--very beautiful.

TRANSLATION

"There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

TEXT 61

TEXT

suni' mahaprabhu mane ananda pana
'tina' murti dekhila sei gopha ughadiya

SYNONYMS

suni'--hearing; mahaprabhu--Sri Caitanya Mahaprabhu; mane--within the mind; ananda pana--getting great pleasure; tina murti--the three deities; dekhila--saw; sei gopha ughadiya--by excavating the cave.

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

TEXT

vrajendra-vrajesvarira kaila carana vandana
premavese krsnera kaila sarvanga-sparsana

SYNONYMS

vraja-indra--of the King of Vraja, Nanda Maharaja; vraja-isvarira--and of the Queen of Vraja, mother Yasoda; kaila--did; carana vandana--worshiping the lotus feet; prema-avese--in ecstatic love; krsnera--of Lord Krsna; kaila--did; sarva-anga-sparsana--touching the whole body.

TRANSLATION

Sri Caitanya Mahaprabhu offered His respects to Nanda Maharaja and mother Yasoda, and with great ecstatic love He touched the body of Lord Krsna.

TEXT 63

TEXT

saba dina premavese nrtya-gita kaila
tahan haite mahaprabhu 'khadira-vana, aila

SYNONYMS

saba dina--all the days; prema-avese--in ecstatic love; nrtya-gita kaila--danced and chanted; tahan haite--from there; mahaprabhu--Sri Caitanya Mahaprabhu; khadira-vana aila--came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the Bhakti-ratnakara (Fifth Wave):

dekhaha khadira-vana vidita jagate
visnu-loka-prapti etha gamana-matrete

"Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Visnuloka."

TEXT 64

TEXT

lila-sthala dekhi' tahan gela 'sesasayi'
'laksmi' dekhi' ei sloka padena gosani

SYNONYMS

lila-sthala dekhi'--seeing the places of pastimes; tahan--there; gela--departed; sesa-sayi--for seeing Sesasayi; laksmi--the goddess of fortune; dekhi'--seeing; ei--this; sloka--verse; padena--recites; gosani--Sri Caitanya Mahaprabhu.

TRANSLATION

After seeing the places of Lord Krsna's pastimes, Sri Caitanya went to Sesasayi, where He saw Laksmi and recited the following verse.

TEXT 65

TEXT

yat te sujata-caranamburuham stanesu
bhitah sanaih priya dadhimahi karkasesu
tenatavim atasi tad vyathate na kim svit
kurpadibhir bhramati dhir bhavad-ayusam nah

SYNONYMS

yat--which; te--Your; sujata--very fine; carana-ambu-ruham--lotus feet; stanesu--on the breasts; bhitah--being afraid; sanaih--gently; priya--O dear one; dadhimahi--we place; karkasesu--rough; tena--with them; atavim--the path; atasi--You roam; tat--they; vyathate--are distressed; na--not; kim svit--we wonder; kurpa-adibhih--by small stones and so on; bhramati--flutters; dhih--the mind; bhavat-ayusam--of those of whom Your Lordship is the very life; nah--of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This is a verse from Srimad-Bhagavatam (10.31.19) spoken by the gopis when Krsna left them in the midst of the rasa-lila.

TEXT 66

TEXT

tabe 'khela-tirtha' dekhi' 'bhandiravana, aila
yamuna para hana 'bhadra-vana' gela

SYNONYMS

tabe--thereafter; khela-tirtha--Khela-tirtha; dekhi'--seeing; bhandiravana--Bhandiravana; aila--came to; yamuna para hana--crossing the River Yamuna; bhadra-vana--to Bhadravana; gela--went.

TRANSLATION

Afterwards, Sri Caitanya Mahaprabhu saw Khela-tirtha and then went to Bhandiravana. Crossing the Yamuna River, He went to Bhadravana.

PURPORT

In the Bhakti-ratnakara it is said that Sri Krsna and Balarama used to play at Khela-tirtha with the cowherd boys during the entire day. Mother Yasoda had to call Them to take Their baths and eat Their lunch.

TEXT 67

TEXT

'srivana' dekhi' punah gela 'loha-vana'
'mahavana' giya kaila janma-sthana-darasana

SYNONYMS

sri-vana--Srivana; dekhi'--seeing; punah--again; gela--went; loha-vana--to Lohavana; maha-vana--to Mahavana; giya--going; kaila--performed; janma-sthana--birth site; darasana--seeing.

TRANSLATION

Sri Caitanya Mahaprabhu then visited Srivana and Lohavana. He then went to Mahavana and saw Gokula, the place of Lord Krsna's early childhood pastimes.

PURPORT

Of Srivana (also called Bilvavana), the Bhakti-ratnakara states, devata-pujita bilvavana sobhamaya: "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, Bhakti-ratnakara (Fifth Wave) states:

lohavane krsnera adbhuta go-carana
etha loha-janghasure vadhe bhagavan

"At Lohavana, Lord Krsna used to tend cows. The demon named Lohajangha was killed at this place."

Mahavana is described as follows in Bhakti-ratnakara (Fifth Wave):

dekha nanda-yasoda-alaya mahavane
ei dekha sri-krsna-candrera janma sthala
sri-gokula, mahavana----dui 'eka' haya

"Behold the house of Nanda and Yasoda in Mahavana. See the birthplace of Lord Krsna. Mahavana and the birthplace of Lord Krsna, Gokula, are one and the same."

TEXT 68

TEXT

yamalarjuna-bhangadi dekhila sei sthala
premavese prabhura mana haila talamala

SYNONYMS

yamala-arjuna-bhanga--the place where the twin arjuna trees were broken; adi--beginning with; dekhila--saw; sei sthala--that place; prema-avese--in great ecstasy; prabhura--of Sri Caitanya Mahaprabhu; mana--mind; haila--became; talamala--agitated.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Sri Krsna, Sri Caitanya Mahaprabhu was moved to great ecstatic love.

TEXT 69

TEXT

'gokula' dekhiya aila 'mathura'-nagare
janma-sthana' dekhi' rahe sei vipra-ghare

SYNONYMS

gokula dekhiya--seeing Gokula; aila--came; mathura-nagare--in the city of Mathura; janma-sthana--the birthplace of Lord Krsna; dekhi'--seeing; rahe--stays; sei vipra-ghare--in the house of the Sanodiya brahmana.

TRANSLATION

After seeing Gokula, Sri Caitanya Mahaprabhu returned to Mathura, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanodiya brahmana.

TEXT 70

TEXT

lokera sanghatta dekhi mathura chadiya
ekante 'akrura-tirthe' rahila asiya

SYNONYMS

lokera--of people; sanghatta--crowd; dekhi--seeing; mathura--the city of Mathura; chadiya--leaving; ekante--in a solitary place; akrura-tirthe--at Akrura-tirtha; rahila--stayed; asiya--coming.

TRANSLATION

Seeing a great crowd assemble at Mathura, Sri Caitanya Mahaprabhu left and went to Akrura-tirtha. He remained there in a solitary place.

PURPORT

Akrura-tirtha is also mentioned in the Bhakti-ratnakara (Fifth Wave):

dekha, srinivasa, ei akrura gramete
sri-krsna-caitanya-prabhu chilena nibhrte

"Srinivasa, look at this village of Akrura. Sri Caitanya Mahaprabhu stayed there in a solitary place."

TEXT 71

TEXT

ara dina aila prabhu dekhite 'vrndavana'
'kaliya-hrade' snana kaila ara praskandana

SYNONYMS

ara dina--the next day; aila--came; prabhu--Sri Caitanya Mahaprabhu; dekhite--to see; vrndavana--Vrndavana; kaliya-hrade--in the Kaliya Lake; snana kaila--took a bath; ara--and; praskandana--at Praskandana.

TRANSLATION

The next day, Sri Caitanya Mahaprabhu went to Vrndavana and took His bath at the Kaliya Lake and Praskandana.

PURPORT

Kaliya-hrada is mentioned in Bhakti-ratnakara (Fifth Wave):

e kaliya-tirtha papa vinasaya
kaliya-tirtha-sthane bahu-karya-siddhi haya

"When one takes a bath in Kaliya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kaliya-hrada."

TEXT 72

TEXT

'dvadasa-aditya' haite 'kesi-tirthe' aila
rasa-sthali dekhi' preme murcchita ha-ila

SYNONYMS

dvadasa-aditya haite--from Dvadasaditya; kesi-tirthe aila--came to Kesi-tirtha; rasa-sthali dekhi'--visiting the place of the rasa dance; preme--in ecstatic love; murcchita ha-ila--became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Sri Caitanya Mahaprabhu went to Dvadasaditya. From there He went to Kesi-tirtha, and when He saw the place where the rasa dance had taken place, He immediately lost consciousness due to ecstatic love.

TEXT 73

TEXT

cetana pana punah gadagadi yaya
hase, kande, nace, pade, uccaih-svare gaya

SYNONYMS

cetana pana--getting His senses back; punah--again; gadagadi yaya--rolls on the ground; hase--laughs; kande--cries; nace--dances; pade--falls down; uccaih-svare gaya--sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

TEXT 74

TEXT

ei-range sei-dina tatha gonaila
sandhya-kale akrure asi' bhiksa nirvahila

SYNONYMS

ei-range--in this amusement; sei-dina--that day; tatha gonaila--passed the day there; sandhya-kale--in the evening; akrure asi'--returning to Akrura-tirtha; bhiksa nirvahila--took His meal.

TRANSLATION

Being thus transcendentally amused, Sri Caitanya Mahaprabhu passed that day happily at Kesi-tirtha. In the evening He returned to Akrura-tirtha, where He took His meal.

TEXT 75

TEXT

prate vrndavane kaila 'cira-ghate' snana
tentuli-talate asi' karila visrama

SYNONYMS

prate--in the morning; vrndavane--in Vrndavana; kaila--performed; cira-ghate snana--bathing at Cira-ghata; tentuli-talate--underneath the Tentuli tree; asi'--coming; karila visrama--took rest.

TRANSLATION

The next morning Sri Caitanya Mahaprabhu returned to Vrndavana and took His bath at Cira-ghata. He then went to Tentuli-tala, where He took rest.

TEXT 76

TEXT

krsna-lila-kalera sei vrksa puratana
tara tale pindi-bandha parama-cikkana

SYNONYMS

krsna-lila-kalera--of the time of Lord Krsna's presence; sei vrksa--that tamarind tree; puratana--very old; tara tale--underneath that tree; pindi-bandha--a platform; parama-cikkana--very shiny.

TRANSLATION

The tamarind tree named Tentuli-tala was very old, having been there since the time of Lord Krsna's pastimes. Beneath the tree was a very shiny platform.

TEXT 77

TEXT

nikate yamuna vahe sitala samira
vrndavana-sobha dekhe yamunara nira

SYNONYMS

nikate--near the Tentuli-tala, or Amli-tala; yamuna--the Yamuna; vahe--flows; sitala samira--very cool breeze; vrndavana-sobha--the beauty of Vrndavana; dekhe--sees; yamunara--of the River Yamuna; nira--water.

TRANSLATION

Since the River Yamuna flowed near Tentuli-tala, a very cool breeze blew there. While there, the Lord saw the beauty of Vrndavana and the water of the River Yamuna.

TEXT 78

TEXT

tentula-tale vasi' kare nama-sankirtana
madhyahna kari' asi' kare 'akrure' bhojana

SYNONYMS

tentula-tale--underneath the tamarind tree; vasi'--sitting down; kare--does; nama-sankirtana--chanting the holy name of the Lord; madhyahna kari'--at noon; asi'--coming back; kare--performs; akrure--at Akrura-tirtha; bhojana--taking lunch.

TRANSLATION

Sri Caitanya Mahaprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrura-tirtha to take lunch.

TEXT 79

TEXT

akrurera loka aise prabhure dekhite
loka-bhide svacchande nare 'kirtana' karite

SYNONYMS

akrurera loka--the people at Akrura-tirtha; aise--came; prabhure--Sri Caitanya Mahaprabhu; dekhite--to see; loka-bhide--because of such a crowd of people; svacchande--without disturbance; nare--was not able; kirtana karite--to perform kirtana.

TRANSLATION

All the people who lived near Akrura-tirtha came to see Sri Caitanya Mahaprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

TEXT 80

TEXT

vrndavane asi' prabhu vasiya ekanta
nama-sankirtana kare madhyahna-paryanta

SYNONYMS

vrndavane asi'--coming to Vrndavana; prabhu--Sri Caitanya Mahaprabhu; vasiya--sitting; ekanta--in a solitary place; nama-sankirtana kare--performs chanting of the holy name; madhyahna-paryanta--until noon.

TRANSLATION

Therefore Sri Caitanya Mahaprabhu would go to Vrndavana and sit in a solitary place. It was there that He chanted the holy name until noon.

TEXT 81

TEXT

trtiya-prahare loka paya darasana
sabare upadesa kare 'nama-sankirtana'

SYNONYMS

trtiya-prahare--in the afternoon; loka--people; paya darasana--get an interview; sabare--unto everyone; upadesa kare--instructs; nama-sankirtana--chanting of the holy name of the Lord.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

TEXT 82

TEXT

hena-kale aila vaisnava 'krsnadasa' nama
rajaputa-jati,----grhastha, yamuna-pare grama

SYNONYMS

hena-kale--at this time; aila--came; vaisnava--a devotee; krsnadasa nama--of the name Krsnadasa; rajaputa-jati--belonging to the ksatriya class; grhastha--householder; yamuna-pare grama--his residence on the other side of the Yamuna.

TRANSLATION

During this time, a Vaisnava named Krsnadasa came to see Sri Caitanya Mahaprabhu. He was a householder belonging to the ksatriya caste, and his house was located on the other side of the Yamuna.

TEXT 83

TEXT

'kesi' snana kari' sei 'kaliya-daha' yaite
amli-talaya gosanire dekhe acambite

SYNONYMS

kesi snana kari'--after taking his bath at the place known as Kesi-tirtha; sei--that person; kaliya-daha yaite--going to the Kaliya-daha; amli-talaya--at the place known as Amli-tala; gosanire--Sri Caitanya Mahaprabhu; dekhe--sees; acambite--suddenly.

TRANSLATION

After bathing at Kesi-tirtha, Krsnadasa went toward Kaliya-daha and suddenly saw Sri Caitanya Mahaprabhu sitting at Amli-tala [Tentuli-tala].

TEXT 84

TEXT

prabhura rupa-prema dekhi' ha-ila camatkara
premavese prabhure karena namaskara

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; rupa-prema--personal beauty and ecstatic love; dekhi'--seeing; ha-ila camatkara--became astonished; prema-avese--in ecstatic love; prabhure--to Sri Caitanya Mahaprabhu; karena namaskara--offers obeisances.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Krsnadasa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

TEXT 85

TEXT

prabhu kahe,----ke tumi, kahan tomara ghara?
krsnadasa kahe,----mui grhastha pamara

SYNONYMS

prabhu kahe--the Lord inquired; ke tumi--who are you; kahan--where; tomara--your; ghara--residence; krsnadasa kahe--Krsnadasa replied; mui--I; grhastha--householder; pamara--most fallen.

TRANSLATION

Sri Caitanya Mahaprabhu asked Krsnadasa, "Who are you? Where is your home?" Krsnadasa replied, "I am a most fallen householder.

TEXT 86

TEXT

rajaputa-jati muni, o-pare mora ghara
mora iccha haya----'hana vaisnava-kinkara'

SYNONYMS

rajaputa-jati--belong to the Rajaputa caste; muni--I; o-pare--on the other side of the Yamuna; mora ghara--my residence; mora iccha haya--I wish; hana--to become; vaisnava-kinkara--the servant of a Vaisnava.

TRANSLATION

"I belong to the Rajaputa caste, and my home is just on the other side of the River Yamuna. However, I wish to be the servant of a Vaisnava.

TEXT 87

TEXT

kintu aji eka muni 'svapna' dekhinu
sei svapna parateka toma asi' painu

SYNONYMS

kintu--but; aji--today; eka--one; muni--I; svapna--dream; dekhinu--saw; sei svapna--that dream; parateka--according to; toma--You; asi'--coming; painu--I have gotten.

TRANSLATION

"Today I have had a dream, and according to that dream I have come here and found You."

TEXT 88

TEXT

prabhu tanre krpa kaila alingana kari
preme matta haila sei nace, bale 'hari'

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; tanre--unto him; krpa kaila--bestowed His mercy; alingana kari--embracing; preme--in ecstatic love; matta haila--became mad; sei--that Krsnadasa; nace--dances; bale--chants; hari--the holy name of the Lord.

TRANSLATION

Sri Caitanya Mahaprabhu then bestowed upon Krsnadasa His causeless mercy by embracing him. Krsnadasa became mad with ecstatic love and began to dance and chant the holy name of Hari.

TEXT 89

TEXT

prabhu-sange madhyahne akrura tirthe aila
prabhura avasista-patra-prasada paila

SYNONYMS

prabhu-sange--with the Lord; madhyahne--in the afternoon; akrura tirthe--to Akrura-tirtha; aila--came; prabhura--of Sri Caitanya Mahaprabhu; avasista-patra-prasada--remnants of food; paila--got.

TRANSLATION

Krsnadasa returned to Akrura-tirtha with the Lord, and remnants of the Lord's food were given to him.

TEXT 90

TEXT

prate prabhu-sange aila jala-patra lana
prabhu-sange rahe grha-stri-putra chadiya

SYNONYMS

prate--in the morning; prabhu-sange--with Sri Caitanya Mahaprabhu; aila--came; jala-patra lana--carrying a waterpot; prabhu-sange rahe--remains with Sri

Caitanya Mahaprabhu; grha--home; stri--wife; putra--children; chadiya--leaving aside.

TRANSLATION

The next morning, Krsnadasa went with Sri Caitanya Mahaprabhu to Vrndavana and carried His waterpot. Krsnadasa thus left his wife, home and children in order to remain with Sri Caitanya Mahaprabhu.

TEXT 91

TEXT

vrndavane punah 'krsna' prakata ha-ila
yahan tahan loka saba kahite lagila

SYNONYMS

vrndavane--at Vrndavana; punah--again; krsna--Lord Sri Krsna; prakata ha-ila--became manifested; yahan tahan--everywhere; loka--people; saba--all; kahite lagila--began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, "Krsna has again manifest at Vrndavana."

TEXT 92

TEXT

eka-dina akrurete loka pratah-kale
vrndavana haite aise kari' kolahale

SYNONYMS

eka-dina--one day; akrurete--at Akrura-tirtha; loka--people; pratah-kale--in the morning; vrndavana haite--from Vrndavana; aise--came; kari'--making; kolahale--tumult.

TRANSLATION

One morning many people came to Akrura-tirtha. As they came from Vrndavana, they made a tumultuous sound.

TEXT 93

TEXT

prabhu dekhi' karila loka carana vandana
prabhu kahe,----kahan haite karila agamana?

SYNONYMS

prabhu dekhi'--seeing Lord Sri Caitanya Mahaprabhu; karila--offered; loka--people; carana vandana--respect unto His lotus feet; prabhu kahe--Sri Caitanya Mahaprabhu said; kahan haite--from where; karila agamana--have you come.

TRANSLATION

Upon seeing Sri Caitanya Mahaprabhu, all the people offered respects at His lotus feet. The Lord then asked them,"Where are you all coming from?"

TEXT 94

TEXT

loke kahe,----krsna prakata kaliya-dahera jale!
kaliya-sire nrtya kare, phana-ratna jvale

SYNONYMS

loke kahe--all the people replied; krsna prakata--Krsna is again manifest; kaliya-dahera jale--in the water of Lake Kaliya; kaliya-sire--on the head of the serpent Kaliya; nrtya kare--dances; phana-ratna jvale--the jewels on the hoods blaze.

TRANSLATION

The people replied,"Krsna has again manifest Himself on the waters of the Kaliya Lake. He dances on the hoods of the serpent Kaliya, and the jewels on those hoods are blazing.

TEXT 95

TEXT

saksat dekhila loka----nahika samsaya
suni' hasi' kahe prabhu,----saba 'satya' haya

SYNONYMS

saksat--directly; dekhila loka--all the people saw; nahika samsaya--there is no doubt; suni'--hearing; hasi'--laughing; kahe prabhu--Sri Caitanya Mahaprabhu said; saba satya haya--all that you have said is correct.

TRANSLATION

"Everyone has seen Lord Krsna Himself. There is no doubt about it." Hearing this, Sri Caitanya Mahaprabhu began to laugh. He then said, "Everything is correct."

TEXT 96

TEXT

ei-mata tina-ratri lokera gamana
sabe asi' kahe,----krsna pailun darasana

SYNONYMS

ei-mata--in this way; tina-ratri--three nights; lokera gamana--people went; sabe--all; asi'--coming; kahe--say; krsna pailun darasana--we have seen Lord Krsna directly.

TRANSLATION

For three successive nights people went to Kaliya-daha to see Krsna, and everyone returned saying, "Now we have seen Krsna Himself."

TEXT 97

TEXT

prabhu-age kahe loka,----sri-krsna dekhila
'sarasvati' ei vakye 'satya' kahaila

SYNONYMS

prabhu-age--in front of Sri Caitanya Mahaprabhu; kahe loka--all the people began to say; sri-krsna dekhila--that they have seen Lord Krsna; sarasvati--the goddess of learning; ei vakye--this statement; satya--true; kahaila--caused the people to speak.

TRANSLATION

Everyone came before Sri Caitanya Mahaprabhu and said, "Now we have directly seen Lord Krsna." Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

TEXT

mahaprabhu dekhi' 'satya' krsna-darasana
nijajnane satya chadi' 'asatye satya-bhrama'

SYNONYMS

mahaprabhu dekhi'--by seeing Sri Caitanya Mahaprabhu; satya--truly; krsna-darasana--seeing Krsna; nija-ajnane--by their personal lack of knowledge; satya chadi'--giving up the real truth; asatye--untruth; satya-bhrama--mistaking for the truth.

TRANSLATION

When the people saw Sri Caitanya Mahaprabhu, they actually saw Krsna, but because they were following their own imperfect knowledge, they accepted the wrong thing as Krsna.

TEXT 99

TEXT

bhattacarya tabe kahe prabhura carane
'ajna deha', yai' kari krsna darasane!'

SYNONYMS

bhattacarya--Balabhadra Bhattacarya; tabe--at that time; kahe--says; prabhura carane--at the lotus feet of Sri Caitanya Mahaprabhu; ajna deha'--please give permission; yai'--going; kari krsna darasane--I shall see Lord Krsna directly.

TRANSLATION

At that time Balabhadra Bhattacarya placed a request at the lotus feet of Sri Caitanya Mahaprabhu. He said, "Please give me permission to go see Lord Krsna directly."

PURPORT

The puzzled people who visited Sri Caitanya Mahaprabhu were actually seeing Lord Krsna, but they were mistaken in thinking that Lord Krsna had come to Kaliya Lake. They all said that they had seen Krsna directly performing His pastimes on the hood of the serpent Kaliya and that the jewels on Kaliya's hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Sri Caitanya Mahaprabhu as an ordinary human being and a boatman's light in the lake as Krsna. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Krsna directly, he may mistake an ordinary man for Krsna or Krsna for an ordinary man. Everyone has to see Krsna according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Krsna through the transparent via medium of Sri Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kaliya-daha is very instructive for those eager to advance in Krsna consciousness.

TEXT 100

TEXT

tabe tanre kahe prabhu capada mariya
"murkhera vakye 'murkha' haila pandita hana

SYNONYMS

tabe--thereafter; tanre--unto Balabhadra Bhattacarya; kahe--says; prabhu--Sri Caitanya Mahaprabhu; capada mariya--slapping; murkhera vakye--by the words of some rascals and fools; murkha haila--you became a fool; pandita hana--being a learned scholar.

TRANSLATION

When Balabhadra Bhattacarya asked to see Krsna at Kaliya-daha, Sri Caitanya Mahaprabhu mercifully slapped him, saying, "You are a learned scholar, but you have become a fool influenced by the statements of other fools.

PURPORT

Maya is so strong that even a person like Balabhadra Bhattacarya, who was constantly staying with Sri Caitanya Mahaprabhu, was influenced by the words of fools. He wanted to see Krsna directly by going to Kaliya-daha, but Sri Caitanya Mahaprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Krsna consciousness.

TEXT 101

TEXT

krsna kene darasana dibe kali-kale?

nija-bhrame murkha-loka kare kolahale

SYNONYMS

krsna--Lord Krsna; kene--why; darasana--interview; dibe--would give; kali-kale--in this Age of Kali; nija-bhrame--by their own mistake; murkha-loka--foolish persons; kare kolahale--make a chaotic tumult.

TRANSLATION

"Why will Krsna appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Sri Caitanya Mahaprabhu's first statement (krsna kene darasana dibe kali-kale) refers to the scriptures. According to scripture, Krsna appears in Dvapara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in Srimad-Bhagavatam (11.5.32): krsna-varnam tvisakrsnam sangopangastra-parsadam. Krsna appears in the Age of Kali in the garb of a devotee, Sri Caitanya Mahaprabhu, who always associates with His internal soldiers-Sri Advaita Prabhu, Sri Nityananda Prabhu, Srivasa Prabhu and Gadadhara Prabhu. Although Balabhadra Bhattacarya was personally serving Lord Krsna in His role as a devotee (Caitanya Mahaprabhu), he mistook Lord Krsna for an ordinary man and an ordinary man for Lord Krsna because he did not follow the rules set down by sastra and guru.

TEXT 102

TEXT

'vatula' na ha-io, ghare rahata vasiya
'krsna' darasana kariha kali ratrye yana"

SYNONYMS

vatula--mad; na ha-io--do not become; ghare--at home; rahata--keep; vasiya--sitting; krsna--Lord Krsna; darasana--seeing; kariha--you may do; kali--tomorrow; ratrye--at night; yana--going.

TRANSLATION

"Do not become mad. Simply sit down here, and tomorrow night you will go see Krsna."

TEXT 103

TEXT

pratah-kale bhavya-loka prabhu-sthane aila
'krsna dekhi' aila?'----prabhu tanhare puchila

SYNONYMS

pratah-kale--the next morning; bhavya-loka--respectable gentlemen; prabhu-sthane--at the place of Sri Caitanya Mahaprabhu; aila--came; krsna dekhi'--seeing Lord Krsna; aila--have you come; prabhu--Sri Caitanya Mahaprabhu; tanhare puchila--inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Sri Caitanya Mahaprabhu, and the Lord asked them, "Have you seen Krsna?"

TEXT 104

TEXT

loka kahe,----ratrye kaivartya naukate cadiya
kaliya-dahe matsya mare, deuti jvaliya

SYNONYMS

loka kahe--the sensible respectable persons said; ratrye--at night; kaivartya--a fisherman; naukate--on a boat; cadiya--getting up; kaliya-dahe--in the lake of Kaliya; matsya mare--catches fish; deuti jvaliya--lighting a torch.

TRANSLATION

These respectable gentlemen replied, "At night in the Kaliya Lake a fisherman lighting a torch in his boat catches many fish.

TEXT 105

TEXT

dura haite taha dekhi' lokera haya 'bhrama'
'kaliyera sarire krsna kariche nartana'!

SYNONYMS

dura haite--from a distant place; taha dekhi'--seeing that; lokera--of people in general; haya--there is; bhrama--mistake; kaliyera--of the snake Kaliya; sarire--on the body; krsna--Lord Krsna; kariche nartana--is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Krsna dancing on the body of the Kaliya serpent.

TEXT 106

TEXT

naukate kaliya-jnana, dipe ratna-jnane!
jaliyare mudha-loka 'krsna' kari' mane!

SYNONYMS

naukate--on the boat; kaliya-jnana--knowledge as the Kaliya snake; dipe--on the torch; ratna-jnane--consideration as jewels; jaliyare--the fisherman; mudha-loka--foolish men; krsna kari' mane--accept as Krsna.

TRANSLATION

"These fools think that the boat is the Kaliya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Krsna.

TEXT 107

TEXT

vrndavane 'krsna' aila,----sei 'satya' haya
krsnere dekhila loka,----iha 'mithya' naya

SYNONYMS

vrndavane--to Vrndavana; krsna--Lord Krsna; aila--has come back; sei--that; satya haya--is true; krsnere--Krsna; dekhila--saw; loka--the people; iha mithya naya--this is not false.

TRANSLATION

"Actually Lord Krsna has again returned to Vrndavana. That also is a truth, and people have seen Him.

TEXT 108

TEXT

kintu kahon 'krsna' dekhe, kahon 'bhrama' mane
sthanu-puruse yaiche viparita-jnane

SYNONYMS

kintu--but; kahon--where; krsna--Krsna; dekhe--one sees; kahon--where; bhrama mane--mistakes; sthanu-puruse--the dry tree and a person; yaiche--as; viparita-jnane--by understanding one to be the other.

TRANSLATION

"But where they are seeing Krsna is their mistake. It is like considering a dry tree to be a person."

PURPORT

The word sthanu means "a dry tree without leaves." From a distance one may mistake such a tree for a person. This is called sthanu-purusa. Although Sri Caitanya Mahaprabhu was living in Vrndavana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Krsna. Every human being is prone to make such mistakes. Sri Caitanya Mahaprabhu was mistaken for an ordinary sannyasi, the fisherman was mistaken for Krsna, and the torchlight was mistaken for bright jewels on Kaliya's hoods.

TEXT 109

TEXT

prabhu kahe,----'kahan paila 'krsna darasana?'
loka kahe,----'sannyasi tumi jangama-narayana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu further inquired; kahan paila--where have you gotten; krsna darasana--sight of Krsna; loka kahe--the respectable persons replied; sannyasi tumi--You are a sannyasi; jangama-narayana--moving Narayana.

TRANSLATION

Sri Caitanya Mahaprabhu then asked them,"Where have you seen Krsna directly?" The people replied,"You are a sannyasi, a renunciant; therefore You are a moving Narayana [jangama-narayana]."

PURPORT

This is the viewpoint of Mayavada philosophy. Mayavada philosophy supports the impersonalist view that Narayana, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form-as Visnu, Lord Siva, Vivasvan, Ganesa or Devi Durga. According to the Mayavada philosophy, when one becomes a sannyasi he is to be considered a moving Narayana. Mayavada philosophy holds that the real Narayana does not move because, being impersonal, He has no legs. Thus according to Mayavada philosophy, whoever becomes a sannyasi declares himself Narayana. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called vivarta-vada.

In this regard, Srila Bhaktisiddhanta Sarasvati Thakura comments that jangama-narayana means that the impersonal Brahman takes a shape and moves here and there in the form of a Mayavadi sannyasi. The Mayavada philosophy confirms this. Danda-grahana-matrena naro narayano bhavet: "Simply by accepting the danda of the order of sannyasa, one is immediately transformed into Narayana." Therefore Mayavadi sannyasis address themselves by saying, om namo narayanaya. In this way one Narayana worships another Narayana.

Actually an ordinary human being cannot become Narayana. Even the chief Mayavadi sannyasi, Sri Sankaracarya, says, narayanah paro 'vyaktat: "Narayana is not a creation of this material world. Narayana is above the material creation." Due to their poor fund of knowledge, Mayavadi sannyasis think that Narayana, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Narayana again. They never consider why Narayana, the Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Narayana when He is perfect. Why should Narayana be imperfect? Why should He appear as a human being? Sri Caitanya Mahaprabhu very nicely explained these points while at Vrndavana.

TEXT 110

TEXT

vrndavane ha-ila tumi krsna-avatara
toma dekhi' sarva-loka ha-ila nistara

SYNONYMS

vrndavane--at Vrndavana; ha-ila--became; tumi--You; krsna-avatara--incarnation of Krsna; toma dekhi'--by seeing You; sarva-loka--all people; ha-ila nistara--become liberated.

TRANSLATION

The people then said, "You have appeared in Vrndavana as an incarnation of Krsna. Just by seeing You, everyone is now liberated."

TEXT 111

TEXT

prabhu kahe,----'visnu' 'visnu' iha na kahiba!
jivadhame 'krsna'-jnana kabhu na kariba!

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu replied; visnu visnu--O Visnu, Visnu; iha--this; na kahiba--do not speak; jiva-adhame--fallen conditioned souls; krsna-jnana--accepting as Lord Krsna; kabhu--ever; na kariba--do not do.

TRANSLATION

Sri Caitanya Mahaprabhu immediately exclaimed,"Visnu! Visnu! Do not call Me the Supreme Personality of Godhead. A jiva cannot become Krsna at any time. Do not even say such a thing!

PURPORT

Sri Caitanya Mahaprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Sri Caitanya Mahaprabhu's preaching protests the monistic philosophy of the Mayavada school. The central point of Krsna consciousness is that the jiva, the living entity, can never be accepted as Krsna or Visnu. This viewpoint is elaborated in the following verses.

TEXT 112

TEXT

sannyasi----cit-kana jiva, kirana-kana-sama
sad-aisvarya-purna krsna haya suryopama

SYNONYMS

sannyasi--a person in the renounced order of life; cit-kana jiva--a small fragmental living being; kirana--of sunshine; kana--small particle; sama--like; sat-aisvarya-purna--full in six opulences; krsna--Lord Krsna; haya--is; surya-upama--compared to the sun.

TRANSLATION

"A sannyasi in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Krsna is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

TEXT 113

TEXT

jiva, isvara-tattva----kabhu nahe 'sama'
jvalad-agni-rasi yaiche sphulingera 'kana'

SYNONYMS

jiva--a living being; isvara-tattva--and the Supreme Personality of Godhead; kabhu--at any time; nahe--not; sama--equal; jvalat-agni-rasi--large flame; yaiche--as; sphulingera--of a spark; kana--fragmental portion.

TRANSLATION

"A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

PURPORT

Mayavadi sannyasis consider themselves Brahman, and they superficially speak of themselves as Narayana. The monistic disciples of the Mayavada school (known as smarta-brahmanas) are generally householder brahmanas who accept the Mayavadi sannyasis as Narayana incarnate; therefore they offer their obeisances to them. Sri Caitanya Mahaprabhu immediately protested this unauthorized system, specifically mentioning that a sannyasi (cit-kana jiva) is nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Narayana, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Mayavada viewpoint is always condemned by the Vaisnava school. Sri Caitanya Mahaprabhu Himself protested this philosophy. When the Mayavadis accept sannyasa and consider themselves Narayana, they become so puffed up that they do not even enter the temple of Narayana to offer respects, for they falsely think themselves Narayana Himself. Although Mayavadi sannyasis may offer respects to other sannyasis and address them as Narayana, they do not go to a Narayana temple and offer respects. These Mayavadi sannyasis are always condemned and are described as demons. The Vedas clearly state that living entities are subordinate parts and parcels of the supreme. Eko bahunam yo vidadhati kaman: the Supreme Being, Krsna, maintains all living entities.

TEXT 114

TEXT

hladinya samvid-aslistah
sac-cid-ananda isvarah
svavidya-samvrto jivah
sanklesa-nikarakarah

SYNONYMS

hladinya--by the hladini potency; samvit--by the samvit potency; aslistah--surrounded; sat-cit-anandah--always transcendentally blissful; isvarah--the supreme controller; sva--own; avidya--by ignorance; samvrtah--surrounded; jivah--the living entity; sanklesa--of the threefold miseries; nikara--of the multitude; akarah--the mine.

TRANSLATION

" 'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.'

PURPORT

This quotation of Visnusvami is cited in Sridhara Svami's Bhavartha-dipika commentary on Srimad-Bhagavatam (1.7.6).

TEXT 115

TEXT

yei mudha kahe,----jiva isvara haya 'sama'
seita 'pasandi' haya, dande tare yama

SYNONYMS

yei mudha--any foolish person who; kahe--says; jiva--the living entity; isvara--the supreme controller; haya--are; sama--equal; seita--he; pasandi haya--is a first-class atheist; dande--punishes; tare--him; yama--the superintendent of death, Yamaraja.

TRANSLATION

"A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamaraja.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that the word pasandi refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of pasandi is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called sruti-sastra-nindana (blaspheming the Vedic literature), Jiva Gosvami states in his Bhakti-sandarbha: yatha pasanda-margena dattatreyarsabha-devopasakanam pasandinam. Worshipers of impersonalists like Dattatreya are also pasandis. Concerning the offense of aham-mama-buddhi, or dehatma-buddhi (considering the body to be the self), Jiva Gosvami states: deva-dravinadi-nimittaka-'pasanda'-sabdena ca dasaparadha eva laksyante, pasandamayatvat tesam. "Those who are overly absorbed in the conception of the body and the bodily necessities are also called pasandis." Elsewhere in Bhakti-sandarbha it is stated:

uddisya devata eva
juhoti ca dadati ca
sa pasanditi vijneyah
svatantro vapi karmasu

"A pasandi is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a pasandi worships any kind of demigod as the Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a pasandi. The word pasandi has been described in many places in Srimad-Bhagavatam, including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a pasandi is a nondevotee who does not accept the Vedic conclusions. In the Hari-bhakti-vilasa (1.117) there is a verse quoted from Padma Purana describing the pasandi. Sri Caitanya Mahaprabhu quotes this verse as the following text.

TEXT 116

TEXT

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

SYNONYMS

yah--any person who; tu--however; narayanam--the Supreme Personality of Godhead, the master of such demigods as Brahma and Siva; devam--the Lord; brahma--Lord Brahma; rudra--Lord Siva; adi--and others; daivataih--with such demigods; samatvena--on an equal level; eva--certainly; vikseta--observes; sah--such a person; pasandi--pasandi; bhavet--must be; dhruvam--certainly.

TRANSLATION

" 'A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender and a pasandi.' "

TEXT 117

TEXT

loka kahe,----tomate kabhu nahe jiva'-mati
krsnera sadrsa tomara akrti-prakrti

SYNONYMS

loka kahe--the people said; tomate--unto You; kabhu--at any time; nahe--there is not; jiva-mati--considering an ordinary living being; krsnera sadrsa--like Lord Krsna; tomara--Your; akrti--bodily features; prakrti--characteristics.

TRANSLATION

After Sri Caitanya Mahaprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Krsna in every respect, in both bodily features and characteristics.

TEXT 118

TEXT

'akrtye' tomare dekhi 'vrajendra-nandana'
deha-kanti pitambara kaila acchadana

SYNONYMS

akrtye--by bodily features; tomare--You; dekhi--we see; vrajendra-nandana--directly the son of Maharaja Nanda; deha-kanti--the luster of the body; pita-ambara--golden covering; kaila acchadana--covered.

TRANSLATION

"By Your bodily features we can see that You are none other than the son of Nanda Maharaja, although the golden luster of Your body has covered Your original complexion.

TEXT 119

TEXT

mrga-mada vastre bandhe, tabu na lukaya
'isvara-svabhava' tomara taka nahi yaya

SYNONYMS

mrga-mada--deer musk; vastre--in cloth; bandhe--wraps; tabu--still; na--not; lukaya--is concealed; isvara-svabhava--characteristics as the Supreme Personality of Godhead; tomara--of You; taka nahi yaya--are not concealed.

TRANSLATION

"As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

TEXT 120

TEXT

alaukika 'prakrti' tomara----buddhi-agocara
toma dekhi' krsna-preme jagat pagala

SYNONYMS

alaukika--uncommon; prakrti--characteristics; tomara--Your; buddhi-agocara--beyond our imagination; toma dekhi'--by seeing You; krsna-preme--in ecstatic love for Krsna; jagat--the whole world; pagala--mad.

TRANSLATION

"Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Krsna.

TEXTS 121-122

TEXT

stri-bala-vrddha, ara 'candala, 'yavana'
yei tomara eka-bara paya darasana

krsna-nama laya, nace hana unmatta
acarya ha-ila sei, tarila jagata

SYNONYMS

stri--women; bala--children; vrddha--old men; ara--and; candala--the lowest of men; yavana--persons who eat meat; yei--anyone who; tomara--Your; eka-bara--once; paya darasana--gets the sight; krsna-nama--the holy name of Krsna; laya--

chants; nace--dances; hana unmatta--like a madman; acarya ha-ila--becomes a spiritual master; sei--that man; tarila jagata--delivers the whole world.

TRANSLATION

"If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Krsna, dance like madmen and become spiritual masters capable of delivering the whole world.

TEXT 123

TEXT

darsanera karya achuka, ye tomara 'nama' sune
sei krsna-preme matta, tare tribhuvane

SYNONYMS

darsanera karya achuka--aside from seeing You; ye--anyone who; tomara--Your; nama--holy name; sune--hears; sei--that man; krsna-preme--in ecstatic love of Krsna; matta--maddened; tare--delivers; tri-bhuvane--the three worlds.

TRANSLATION

"Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Krsna and is able to deliver the three worlds.

TEXT 124

TEXT

tomara nama suni' haya svapaca 'pavana'
alaukika sakti tomara na yaya kathana

SYNONYMS

tomara--Your; nama--holy name; suni'--hearing; haya--become; svapaca--dog-eaters, the lowest of men; pavana--saintly persons; alaukika--uncommon; sakti--potency; tomara--Your; na--not; yaya kathana--can be described.

TRANSLATION

"Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

TEXT 125

TEXT

yan-namadheya-sravananukirtanad
yat-prahvanad yat-smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah punas te bhagavan nu darsanat

SYNONYMS

yat--of whom; namadheya--of the name; sravana--from hearing; anukirtanat--and thereafter from chanting; yat--to whom; prahvanat--from offering respects; yat--

of whom; smaranat--from simply remembering; api--also; kvacit--sometimes; sva-adah--a dog-eater; api--even; sadyah--immediately; savanaya--for performing Vedic sacrifices; kalpate--becomes eligible; kutah--what to speak; punah--again; te--of You; bhagavan--O Supreme Personality of Godhead; nu--certainly; darsanat--from seeing.

TRANSLATION

" 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low--a candala, or dog-eater--but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

(Brhan-naradiya Purana 38.126)

A person born in a brahmana family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Krsna consciousness movement can become brahmanas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare.Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is the proof. Svado 'pi sadyah savanaya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the maha-mantra.

Those who find fault in the Western Vaisnavas should consider this statement from Srimad-Bhagavatam and the commentary on this verse by Srila Jiva Gosvami. In this regard, Srila Jiva Gosvami has stated that to become a brahmana, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahuti. It was Lord Kapiladeva who instructed Devahuti in pure Sankhya philosophy.

TEXT 126

TEXT

eita' mahima----tomara 'tatastha'-laksana
'svarupa'-laksane tumi----'vrajendra-nandana'

SYNONYMS

eita'--all these; mahima--glories; tomara--Your; tatastha-laksana--marginal characteristics; sva-rupa--original; laksane--by characteristics; tumi--You; vrajendra-nandana--the son of Maharaja Nanda.

TRANSLATION

"These glories of Yours are only marginal. Originally You are the son of Maharaja Nanda."

PURPORT

The original characteristics of a substance are called svarupa, and the subsequent corollaries are called tatastha-laksana, or marginal characteristics. The glories of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Maharaja Nanda. As soon as one understands this, one accepts Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead, Lord Sri Krsna.

TEXT 127

TEXT

sei saba loke prabhu prasada karila
krsna-preme matta loka nija-ghare gela

SYNONYMS

sei saba loke--unto all those persons; prabhu--Sri Caitanya Mahaprabhu; prasada karila--bestowed His causeless mercy; krsna-preme--in ecstatic love of Krsna; matta--maddened; loka--persons; nija-ghare gela--returned to their own homes.

TRANSLATION

Sri Caitanya Mahaprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

TEXT 128

TEXT

ei-mata kata-dina 'akrure' rahila
krsna-nama-prema diya loka nistarila

SYNONYMS

ei-mata--in this way; kata-dina--for some days; akrure rahila--stayed at Akrura-tirtha; krsna-nama--the holy name of Krsna; prema--ecstatic love; diya--distributing; loka--everyone; nistarila--delivered.

TRANSLATION

Sri Caitanya Mahaprabhu remained for some days in Akrura-tirtha. He delivered everyone there simply by distributing the holy name of Krsna and ecstatic love for the Lord.

TEXT 129

TEXT

madhava-purira sisya seita brahmana
mathurara ghare-ghare kara'na nimantrana

SYNONYMS

madhava-purira--of Madhavendra Puri; sisya--disciple; seita--that; brahmana--brahmana; mathurara--of Mathura City; ghare-ghare--home to home; kara'na--causes to make; nimantrana--invitation.

TRANSLATION

The brahmana disciple of Madhavendra Puri went from house to house in Mathura and inspired other brahmanas to invite Caitanya Mahaprabhu to their homes.

TEXT 130

TEXT

mathurara yata loka brahmana sajjana
bhattacarya-sthane asi' kare nimantrana

SYNONYMS

mathurara--of Mathura; yata--all; loka--people; brahmana sat-jana--gentlemen and brahmanas; bhattacarya-sthane--unto Balabhadra Bhattacarya; asi'--coming; kare nimantrana--offer invitations.

TRANSLATION

Thus all the respectable people of Mathura, headed by the brahmanas, came to Balabhadra Bhattacarya and extended invitations to the Lord.

TEXT 131

TEXT

eka-dina 'dasa' 'bisa' aise nimantrana
bhattacarya ekera matra karena grahana

SYNONYMS

eka-dina--in one day; dasa bisa--ten to twenty; aise--come; nimantrana--the invitations; bhattacarya--Balabhadra Bhattacarya; ekera--of one of them; matra--only; karena grahana--accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra Bhattacarya would accept only one of them.

TEXT 132

TEXT

avasara na paya loka nimantrana dite
sei vipre sadhe loka nimantrana nite

SYNONYMS

avasara na paya--do not get the opportunity; loka--people; nimantrana dite--to offer invitations; sei vipre--unto that brahmana; sadhe--request; loka--people; nimantrana nite--to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Sri Caitanya Mahaprabhu personally, they requested the Sanodiya brahmana to ask the Lord to accept their invitations.

TEXT 133

TEXT

kanyakubja-daksinatyera vaidika brahmana
dainya kari, kare mahaprabhura nimantrana

SYNONYMS

kanyakubja--brahmanas from Kanyakubja; daksinatyera--certain brahmanas from South India; vaidika--followers of the Vedic religion; brahmana--brahmanas; dainya kari--with great humility; kare--do; mahaprabhura--of Sri Caitanya Mahaprabhu; nimantrana--invitation.

TRANSLATION

The brahmanas from different places, such as Kanyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Sri Caitanya Mahaprabhu with great humility.

TEXT 134

TEXT

pratah-kale akrure asi' randhana kariya
prabhure bhiksa dena salagrame samarpiya

SYNONYMS

pratah-kale--in the morning; akrure--to Akrura-tirtha; asi'--coming; randhana kariya--cooking; prabhure--unto Sri Caitanya Mahaprabhu; bhiksa dena--offer lunch; salagrame samarpiya--after offering to the salagrama-sila.

TRANSLATION

In the morning they would come to Akrura-tirtha and cook food. After offering it to the salagrama-sila, they offered it to Sri Caitanya Mahaprabhu.

PURPORT

There are brahmanas known as panca-gauda-brahmanas who come from five places in northern India, and there are brahmanas known as panca-daksinatya-brahmanas

who come from five places in southern India. In northern India the places are Kanyakubja, Sarasvata, Gauda, Maithila and Utkala. In southern India the places are Andhra, Karnata, Gurjara, Dravida and Maharastra. The brahmanas from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure brahmanas. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these brahmanas respectfully invited Caitanya Mahaprabhu for lunch.

TEXT 135

TEXT

eka-dina sei akrura-ghatera upare
vasi' mahaprabhu kichu karena vicare

SYNONYMS

eka-dina--once upon a time; sei--that; akrura-ghatera--of the Akrura bathing ghat; upare--on the bank; vasi'--sitting; mahaprabhu--Sri Caitanya Mahaprabhu; kichu--some; karena--does; vicare--consideration.

TRANSLATION

One day Sri Caitanya Mahaprabhu sat at the bathing ghat of Akrura-tirtha and thought the following thoughts.

Akrura-tirtha is located on the road between Vrndavana and Mathura. When Krsna and Balarama were being taken to Mathura by Akrura, the Lord rested at this place and took His bath in the Yamuna. When Krsna and Balarama took Their baths, Akrura saw the entire world of Vaikuntha within the water. The inhabitants of Vrndavana also saw the Vaikuntha planets within the water.

TEXT 136

TEXT

ei ghate akrura vaikuntha dekhila
vrajavasi loka 'goloka' darsana kaila

SYNONYMS

ei ghate--in this bathing place; akrura--Akrura; vaikuntha dekhila--saw the spiritual world; vrajavasi loka--the inhabitants of Vrndavana; goloka darsana kaila--saw Goloka.

TRANSLATION

Sri Caitanya Mahaprabhu thought, "At this bathing place, Akrura saw Vaikuntha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vrndavana.»

TEXT 137

TEXT

eta bali' jhanpa dila jalera upare
dubiya rahila prabhu jalera bhitare

SYNONYMS

eta bali'--saying this; jhanpa dila--jumped; jalera upare--above the water; dubiya--sinking; rahila--remained; prabhu--Sri Caitanya Mahaprabhu; jalera bhitare--within the water.

TRANSLATION

While considering how Akrura remained within the water, Sri Caitanya Mahaprabhu immediately jumped in and stayed under water for some time.

TEXT 138

TEXT

dekhi' krsnadasa kandi' phukara karila
bhattacarya sighra asi' prabhure uthaila

SYNONYMS

dekhi'--seeing; krsnadasa--Krsnadasa; kandi'--crying; phu-kara karila--called loudly; bhattacarya--Balabhadra Bhattacarya; sighra--hastily; asi'--coming; prabhure uthaila--raised Sri Caitanya Mahaprabhu.

TRANSLATION

When Krsnadasa saw that Caitanya Mahaprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhattacarya immediately came and pulled the Lord out.

TEXT 139

TEXT

tabe bhattacarya sei brahmane lana
yukti karila kichu nibhrte vasiya

SYNONYMS

tabe--thereafter; bhattacarya--Bhattacarya; sei brahmane--the Sanodiya brahmana; lana--taking; yukti karila--consulted; kichu--something; nibhrte vasiya--sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhattacarya took the Sanodiya brahmana to a secluded place and consulted with him.

TEXT 140

TEXT

aji ami achilana uthailun prabhure
vrndavane dubena yadi, ke uthabe tanre?

SYNONYMS

aji--today; ami--I; achilana--was present; uthailun--raised; prabhure--Sri Caitanya Mahaprabhu; vrndavane--in Vrndavana; dubena yadi--if He drowns; ke uthabe tanre--who will raise Him.

TRANSLATION

Balabhadra Bhattacarya said, "Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vrndavana, who will help Him?

TEXT 141

TEXT

lokera sanghatta, ara nimantranera janjala
nirantara avesa prabhura na dekhiye bhala

SYNONYMS

lokera sanghatta--crowds of people; ara--and; nimantranera janjala--the disturbance of invitations; nirantara--always; avesa--ecstatic love; prabhura--of Sri Caitanya Mahaprabhu; na dekhiye bhala--I do not see any good in this.

TRANSLATION

"Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

TEXT 142

TEXT

vrndavana haite yadi prabhure kadiye
tabe mangala haya,----ei bhala yukti haye

SYNONYMS

vrndavana haite--from Vrndavana; yadi--if; prabhure--Sri Caitanya Mahaprabhu; kadiye--I take away; tabe--then; mangala haya--there is auspiciousness; ei--this; bhala--good; yukti--plan; haye--is.

TRANSLATION

"It would be good if we could get Sri Caitanya Mahaprabhu out of Vrndavana. That is my final conclusion."

TEXT 143

TEXT

vipra kahe,----prayage prabhu lana yai
ganga-tira-pathe yai, tabe sukha pai

SYNONYMS

vipra kahe--the brahmana said; prayage--to Prayaga; prabhu--Sri Caitanya Mahaprabhu; lana--taking; yai--let us go; ganga-tira-pathe--on the bank of the Ganges; yai--let us go; tabe--then; sukha pai--we shall get pleasure.

TRANSLATION

The Sanodiya brahmana said, "Let us take Him to Prayaga and go along the banks of the Ganges. It will be very pleasurable to go that way.

TEXT 144

TEXT

'soro-ksetre, age yana kari' ganga-snana
sei pathe prabhu lana kariye payana

SYNONYMS

soro-ksetre--to the holy place named Soro-ksetra; age--first, beyond; yana--going; kari' ganga-snana--having taken bath in the Ganges; sei pathe--that way; prabhu lana--taking Lord Sri Caitanya Mahaprabhu; kariye payana--let us go.

TRANSLATION

"After going to the holy place named Soro-ksetra, and taking bath in the Ganges, let us take Sri Caitanya Mahaprabhu that way and go.

TEXT 145

TEXT

magha-masa lagila, ebe yadi yaiye
makare prayaga-snana kata dina paiye

SYNONYMS

magha-masa lagila--the month of Magha has begun; ebe--now; yadi--if; yaiye--we go; makare--during the Makara-sankranti; prayaga-snana--bathing at Prayaga; kata dina--for a few days; paiye--we shall get.

TRANSLATION

"It is now the beginning of the month of Magha. If we go to Prayaga at this time, we shall have an opportunity to bathe for a few days during Makara-sankranti."

PURPORT

Bathing during the month of Magha at Magha-mela still takes place. This has been a very old mela (assembly) from time immemorial. It is said that the Lord in the form of Mohini took a bucket of nectar and kept it at Prayaga. Consequently Magha-mela has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-mela, a great festival, and all the holy men from all over India assemble there. The brahmana wanted to take advantage of the Magha-mela and bathe there.

Bathing at the confluence of the Ganges and Yamuna near the fort at Allahabad, Prayaga, is mentioned in revealed scriptures:

maghe masi gamisyanti
ganga-yamuna-sangamam
gavam sata-sahasrasya
samyag dattam ca yat-phalam

prayage magha-mase vai
tryaham snatasya tat-phalam

"If one goes to Prayaga and bathes at the confluence of the Ganges and Yamuna in the month of Magha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanodiya brahmana was very eager to go to Prayaga and bathe. Generally karmis (fruitive laborers) take advantage of bathing there during the month of Magha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this karma-kandiya process.

TEXT 146

TEXT

apanara duhkha kichu kari' nivedana
'makara-pancasi prayage' kariha sucana

SYNONYMS

apanara--personal; duhkha--unhappiness; kichu--some; kari'--doing; nivedana--submission; makara-pancasi--the full-moon day in the month of Magha; prayage--to Prayaga; kariha sucana--kindly inform.

TRANSLATION

The Sanodiya brahmana continued, "Kindly submit to Sri Caitanya Mahaprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayaga on the full-moon day of the month of Magha.

TEXT 147

TEXT

ganga-tira-pathe sukha janaiha tanre
bhattacarya asi' tabe kahila prabhure

SYNONYMS

ganga-tira--on the bank of the Ganges; pathe--on the path; sukha--happiness; janaiha--kindly let know; tanre--Sri Caitanya Mahaprabhu; bhattacarya--Balabhadra Bhattacarya; asi'--coming; tabe--thereafter; kahila prabhure--informed Sri Caitanya Mahaprabhu.

TRANSLATION

"Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges." Balabhadra Bhattacarya therefore submitted this prayer to Sri Caitanya Mahaprabhu.

TEXT 148

TEXT

"sahite na pari ami lokera gadabadi
nimantrana lagi' loka kare hudahudi

SYNONYMS

sahite na pari--cannot tolerate; ami--I; lokera--of people; gadabadi--disturbance; nimantrana--invitations; lagi'--for; loka--people; kare--do; hudahudi--hurrying.

TRANSLATION

Balabhadra Bhattacarya told the Lord, "I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

TEXT

pratah-kale aise loka, tomare na paya
tomare na pana loka mora matha khaya

SYNONYMS

pratah-kale--in the morning; aise--come; loka--people; tomare--You; na paya--cannot see; tomare na pana--not getting You; loka--people; mora matha khaya--tax my brain.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 150

TEXT

tabe sukha haya yabe ganga-pathe yaiye
ebe yadi yai, 'makare' ganga-snana paiye

SYNONYMS

tabe--then; sukha haya--it will be great happiness for me; yabe--when; ganga-pathe--on the path of the Ganges; yaiye--we go; ebe yadi yai--if we go just now; makare--during Makara-sankranti; ganga-snana paiye--we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayaga during Makara-sankranti.

PURPORT

There are two great occasions for bathing in the Ganges during Magha-mela. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Magha.

TEXT 151

TEXT

udvigna ha-ila prana, sahite na pari
prabhura ye ajna haya, sei sire dhari"

SYNONYMS

udvigna--agitated; ha-ila--has become; prana--my mind; sahite--to bear; na pari--I am unable; prabhura--of Sri Caitanya Mahaprabhu; ye--what; ajna--order; haya--there is; sei sire dhari--I accept that.

TRANSLATION

"My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do."

TEXT 152

TEXT

yadyapi vrndavana-tyage nahi prabhura mana
bhakta-iccha purite kahe madhura vacana

SYNONYMS

yadyapi--although; vrndavana-tyage--to leave Vrndavana; nahi prabhura mana--was not the desire of the Lord; bhakta--of the devotee; iccha--desire; purite--to fulfill; kahe--says; madhura vacana--sweet words.

TRANSLATION

Although Sri Caitanya Mahaprabhu had no desire to leave Vrndavana, He began to speak sweet words just to fulfill the desire of His devotee.

TEXT 153

TEXT

"tumi amaya ani' dekhaila vrndavana
ei 'rna' ami nariba karite sodhana

SYNONYMS

tumi--you; amaya--Me; ani'--bringing; dekhaila--showed; vrndavana--the holy place named Vrndavana; ei rna--this debt; ami nariba--I shall not be able; karite sodhana--to repay.

TRANSLATION

Sri Caitanya Mahaprabhu said, "You have brought Me here to show Me Vrndavana. I am very much indebted to you, and I shall not be able to repay this debt.

TEXT 154

TEXT

ye tomara iccha, ami seita kariba
yahan lana yaha tumi, tahani yaiba"

SYNONYMS

ye tomara iccha--whatever You like; ami--I; seita kariba--must act accordingly; yahan--wherever; lana yaha--take; tumi--you; tahani yaiba--I shall go there.

TRANSLATION

"Whatever you desire, I must do. Wherever you take Me, I shall go."

TEXT 155

TEXT

pratah-kale mahaprabhu pratah-snana kaila
'vrndavana chadiba' jani' premavesa haila

SYNONYMS

pratah-kale--in the morning; mahaprabhu--Sri Caitanya Mahaprabhu; pratah-snana kaila--took His morning bath; vrndavana chadiba--I shall have to leave Vrndavana; jani'--knowing; prema-avesa haila--became ecstatic in love.

TRANSLATION

The next morning, Sri Caitanya Mahaprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vrndavana.

TEXT 156

TEXT

bahya vikara nahi, premavista mana
bhattacarya kahe,----cala, yai mahavana

SYNONYMS

bahya--external; vikara--symptoms; nahi--there were not; prema-avista mana--the mind was full of ecstatic love; bhattacarya kahe--Bhattacarya said; cala--let us go; yai mahavana--let us go to Mahavana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhattacarya said, "Let us go to Mahavana [Gokula]."

TEXT 157

TEXT

eta bali' mahaprabhure naukaya vasana
para kari' bhattacarya calila lana

SYNONYMS

eta bali'--saying this; mahaprabhure--Sri Caitanya Mahaprabhu; naukaya--on a boat; vasana--making sit down; para kari'--crossing the river; bhattacarya--Balabhadra Bhattacarya; calila--went; lana--taking.

TRANSLATION

Saying this, Balabhadra Bhattacarya made Sri Caitanya Mahaprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

TEXT 158

TEXT

premi krsnadasa, ara seita brahmana
ganga-tira-pathe yaibara vijna dui-jana

SYNONYMS

premi krsnadasa--the devotee Rajaputa Krsnadasa; ara--and; seita brahmana--that Sanodiya brahmana; ganga-tira-pathe--on the path by the bank of the Ganges; yaibara--to go; vijna--experienced; dui-jana--two persons.

TRANSLATION

Both Rajaputa Krsnadasa and the Sanodiya brahmana knew the path along the Ganges bank very well.

TEXT 159

TEXT

yaite eka vrksa-tale prabhu saba lana
vasila, sabara patha-sranti dekhiya

SYNONYMS

yaite--while passing; eka--one; vrksa-tale--underneath a tree; prabhu--Sri Caitanya Mahaprabhu; saba lana--taking all of them; vasila--sat down; sabara--of all of them; patha-sranti--fatigue because of walking; dekhiya--understanding.

TRANSLATION

While walking, Sri Caitanya Mahaprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

TEXT

sei vrksa-nikate care bahu gabhi-gana
taha dekhi' mahaprabhura ullasita mana

SYNONYMS

sei--that; vrksa-nikate--near the tree; care--were grazing; bahu--many; gabhi-gana--cows; taha--that; dekhi'--seeing; mahaprabhura--of Sri Caitanya Mahaprabhu; ullasita mana--the mind became very pleased.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

TEXT

acambite eka gopa vamsi bajaila
suni' mahaprabhura maha-premavesa haila

SYNONYMS

acambite--suddenly; eka gopa--one cowherd boy; vamsi--flute; bajaila--blew; suni'--hearing; mahaprabhura--of Sri Caitanya Mahaprabhu; maha-prema-avesa--absorption in great ecstatic love; haila--there was.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

TEXT 162

TEXT

acetana hana prabhu bhumite padila
mukhe phena pade, nasaya svasa ruddha haila

SYNONYMS

acetana--unconscious; hana--becoming; prabhu--Sri Caitanya Mahaprabhu; bhumite padila--fell on the ground; mukhe--at the mouth; phena pade--there was foam; nasaya--in the nostrils; svasa--breath; ruddha haila--stopped.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.

TEXT 163

TEXT

hena-kale tahan asoyara dasa aila
mleccha-pathana ghoda haite uttarila

SYNONYMS

hena-kale--just at this time; tahan--there; asoyara--soldiers; dasa--ten; aila--came; mleccha--Mohammedans; pathana--the race of Pathanas; ghoda--horses; haite--from; uttarila--got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pathana military order rode up and dismounted.

TEXT 164

TEXT

prabhure dekhiya mleccha karaye vicara
ei yati-pasa chila suvarna apara

SYNONYMS

prabhure--Sri Caitanya Mahaprabhu; dekhiya--seeing; mleccha--the Mohammedans; karaye vicara--considered; ei yati-pasa--within the possession of this sannyasi; chila--there was; suvarna apara--a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyasi must have possessed a large quantity of gold.

TEXT 165

TEXT

ei cari batoyara dhutura khaoyana
mari' dariyache, yatira saba dhana lana

SYNONYMS

ei--these; cari--four; batoyara--rogues; dhutura--dhutura; khaoyana--making Him eat; mari' dariyache--killed; yatira--of the sannyasi; saba--all; dhana--wealth; lana--taking away.

TRANSLATION

"These four rogues here must have taken away that sannyasi's riches after killing Him by making Him take the poison dhutura."

TEXT 166

TEXT

tabe sei pathana cari-janere bandhila
katite cahe, gaudiya saba kanpite lagila

SYNONYMS

tabe--then; sei pathana--the Pathana soldiers; cari-janere--the four persons; bandhila--arrested; katite cahe--wanted to kill them; gaudiya--the Bengalis; saba--all; kanpite lagila--began to tremble.

TRANSLATION

Thinking this, the Pathana soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhattacarya, his assistant brahmana, Rajaputa Krsnadasa and the Sanodiya brahmana devotee of Madhavendra Puri.

TEXT 167

TEXT

krsnadasa----rajaputa, nirbhaya se bada
sei vipra----nirbhaya, se----mukhe bada dada

SYNONYMS

krsnadasa--Krsnadasa; rajaputa--belonging to the Rajaputa race; nirbhaya--fearless; se--he; bada--very; sei vipra--the Sanodiya brahmana; nirbhaya--also fearless; se--he; mukhe--in the mouth; bada dada--very brave.

TRANSLATION

The devotee Krsnadasa, who belonged to the Rajaputa race, was very fearless. The Sanodiya brahmana was also fearless, and he spoke very bravely.

TEXT 168

TEXT

vipra kahe,----pathana, tomara patsara dohai
cala tumi ami sikdara-pasa yai

SYNONYMS

vipra kahe--the brahmana said; pathana--you Pathana soldiers; tomara--your; patsara--king; dohai--under the protection of; cala--let us go; tumi--you; ami--we; sikdara-pasa--to the commander; yai--let us go.

TRANSLATION

The brahmana said, "You Pathana soldiers are all under the protection of your king. Let us go to your commander and get his decision.

TEXT 169

TEXT

ei yati----amara guru, ami----mathura brahmana
patsara age ache mora 'sata jana'

SYNONYMS

ei yati--this sannyasi; amara guru--my spiritual master; ami--I; mathura brahmana--a brahmana from Mathura; patsara age--in the service of the Mohammedan king; ache--there are; mora--my; sata jana--one hundred persons.

TRANSLATION

"This sannyasi is my spiritual master, and I am from Mathura. I am a brahmana, and I know many people who are in the service of the Mohammedan king.

TEXT 170

TEXT

ei yati vyadhite kabhu hayena murcchita
abanhi cetana paibe, ha-ibe samvita

SYNONYMS

ei yati--this sannyasi; vyadhite--under the influence of disease; kabhu--sometimes; hayena murcchita--becomes unconscious; abanhi--very soon; cetana--consciousness; paibe--will get back; ha-ibe samvita--will come to His proper senses.

TRANSLATION

"This sannyasi sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

TEXT 171

TEXT

ksaneka ihan vaisa, bandhi' rakhaha sabare
inhake puchiya, tabe mariha sabare

SYNONYMS

ksaneka--for some time; ihan vaisa--sit down here; bandhi'--arresting; rakhaha--keep; sabare--all of us; inhake puchiya--after questioning Him; tabe--then; mariha sabare--you can kill all of us.

TRANSLATION

"Sit down here for a while and keep us all under arrest. When the sannyasi regains his senses, you can question Him. Then, if you like, you can kill us all."

TEXT 172

TEXT

pathana kahe,----tumi pascima mathura dui-jana
'gaudiya' thak ei kanpe dui-jana

SYNONYMS

pathana kahe--the soldiers said; tumi--you; pascima--western Indians; mathura--belonging to the district of Mathura; dui-jana--two of you; gaudiya--Bengalis; thak--rogues; ei--these; kanpe--are trembling; dui-jana--two persons.

TRANSLATION

The Pathana soldiers said, "You are all rogues. Two of you belong to the district of Mathura, and the other two, who are trembling, belong to Bengal."

TEXT 173

TEXT

krsnadasa kahe,----amara ghara ei grame
dui-sata turki ache, sateka kamane

SYNONYMS

krsnadasa kahe--Rajaputa Krsnadasa said; amara ghara--my home; ei grame--in this village; dui-sata turki--two hundred Turks; ache--I have; sateka kamane--one hundred cannons.

TRANSLATION

Rajaputa Krsnadasa said, "I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

TEXT 174

TEXT

ekhani asibe saba, ami yadi phukari
ghoda-pida luti' labe toma-saba mari'

SYNONYMS

ekhani--immediately; asibe saba--all of them will come; ami--I; yadi--if; phu-kari--call loudly; ghoda-pida--horses and their saddles; luti'--plundering; labe--will take; toma-saba mari'--after killing all of you.

TRANSLATION

"If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

TEXT 175

TEXT

gaudiya----'batapada' nahe, tumi----'batapada'
tirtha-vasi lutha', ara caha' maribara

SYNONYMS

gaudiya--the Bengalis; batapada nahe--are not rogues; tumi--you; batapada--rogues; tirtha-vasi--persons visiting places of pilgrimage; lutha'--you plunder; ara--and; caha'--you want; maribara--to kill.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

TEXT 176

TEXT

suniya pathana mane sankoca ha-ila
hena-kale mahaprabhu 'caitanya' paila

SYNONYMS

suniya--hearing; pathana--the Mohammedan soldiers; mane--in the mind; sankoca ha-ila--there was a little hesitation; hena-kale--at this time; mahaprabhu--Sri Caitanya Mahaprabhu; caitanya paila--came to his senses.

TRANSLATION

Upon hearing this challenge, the Pathana soldiers became hesitant. Then suddenly Sri Caitanya Mahaprabhu regained consciousness.

TEXT 177

TEXT

hunkara kariya uthe, bale 'hari' 'hari'
premavese nrtya kare urdhva-bahu kari'

SYNONYMS

hun-kara kariya--resounded very loudly; uthe--stands up; bale hari hari--chants Hari, Hari; prema-avese--in ecstatic love; nrtya kare--dances; urdhva-bahu kari'--raising his arms upward.

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

TEXT 178

TEXT

premavese prabhu yabe karena citkara
mlecchera hrdaye yena lage seladhara

SYNONYMS

prema-avese--in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; yabe--when; karena citkara--loudly shouts; mlecchera hrdaye--in the hearts of the Mohammedan soldiers; yena--as if; lage--strikes; sela-dhara--a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

TEXT 179

TEXT

bhaya pana mleccha chadi' dila cari-jana
prabhu na dekhila nija-ganera bandhana

SYNONYMS

bhaya pana--being afraid; mleccha--the Mohammedans; chadi' dila--released; cari-jana--the four persons; prabhu--Sri Caitanya Mahaprabhu; na dekhila--did not see; nija-ganera--of His personal associates; bandhana--the arrest.

TRANSLATION

Seized by fear, all the Pathana soldiers immediately released the four persons. Thus Sri Caitanya Mahaprabhu did not see His personal associates arrested.

TEXT 180

TEXT

bhattacarya asi' prabhure dhari' vasaila
mleccha-gana dekhi' mahaprabhura 'bahya' haila

SYNONYMS

bhattacarya--Bhattacarya; asi'--immediately coming near; prabhure--Sri Caitanya Mahaprabhu; dhari'--taking; vasaila--made to sit; mleccha-gana dekhi'--seeing the Mohammedan soldiers; mahaprabhura--of Sri Caitanya Mahaprabhu; bahya--external consciousness; haila--there was.

TRANSLATION

At that time, Balabhadra Bhattacarya went to Sri Caitanya Mahaprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

TEXT 181

TEXT

mleccha-gana asi' prabhura vandila carana
prabhu-age kahe,----ei thak cari-jana

SYNONYMS

mleccha-gana--the Mohammedan soldiers; asi'--after coming there; prabhura--of Sri Caitanya Mahaprabhu; vandila carana--worshiped the lotus feet; prabhu-age kahe--said before the Lord; ei thak cari-jana--these four persons are rogues.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

TEXT 182

TEXT

ei cari mili' tomaya dhutura khaoyana
tomara dhana laila tomaya pagala kariya

SYNONYMS

ei cari mili'--four rogues together; tomaya--You; dhutura khaoyana--making to drink poison; tomara--Your; dhana--wealth; laila--took away; tomaya--You; pagala--intoxicated; kariya--making.

TRANSLATION

"These rogues have made You take dhutura. Having made You mad, they have taken all Your possessions."

TEXT 183

TEXT

prabhu kahena,----thak nahe, mora 'sangi' jana
bhiksuka sannyasi, mora nahi kichu dhana

SYNONYMS

prabhu kahena--Sri Caitanya Mahaprabhu replied; thak nahe--they are not rogues; mora sangi jana--My associates; bhiksuka--beggar; sannyasi--sannyasi; mora--My; nahi--are not; kichu--any; dhana--riches.

TRANSLATION

Sri Caitanya Mahaprabhu said, "These are not rogues. They are My associates. Being a sannyasi beggar, I do not possess anything.

TEXT 184

TEXT

mrgi-vyadhite ami kabhu ha-i acetana
ei cari daya kari' karena palana

SYNONYMS

mrgi-vyadhite--due to epilepsy; ami--I; kabhu--sometimes; ha-i--become; acetana--unconscious; ei cari--these four men; daya kari'--being merciful; karena palana--maintain Me.

TRANSLATION

"Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

TEXT 185

TEXT

sei mleccha-madhye eka parama gambhira
kala vastra pare sei,----loke kahe 'pira'

SYNONYMS

sei mleccha-madhye--among those Mohammedans; eka--one; parama gambhira--very grave; kala vastra--black garments; pare sei--he wears; loke--people; kahe--call; pira--a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

TEXT

citta ardra haila tanra prabhure dekhiya
'nirvisesa-brahma' sthape svasastra uthana

SYNONYMS

citta--heart; ardra--softened; haila--became; tanra--his; prabhure dekhiya--seeing Lord Caitanya Mahaprabhu; nirvisesa-brahma--impersonal Brahman; sthape--wanted to establish; sva-sastra uthana--raising his scripture.

TRANSLATION

The heart of that saintly person softened upon seeing Sri Caitanya Mahaprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

TEXT 187

TEXT

'advaita-brahma-vada' sei karila sthapana
tara sastra-yuktye tare prabhu kaila khandana

SYNONYMS

advaita-brahma-vada--the impersonal Brahman conception; sei--that saintly person; karila sthapana--established; tara sastra-yuktye--on the logic of his scripture; tare--unto him; prabhu--Sri Caitanya Mahaprabhu; kaila--did; khandana--refutation.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Sri Caitanya Mahaprabhu refuted his argument.

TEXT 188

TEXT

yei yei kahila, prabhu sakali khandila
uttara na aise mukhe, maha-stabdha haila

SYNONYMS

yei yei kahila--whatever he spoke; prabhu--Sri Caitanya Mahaprabhu; sakali khandila--refuted everything; uttara--answer; na aise--could not come; mukhe--in his mouth; maha-stabdha haila--he became greatly stunned.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

TEXT 189

TEXT

prabhu kahe,----tomara sastra sthape 'nirvisese'
taha khandi' 'savisesa' sthapiyache sese

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu continued to speak; tomara sastra--your scripture (the Koran); sthape--establishes; nirvisese--impersonalism; taha khandi'--refuting that; sa-visesa--personal God; sthapiyache--established; sese--at the end.

TRANSLATION

Sri Caitanya Mahaprabhu said, "The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

TEXT 190

TEXT

tomara sastre kahe sese 'eka-i isvara'
'sarvaisvarya-purna tenho----syama-kalevara

SYNONYMS

tomara sastre--in your scripture; kahe--it says; sese--at the end; eka-i isvara--there is one God; sarva-aisvarya-purna--full of all opulence; tenho--He; syama-kalevara--bodily complexion is blackish.

TRANSLATION

"The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan sampradaya known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is "analahak." The Sufi sampradaya was certainly derived from Sankaracarya's impersonalists.

TEXT 191

TEXT

sac-cid-ananda-deha, purna-brahma-svarupa
'sarvatma', 'sarvajna', nitya sarvadi-svarupa

SYNONYMS

sat-cit-ananda-deha--transcendental, blissful, spiritual body; purna-brahma-svarupa--the identification of the Absolute Truth; sarva-atma--all-pervading; sarva-jna--omniscient; nitya--eternal; sarva-adi--the origin of everything; svarupa--the real form of the Lord.

TRANSLATION

"According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

TEXT 192

TEXT

srsti, sthiti, pralaya tanha haite haya
sthula-suksma-jagatera tenho samasraya

SYNONYMS

srsti--creation; sthiti--maintenance; pralaya--dissolution; tanha--Him; haite--from; haya--becomes possible; sthula--gross; suksma--subtle; jagatera--of the cosmic manifestation; tenho--He; samasraya--the only shelter.

TRANSLATION

"Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

TEXT

sarva-srestha, sarvaradhya, karanera karana
tanra bhaktye haya jivera samsara-tarana

SYNONYMS

sarva-srestha--the Supreme Truth; sarva-aradhya--worshipable by everyone; karanera karana--the cause of all causes; tanra--His; bhaktye--by devotional service; haya--becomes; jivera--of the living entity; samsara-tarana--deliverance from material existence.

TRANSLATION

"The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

TEXT 194

TEXT

tanra seva vina jivera na yaya 'samsara'
tanhara carane priti----'purusartha-sara'

SYNONYMS

tanra--His; seva--service; vina--without; jivera--of the conditioned soul; na--not; yaya--finishes; samsara--material bondage; tanhara--His; carane--at the lotus feet; priti--love; purusartha-sara--the ultimate goal of life.

TRANSLATION

"No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

PURPORT

According to the Mohammedan scripture, without evadat, offering prayers at a mosque or elsewhere five times daily (namaja), one cannot be successful in life. Sri Caitanya Mahaprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. Karma-yoga and jnana-yoga are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (evadat).

TEXT 195

TEXT

moksadi ananda yara nahe eka 'kana'
purnananda-prapti tanra carana-sevana

SYNONYMS

moksa-adi--liberation and so on; ananda--transcendental bliss; yara--whose; nahe--not; eka--even; kana--a fragment; purna-ananda-prapti--attainment of completely blissful life; tanra carana-sevana--service to His lotus feet.

TRANSLATION

"The happiness of liberation, whereby one merges into the Lord's existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord's lotus feet.

TEXT 196

TEXT

'karma', jnana', 'yoga' age kariya sthapana
saba khandi' sthape 'isvara', 'tanhara sevana'

SYNONYMS

karma--fruitive activities; jnana--speculative knowledge; yoga--mystic power; age--in the beginning; kariya sthapana--establishing; saba khandi'--refuting everything; sthape--establishes; isvara--the Personality of Godhead; tanhara sevana--His service.

TRANSLATION

"In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord's personal feature and His devotional service is established.

TEXT 197

TEXT

tomara pandita-sabara nahi sastra-jnana
purvapara-vidhi-madhye 'para'----balavan

SYNONYMS

tomara pandita-sabara--of the learned scholars of your community; nahi--there is not; sastra-jnana--knowledge of revealed scripture; purva-apara--former and latter; vidhi--regulative principles; madhye--among; para--the conclusion at the end; balavan--most powerful.

TRANSLATION

"The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

TEXT 198

TEXT

nija-sastra dekhi' tumi vicara kariya
ki likhiyache sese kaha nirnaya kariya

SYNONYMS

nija-sastra--your own scripture; dekhi'--seeing; tumi--you; vicara kariya--deliberating; ki likhiyache--what was written; sese--at the end; kaha--say; nirnaya kariya--ascertaining.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

TEXT 199

TEXT

mleccha kahe,----yei kaha, sei 'satya' haya
sastre likhiyache, keha la-ite na paraya

SYNONYMS

mleccha kahe--the Mohammedan replied; yei kaha--what You say; sei--that; satya haya--is true; sastre--in the Koran; likhiyache--it has been written; keha--anyone; la-ite--to take; na paraya--is not able.

TRANSLATION

The saintly Mohammedan replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

TEXT 200

TEXT

'nirvisesa-gosani' lana karena vyakhyana
'sakara-gosani'----sevya, karo nahi jnana

SYNONYMS

nirvisesa-gosani--the Supreme Personality of Godhead as impersonal; lana--taking; karena vyakhyana--they describe; sa-akara-gosani--the personal feature of the Lord; sevya--worshipable; karo nahi jnana--no one has this knowledge.

TRANSLATION

"Usually they describe the Lord's impersonal aspect, but they hardly know that the Lord's personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conversant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord's impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

TEXT 201

TEXT

seita 'gosani' tumi----saksat 'isvara'
more krpa kara, muni----ayogya pamara

SYNONYMS

seita--that; gosani--Personality of Godhead; tumi--You; saksat--directly; isvara--the Personality of Godhead; more--upon me; krpa kara--kindly be merciful; muni--I; ayogya pamara--very fallen and unfit.

TRANSLATION

"Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

TEXT

aneka dekhinu muni mleccha-sastra haite
'sadhya-sadhana-vastu' nari nirdharite

SYNONYMS

aneka--many; dekhinu--have studied; muni--I; mleccha-sastra--Mohammedan scripture; haite--from; sadhya--the ultimate goal of life; sadhana--how to approach it; vastu--matter; nari nirdharite--I cannot decide conclusively.

TRANSLATION

"I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

TEXT 203

TEXT

toma dekhi' jihva mora bale 'krsna-nama'
'ami----bada jnani'----ei gela abhimana

SYNONYMS

toma dekhi'--by seeing You; jihva--tongue; mora--my; bale krsna-nama--chants the Hare Krsna mantra; ami--I; bada jnani--very learned scholar; ei--this; gela abhimana--false prestige has gone away.

TRANSLATION

"Now that I have seen You, my tongue is chanting the Hare Krsna maha mantra. The false prestige I felt from being a learned scholar is now gone."

TEXT 204

TEXT

krpa kari' bala more 'sadhya-sadhane'
eta bali' pade mahaprabhura carane

SYNONYMS

krpa kari'--by Your causeless mercy; bala--speak; more--to me; sadhya-sadhane--the ultimate object of life and the process to achieve it; eta bali'--saying this; pade--falls down; mahaprabhura carane--at the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

Saying this, the saintly Mohammedan fell at the lotus feet of Sri Caitanya Mahaprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

TEXT 205

TEXT

prabhu kahe,----utha, krsna-nama tumi la-ila
koti-janmera papa gela, 'pavitra' ha-ila

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; utha--please get up; krsna-nama--the holy name of Krsna; tumi--you; la-ila--have taken; koti-janmera--of many millions of births; papa gela--your sinful reactions have gone; pavitra ha-ila--you have become pure.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please get up. You have chanted the holy name of Krsna; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

TEXT 206

TEXT

'krsna' kaha, 'krsna' kaha,----kaila upadesa
sabe'krsna' kahe, sabara haila premavesa

SYNONYMS

krsna kaha--just chant "Krsna"; krsna kaha--just chant "Krsna"; kaila upadesa--Sri Caitanya Mahaprabhu instructed; sabe--all; krsna kahe--chant the holy name of Krsna; sabara--of all of them; haila--there was; prema-avesa--ecstatic love.

TRANSLATION

Sri Caitanya Mahaprabhu then told all the Mohammedans there, "Chant the holy name of Krsna! Chant the holy name of Krsna!" As they all began to chant, they were overwhelmed by ecstatic love.

TEXT 207

TEXT

'ramadasa' bali' prabhu tanra kaila nama
ara eka pathana, tanra nama----'vijuli-khanna'

SYNONYMS

ramadasa bali'--of the name Ramadasa; prabhu--Sri Caitanya Mahaprabhu; tanra--his; kaila--made; nama--name; ara eka pathana--another Mohammedan; tanra nama--his name; vijuli-khanna--Vijuli Khan.

TRANSLATION

In this way Sri Caitanya Mahaprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Krsna. The Mohammedan's name was changed to Ramadasa. There was also another Pathana Moslem present whose name was Vijuli Khan.

PURPORT

After being initiated, the devotees in the Krsna consciousness movement change their names. Whenever a person in the Western world becomes interested in this Krsna consciousness movement, he is initiated by this process. In India we

are falsely accused of converting mlecchas and yavanas into the Hindu religion. In India there are many Mayavadi sannyasis known as jagad-guru, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and yavanas as Vaisnavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Sri Caitanya Mahaprabhu by traveling all over the world and accepting those who are interested in understanding Krsna as Krsnadasa or Ramadasa. By the process of a bona fide initiation, their names are changed.

TEXT 208

TEXT

alpa vayasa tanra, rajara kumara
'ramadasa' adi pathana----cakara tanhara

SYNONYMS

alpa vayasa tanra--his age is very young; rajara kumara--son of the king; ramadasa--Ramadasa; adi--heading the list; pathana--the Mohammedans; cakara tanhara--servants of him.

TRANSLATION

Vijuli Khan was very young, and he was the son of the king. All the other Mohammedans, Pathanas, headed by Ramadasa, were his servants.

TEXT 209

TEXT

'krsna' bali' pade sei mahaprabhura paya
prabhu sri-carana dila tanhara mathaya

SYNONYMS

krsna bali'--chanting the holy name of Krsna; pade--falls down; sei--that Vijuli Khan; mahaprabhura paya--at the lotus feet of Sri Caitanya Mahaprabhu; prabhu--Sri Caitanya Mahaprabhu; sri-carana dila--placed His foot; tanhara mathaya--on his head.

TRANSLATION

Vijuli Khan also fell down at the lotus feet of Sri Caitanya Mahaprabhu, and the Lord placed His foot on his head.

TEXT 210

TEXT

tan-sabare krpa kari' prabhu ta' calila
seita pathana saba 'vairagi' ha-ila

SYNONYMS

tan-sabare--to all of them; krpa kari'--bestowing mercy; prabhu--Sri Caitanya Mahaprabhu; ta'--indeed; calila--departed; seita--they; pathana--the Mohammedans of the Pathana community; saba--all; vairagi ha-ila--became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Sri Caitanya Mahaprabhu left. All the Pathana Mohammedans then became mendicants.

TEXT 211

TEXT

pathana-vaisnava bali' haila tanra khyati
sarvatra gahiya bule mahaprabhura kirti

SYNONYMS

pathana-vaisnava bali'--known as Pathana Vaisnavas; haila--became; tanra--their; khyati--reputation; sarvatra--everywhere; gahiya bule--travel while chanting; mahaprabhura--of Sri Caitanya Mahaprabhu; kirti--glorious activities.

TRANSLATION

Later these very Pathanas became celebrated as the Pathana Vaisnavas. They toured all over the country and chanted the glorious activities of Sri Caitanya Mahaprabhu.

TEXT 212

TEXT

sei vijuli-khanna haila 'maha-bhagavata'
sarva-tirthe haila tanra parama-mahattva

SYNONYMS

sei--that; vijuli-khanna--Vijuli Khan; haila--became; maha-bhagavata--most advanced devotee; sarva-tirthe--in all places of pilgrimage; haila--became; tanra--his; parama--great; mahattva--importance.

TRANSLATION

Vijuli Khan became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213

TEXT

aiche lila kare prabhu sri-krsna-caitanya
'pascime' asiya kaila yavanadi dhanya

SYNONYMS

aiche--in that way; lila--pastimes; kare--performed; prabhu--the Lord; sri-krsna-caitanya--Sri Caitanya Mahaprabhu; pascime--to the western part of India;

asiya--coming; kaila--made; yavana-adi--meat-eaters and others; dhanya--fortunate.

TRANSLATION

In this way Lord Sri Caitanya Mahaprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT

The word yavana means "meat-eater." Anyone from a meat-eating community is called a yavana. One who does not strictly observe the Vedic regulative principles is called a mleccha. These words do not refer to any particular man. Even if a person is born in a brahmana, ksatriya, vaisya or sudra family, he is a mleccha or yavana if he does not strictly follow the regulative principles or if he eats meat.

TEXT 214

TEXT

soro-ksetre asi' prabhu kaila ganga-snana
ganga-tira-pathe kaila prayage prayana

SYNONYMS

soro-ksetre--to Soro-ksetra; asi'--coming; prabhu--Sri Caitanya Mahaprabhu; kaila--did; ganga-snana--bathing in the Ganges; ganga-tira-pathe--on the path on the bank of the Ganges; kaila--did; prayage prayana--departure for Prayaga.

TRANSLATION

Sri Caitanya Mahaprabhu next went to a holy place of pilgrimage called Soro-ksetra. He took His bath in the Ganges there and started for Prayaga on the path along the banks of the Ganges.

TEXT 215

TEXT

sei vipre, krsnadase, prabhu vidaya dila
yoda-hate dui-jana kahite lagila

SYNONYMS

sei vipre--to the Sanodiya brahmana; krsnadase--and the Rajaputa Krsnadasa; prabhu--Sri Caitanya Mahaprabhu; vidaya dila--asked to go back; yoda-hate--with folded hands; dui-jana--two persons; kahite lagila--began to say.

TRANSLATION

At Soro-ksetra, the Lord requested the Sanodiya brahmana and Rajaputa Krsnadasa to return home, but with folded hands they began to speak as follows.

TEXT 216

TEXT

prayaga-paryanta dunhe toma-sange yaba
tomara carana-sanga punah kahan paba?

SYNONYMS

prayaga-paryanta--up to Prayaga; dunhe--both of us; toma-sange--with You; yaba--shall go; tomara--Your; carana-sanga--association of the lotus feet; punah--again; kahan--where; paba--shall we get.

TRANSLATION

They prayed, "Let us go to Prayaga with You. If we do not go, when shall we again get the association of Your lotus feet?

TEXT 217

TEXT

mleccha-desa, keha kahan karaye utpata
bhattacarya----pandita, kahite na janena vat

SYNONYMS

mleccha-desa--this is a country occupied by the Mohammedans; keha--anyone; kahan--anywhere; karaye utpata--can create a disturbance; bhattacarya--Balabhadra Bhattacarya; pandita--learned scholar; kahite--to speak; na janena--does not know; vat--language.

TRANSLATION

"This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhattacarya is a learned scholar, he does not know how to speak the local language."

TEXT 218

TEXT

suni' mahaprabhu isat hasite lagila
sei dui-jana prabhura sange cali' aila

SYNONYMS

suni'--hearing; mahaprabhu--Sri Caitanya Mahaprabhu; isat--mildly; hasite lagila--began to smile; sei--those; dui-jana--two persons; prabhura sange--with Sri Caitanya Mahaprabhu; cali' aila--came.

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

TEXT

yei yei jana prabhura paila darasana

sei preme matta haya, kare krsna-sankirtana

SYNONYMS

yei yei--anyone who; jana--person; prabhura--of Sri Caitanya Mahaprabhu; paila darasana--got the sight; sei--that person; preme--with ecstatic love; matta haya--becomes overwhelmed; kare--performs; krsna-sankirtana--chanting of the holy name of Krsna.

TRANSLATION

Whoever got to see Sri Caitanya Mahaprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Krsna mantra.

TEXT 220

TEXT

tanra sange anyonye, tanra sange ana
ei-mata 'vaisnava' kaila saba desa-grama

SYNONYMS

tanra sange--with Him; anyonye--other; tanra sange--and with him; ana--another; ei-mata--in this way; vaisnava--Vaisnava; kaila--made; saba--all; desa-grama--villages and towns.

TRANSLATION

Whoever met Sri Caitanya Mahaprabhu became a Vaisnava, and whoever met that Vaisnava also became a Vaisnava. In this way, all the towns and villages one after the other became Vaisnava.

TEXT 221

TEXT

daksina yaite yaiche sakti prakasila
sei-mata pascima desa, preme bhasaila

SYNONYMS

daksina yaite--while touring in the southern part of India; yaiche--as; sakti prakasila--manifested His spiritual energy; sei-mata--in that way; pascima desa--the western part of India; preme bhasaila--inundated with love of Krsna.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Sri Caitanya Mahaprabhu visited Kuruksetra while going to Prayaga from Vrndavana. There is a temple of Bhadra-kali in Kuruksetra, and near that temple there is a temple containing the Deity of Sri Caitanya Mahaprabhu.

TEXT 222

TEXT

ei-mata cali' prabhu 'prayaga' aila
dasa-dina trivenite makara-snana kaila

SYNONYMS

ei-mata--in this way; cali'--walking; prabhu--Sri Caitanya Mahaprabhu; prayaga--the holy place named Prayaga; aila--reached; dasa-dina--ten days; trivenite--at the confluence of the Rivers Ganges and Yamuna; makara-snana kaila--bathed during the festival of Makara, or Magha-mela.

TRANSLATION

Sri Caitanya Mahaprabhu finally arrived at Prayaga and for ten successive days bathed in the confluence of the Rivers Yamuna and Ganges during the festival of Makara-sankranti [Magha-mela].

PURPORT

Actually the word triveni indicates the confluence of three rivers-namely the Ganges, Yamuna and Sarasvati. Presently the Sarasvati River is not visible, but the River Ganges and the River Yamuna merge at Allahabad.

TEXT 223

TEXT

vrndavana-gamana, prabhu-caritra ananta
'sahasra-vadana' yanra nahi pa'na anta

SYNONYMS

vrndavana-gamana--going to Vrndavana; prabhu-caritra--pastimes of Sri Caitanya Mahaprabhu; ananta--unlimited; sahasra-vadana--Lord Sesa, who has thousands of hoods; yanra--whose; nahi--does not; pa'na--get; anta--limit.

TRANSLATION

Sri Caitanya Mahaprabhu's visit to Vrndavana and His activities there are unlimited. Even Lord Sesa, who has thousands of hoods, cannot reach the end of His activities.

TEXT 224

TEXT

taha ke kahite pare ksudra jiva hana
dig-darasana kailun muni sutra kariya

SYNONYMS

taha--that; ke kahite pare--who can describe; ksudra--very little; jiva hana--being a conditioned soul; dik-darasana kailun--have simply made an indication; muni--I; sutra kariya--in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Sri Caitanya Mahaprabhu? I have only indicated the general direction in the form of codes.

TEXT 225

TEXT

alaukika-lila prabhura alaukika-riti
sunileo bhagya-hinera na haya pratiti

SYNONYMS

alaukika-lila--uncommon pastimes; prabhura--of Sri Caitanya Mahaprabhu; alaukika-riti--uncommon method; sunileo--even though one hears; bhagya-hinera--of one who is unfortunate; na haya pratiti--there is no belief.

TRANSLATION

The pastimes and methods of Sri Caitanya Mahaprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

TEXT

adyopanta caitanya-lila----'alaukika' jana'
sraddha kari' suna iha, 'satya' kari' mana'

SYNONYMS

adya-upanta--from beginning to end; caitanya-lila--the pastimes of Sri Caitanya Mahaprabhu; alaukika jana'--everyone should know as uncommon; sraddha kari'--with faith; suna iha--hear this; satya kari' mana'--accepting it as true and correct.

TRANSLATION

From beginning to end the pastimes of Sri Caitanya Mahaprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

TEXT

yei tarka kare ihan, sei----'murkha-raja'
apanara munde se apani pade vaja

SYNONYMS

yei tarka kare--one who simply argues; ihan--in this matter; sei--that person; murkha-raja--a great fool; apanara munde--on his own head; se--that person; apani--himself; pade vaja--strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

TEXT

caitanya-caritra ei----'amrtera sindhu'
jagat anande bhasaya yara eka-bindu

SYNONYMS

caitanya-caritra--pastimes of Sri Caitanya Mahaprabhu; ei--these; amrtera sindhu--ocean of nectar; jagat--the whole world; anande--with bliss; bhasaya--inundates; yara--of which; eka-bindu--one drop.

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

TEXT 229

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Sri Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Eighteenth Chapter, describing the Lord's visit to Sri Vrndavana and His conversion of the Mohammedan soldiers on the way to Prayaga.

Chapter 19
Lord Sri Caitanya Mahaprabhu Instructs Srila Rupa Gosvami

A summary of this chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. Meeting Sri Caitanya Mahaprabhu in a village called Ramakeli, two brothers, Rupa and Sanatana, began to devise means to get out of their government service. Both brothers appointed some brahmanas to perform purascarana ceremonies and chant the holy name of Krsna. Srila Rupa Gosvami deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bakla Candradvipa. There he divided this money among the brahmanas, Vaisnavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Sri Caitanya Mahaprabhu was going to Vrndavana from Jagannatha Puri through the forest of Madhya Pradesh;

therefore he sent two people to Jagannatha Puri to find out when the Lord would leave for Vrndavana. In this way Rupa Gosvami retired, but Sanatana Gosvami told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied Srimad-Bhagavatam with learned brahmana scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanatana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Sri Caitanya Mahaprabhu started for Vrndavana through the forest of Madhya Pradesh (Jharikhanda), Rupa Gosvami left home and sent news to Sanatana that he was leaving home with his younger brother (Anupama Mallika) to meet Sri Caitanya Mahaprabhu. Srila Rupa Gosvami finally reached Prayaga and met with Sri Caitanya Mahaprabhu for ten successive days. During this time, Vallabha Bhatta extended an invitation to the Lord with great respect. Sri Caitanya Mahaprabhu introduced Srila Rupa Gosvami to Vallabha Bhatta. After this, a brahmana scholar named Raghupati Upadhyaya arrived and discussed Krsna consciousness with the Lord. Kaviraja Gosvami then extensively describes the living condition of Sri Rupa and Sanatana at Vrndavana. During the ten days at Prayaga, Srila Rupa Gosvami was instructed by the Lord, who gave him the basic principles of the Bhakti-rasamrta-sindhu. The Lord then sent Srila Rupa Gosvami to Vrndavana. The Lord Himself returned to Varanasi and stayed at the home of Candrasekhara.

TEXT 1

TEXT

vrndavaniyam rasa-keli-vartam
kalena luptam nija-saktim utkah
sancarya rupe vyatanot punah sa
prabhur vidhau prag iva loka-srstim

SYNONYMS

vrndavaniyam--related to Vrndavana; rasa-keli-vartam--talks about the pastimes of Sri Krsna; kalena--with the course of time; luptam--lost; nija-saktim--His personal potency; utkah--being eager; sancarya--infusing; rupe--to Rupa Gosvami; vyatanot--manifested; punah--again; sah--He; prabhuh--Sri Caitanya Mahaprabhu; vidhau--unto Lord Brahma; prak iva--as formerly; loka-srstim--the creation of this cosmic manifestation.

TRANSLATION

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahma with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vrndavana pastimes of Lord Krsna, impregnated the heart of Rupa Gosvami with spiritual potency. By this potency, Srila Rupa Gosvami could revive the activities of Krsna in Vrndavana, activities almost lost to memory. In this way, He spread Krsna consciousness throughout the world.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya sri-caitanya--all glories to Sri Caitanya Mahaprabhu; jaya nityananda--all glories to Lord Nityananda; jaya advaita-candra--all glories to Advaita Prabhu; jaya gaura-bhakta-vrnda--all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

TEXT

sri-rupa-sanatana rahe ramakeli-grame
prabhure miliya gela apana-bhavane

SYNONYMS

sri-rupa-sanatana--the brothers named Rupa and Sanatana; rahe--stayed; ramakeli-grame--in Ramakeli; prabhure--Sri Caitanya Mahaprabhu; miliya--meeting; gela--went back; apana-bhavane--to their own homes.

TRANSLATION

After meeting Sri Caitanya Mahaprabhu in the village of Ramakeli, the brothers Rupa and Sanatana returned to their homes.

TEXT 4

TEXT

dui-bhai visaya-tyagera upaya srjila
bhau-dhana diya dui brahmane varila

SYNONYMS

dui-bhai--the two brothers; visaya-tyagera--of giving up material activities; upaya srjila--discovered a means; bahu-dhana--much money; diya--paying; dui brahmane--two brahmanas; varila--appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brahmanas and paid them a large amount of money.

TEXT 5

TEXT

krsna-mantre karaila dui purascarana
acirat paibare caitanya-carana

SYNONYMS

krsna-mantre--in the holy mantra Hare Krsna; karaila--caused to perform; dui--two; purascarana--religious ceremonies; acirat--without delay; paibare--to get; caitanya-carana--the shelter of the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

The brahmanas performed religious ceremonies and chanted the holy name of Krsna so that the two brothers might attain shelter at the lotus feet of Sri Caitanya Mahaprabhu very soon.

PURPORT

A purascarana is a ritualistic ceremony performed under the guidance of an expert spiritual master or a brahmana. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Krsna mantra, performs arcana by the arati ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

TEXT 6

TEXT

sri-rupa-gosani tabe naukate bhariya
sri-rupa-gosani apanara ghare aila bahu-dhana lana

SYNONYMS

sri-rupa-gosani--Sri Rupa Gosvami; tabe--thereafter; naukate bhariya--filling boats; apanara ghare--to his own house; aila--returned; bahu-dhana lana--taking large amounts of riches.

TRANSLATION

At this time, Sri Rupa Gosvami returned home, taking with him large quantities of riches loaded in boats.

TEXT 7

TEXT

brahmana-vaisnave dila tara ardha-dhane
eka cauthi dhana dila kutumba-bharane

SYNONYMS

brahmana-vaisnave--to the brahmanas and Vaisnavas; dila--gave as charity; tara--of the riches; ardha-dhane--fifty percent; eka cauthi dhana--one-fourth of the riches; dila--gave; kutumba-bharane--to satisfy the relatives.

TRANSLATION

Srila Rupa Gosvami divided the wealth that he brought back home. He gave fifty percent in charity to brahmanas and Vaisnavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

TEXT 8

TEXT

danda-bandha lagi' cauthi sancaya karila
bhala-bhala vipra-sthane sthapya rakhila

SYNONYMS

danda-bandha lagi'--in case of legal implications; cauthi--one-fourth; sancaya karila--he collected; bhala-bhala--very respectable; vipra-sthane--in the custody of a brahmana; sthapya rakhila--kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brahmana. He kept this for his personal safety because he was expecting some legal complications.

TEXT 9

TEXT

gaude rakhila mudra dasa-hajare
sanatana vyaya kare, rakhe mudi-ghare

SYNONYMS

gaude--in Bengal; rakhila--kept; mudra--coins; dasa-hajare--ten thousand; sanatana--his elder brother; vyaya kare--spent; rakhe--deposited; mudi-ghare--in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Sri Sanatana Gosvami, in the custody of a local Bengali grocer.

TEXT 10

TEXT

sri-rupa sunila prabhura niladri-gamana
vana-pathe yabena prabhu sri-vrndavana

SYNONYMS

sri-rupa--Srila Rupa Gosvami; sunila--heard; prabhura--of Sri Caitanya Mahaprabhu; niladri-gamana--departure for Jagannatha Puri; vana-pathe--on the path through the forest; yabena--will go; prabhu--Sri Caitanya Mahaprabhu; sri-vrndavana--to Vrndavana.

TRANSLATION

Sri Rupa Gosvami heard that Sri Caitanya Mahaprabhu had returned to Jagannatha Puri and was preparing to go to Vrndavana through the forest.

TEXT 11

TEXT

rupa-gosani nilacale pathaila dui-jana
prabhu yabe vrndavana karena gamana

SYNONYMS

rupa-gosani--Rupa Gosvami; nilacale--to Jagannatha Puri; pathaila--sent; dui-jana--two persons; prabhu--Sri Caitanya Mahaprabhu; yabe--when; vrndavana--to Vrndavana; karena--makes; gamana--departure.

TRANSLATION

Sri Rupa Gosvami sent two people to Jagannatha Puri to find out when Sri Caitanya Mahaprabhu would depart for Vrndavana.

TEXT 12

TEXT

sighra asi' more tanra diba samacara
suniya tad-anurupa kariba vyavahara

SYNONYMS

sighra asi'--very hastily returning; more--unto me; tanra--His; diba--give; samacara--news; suniya--hearing; tat-anurupa--accordingly; kariba--I shall make; vyavahara--arrangements.

TRANSLATION

Sri Rupa Gosvami told the two men, "You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements."

TEXT 13

TEXT

etha sanatana-gosani bhave mane mana
raja more priti kare, se----mora bandhana

SYNONYMS

etha--here (in Gauda-desa); sanatana-gosani--the elder brother, Sanatana Gosvami; bhave--considers; mane mana--in the mind; raja--the Nawab; more--me; priti kare--loves very much; se--that; mora--my; bandhana--great obligation.

TRANSLATION

While Sanatana Gosvami was at Gauda-desa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

TEXT 14

TEXT

kona mate raja yadi more kruddha haya
tabe avyahati haya, karilun niscaya

SYNONYMS

kona mate--somehow or other; raja--the Nawab; yadi--if; more--upon me; kruddha haya--becomes angry; tabe--then; avyahati--escape; haya--there is; karilun niscaya--I have decided.

TRANSLATION

"Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion."

TEXT 15

TEXT

asvasthyera chadma kari' rahe nija-ghare
raja-karya chadila, na yaya raja-dvare

SYNONYMS

asvasthyera--of not being well; chadma--pretext; kari'--making; rahe--remains; nija-ghare--at home; raja-karya--government service; chadila--relinquished; na yaya--did not go; raja-dvare--to the court of the Nawab.

TRANSLATION

On the pretext of bad health, Sanatana Gosvami remained home. Thus he gave up government service and did not go to the royal court.

TEXT 16

TEXT

lobhi kayastha-gana raja-karya kare
apane svagrhe kare sastrera vicare

SYNONYMS

lobhi--greedy; kayastha-gana--persons engaged in secretarial and clerical work; raja-karya kare--executed the government service; apane--personally; sva-grhe--at home; kare--did; sastrera vicare--discussion of the revealed scriptures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanatana personally remained home and discussed revealed scriptures.

PURPORT

Sanatana Gosvami was the minister in charge of the government secretariat, and his assistants-the undersecretaries and clerks-all belonged to the kayastha community. Formerly the kayasthas belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a kayastha. Eventually if a person could not identify himself as a brahmana, ksatriya, vaisya or sudra, he used to introduce himself as a kayastha to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a kayastha. On the whole, the kayastha community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanatana Gosvami was relaxing and feeling inclined to retire from government service, many kayasthas on his secretarial staff were very eager to occupy his post. In this regard, Srila Bhaktivinoda Thakura states that when Sanatana Gosvami was a government minister and the kayasthas who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanatana Gosvami was a brahmana belonging to the Sarasvata brahmana community. It is said that when he resigned, an underworker named Purandara Khan, who was a kayastha, occupied his post.

TEXT 17

TEXT

bhattacarya pandita bisa trisa lana
bhagavata vicara karena sabhate vasiya

SYNONYMS

bhattacarya pandita--learned scholars known as bhattacaryas; bisa trisa--twenty or thirty; lana--taking with him; bhagavata vicara--discussion of Srimad-Bhagavatam; karena--does; sabhate vasiya--sitting in an assembly.

TRANSLATION

Sri Sanatana Gosvami used to discuss Srimad-Bhagavatam in an assembly of twenty or thirty learned brahmana scholars.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura gives the following commentary on the words bhagavata vicara. As confirmed in the Mundaka Upanisad (1.1.4,5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yad brahma-vido vadanti-para caivapara ca. tatrapara rg-vedo yajur-vedah sama-vedo 'tharva-vedah siksa kalpo vyakaranam niruktam chando jyotisam iti. atha para yaya tad-aksaram adhigamyate.

"There are two kinds of educational systems. One deals with transcendental knowledge [para vidya] and the other with material knowledge [apara vidya]. All the Vedas-Rg Veda, Yajur Veda, Sama Veda, Atharva Veda and their corollaries known as siksa, kalpa, vyakarana, nirukta, chanda and jyotisa-belong to the inferior system of material knowledge [apara vidya]. By para vidya, one can understand the aksara, Brahman or the Absolute Truth." As far as Vedic literature is concerned, Vedanta-sutra is accepted as the para vidya. Srimad-Bhagavatam is an explanation of that para vidya. Those who aspire for liberation (mukti or moksa) and introduce themselves as vaidantika are also equal to those groups aspiring to improve religion (dharma), economic development (artha) and

sense gratification (kama). Dharma, artha, kama and moksa are called catur-varga. They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called para vidya. Srimad-Bhagavatam does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of para vidya. Sanatana Gosvami was engaged in discussing the bhagavata-vidya, which means he discussed transcendental superior knowledge. Those who are karmis, jnanis or yogis are not actually fit to discuss Srimad-Bhagavatam. Only Vaisnavas or pure devotees are fit to discuss that literature. As stated in Srimad-Bhagavatam itself (12.13.18):

srimad-bhagavatam puranam amalam yad vaisnavanam priyam
yasmin paramahamsyam ekam amalam jnanam param giyate
yatra jnana-viraga-bhakti-sahitam naiskarmyam aviskrtam
tac chrnvan supathan vicarana-paro bhaktya vimucyen narah

Although Srimad-Bhagavatam is counted among the Puranas, it is called the spotless Purana. Because it does not discuss anything material, it is liked by transcendental Vaisnava devotees. The subject matter found in Srimad-Bhagavatam is meant for paramahamsas. As it is said: paramo-nirmatsaranam. A paramahamsa is one who does not live in the material world and who does not envy others. In Srimad-Bhagavatam, devotional service is discussed to arouse the living entity to the transcendental position of jnana (knowledge) and vairagya (renunciation). As stated in Srimad-Bhagavatam (1.2.12):

tac chraddadhanah munayo
jnana-vairagya-yuktaya
pasyanty atmani catmanam
bhaktya sruta-grhitaya

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedanta-sruti."

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (bhaktya sruta-grhitaya), that is, by arousing one's dormant devotional consciousness, Krsna consciousness. When Krsna consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called naiskarma, and when one is relieved, he is no longer interested in working hard for sense gratification. Srimad-Bhagavatam is Srila Vyasadeva's last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanatana Gosvami, who retired from government service to study Srimad-Bhagavatam with learned scholars.

TEXT 18

TEXT

ara dina gaudesvara, sange eka-jana
acambite gosani-sabhate kaila agamana

SYNONYMS

ara dina--one day; gaudesvara--the Nawab of Bengal; sange--with; eka-jana--one other person; acambite--suddenly; gosani-sabhate--in the assembly of Sanatana Gosvami; kaila agamana--came.

TRANSLATION

While Sanatana Gosvami was studying Srimad-Bhagavatam in the assembly of learned brahmanas, one day the Nawab of Bengal and another person suddenly appeared.

The full name of the Nawab of Bengal (Hussain Shah) was Alauddina Saiyada Husena Saha Seripha Makka, and he ruled Bengal for twenty-three years, from 1420 to 1443 Sakabda Era. Sanatana Gosvami was studying Srimad-Bhagavatam with the scholars in the year 1424.

TEXT 19

TEXT

patsaha dekhiya sabe sambhrame uthila
sambhrame asana diya rajare vasaila

SYNONYMS

patsaha dekhiya--seeing the Nawab; sabe--all of them; sambhrame--in great respect; uthila--stood up; sambhrame--with great respect; asana diya--giving a sitting place; rajare--the King; vasaila--made to sit.

TRANSLATION

As soon as all the brahmanas and Sanatana Gosvami saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT

Although Nawab Hussain Shah was a mleccha-yavana, he was nonetheless the governor of the country, and the learned scholars and Sanatana Gosvami offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In Bhagavad-gita it is said:

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo 'msa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (vibhutimat sattvam) is one who has obtained the grace of the Lord or has derived some power from Him. In Bhagavad-gita (7.10) Krsna says, tejas tejasvinam aham: "I am the power of the powerful." The learned brahmana scholars showed respect to Nawab Hussain Shah because he represented a fraction of Krsna's power.

TEXT 20

TEXT

raja kahe,----tomara sthane vaidya pathailun
vaidya kahe,----vyadhi nahi, sustha ye dekhilun

SYNONYMS

raja kahe--the Nawab said; tomara sthane--to your place; vaidya--a physician; pathailun--I sent; vaidya kahe--the physician said; vyadhi nahi--there is no disease; su-stha--completely healthy; ye--that; dekhilun--I have seen.

TRANSLATION

The Nawab said, "I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

TEXT 21

TEXT

amara ye kichu karya, saba toma lana
karya chadi' rahila tumi gharete vasiya

SYNONYMS

amara--my; ye kichu--whatever; karya--business; saba--everything; toma--you; lana--with; karya chadi'--giving up your duties; rahila--remained; tumi--you; gharete--at home; vasiya--sitting.

TRANSLATION

"I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

TEXT 22

TEXT

mora yata karya-kama, saba kaila nasa
ki tomara hrdaye ache, kaha mora pasa

SYNONYMS

mora--my; yata--all; karya-kama--occupational duties; saba--everything; kaila nasa--you have spoiled; ki--what; tomara--your; hrdaye--within the heart; ache--there is; kaha--kindly tell; mora pasa--to me.

TRANSLATION

"You have spoiled all my activities. What is your intention? Please tell me frankly."

TEXT 23

TEXT

sanatana kahe,----nahe ama haite kama
ara eka-jana diya kara samadhana

SYNONYMS

sanatana kahe--Sanatana Gosvami replied; nahe--not; ama--me; haite--from; kama--execution of the duty; ara eka-jana--someone else; diya--by means of; kara samadhana--execute the management.

TRANSLATION

Sanatana Gosvami replied, "You can no longer expect any service from me. Please arrange for someone else to tend to the management."

TEXT 24

TEXT

tabe kruddha hana raja kahe ara-bara
tomara 'bada bhai' kare dasyu-vyavahara

SYNONYMS

tabe--at that time; kruddha hana--becoming angry; raja kahe--the Nawab said; ara-bara--again; tomara bada bhai--your elder brother; kare--does; dasyu-vyavahara--the activity of a plunderer.

TRANSLATION

Becoming angry with Sanatana Gosvami, the Nawab said, "Your elder brother is acting just like a plunderer.

TEXT 25

TEXT

jiva-bahu mari' kaila cakla saba nasa
etha tumi kaila mora sarva karya nasa

SYNONYMS

jiva--living entities; bahu--many; mari'--killing; kaila--did; cakla--the province of Bengal; saba--all; nasa--destruction; etha--here; tumi--you; kaila--did; mora--my; sarva--all; karya--plans; nasa--destruction.

TRANSLATION

"By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans."

TEXT 26

TEXT

sanatana kahe,----tumi svatantra gaudesvara
ye yei dosa kare, deha' tara phala

SYNONYMS

sanatana kahe--Sanatana Gosvami said; tumi--you; svatantra--independent; gauda-isvara--the ruler of Bengal; ye yei--whatever; dosa--faults; kare--one commits; deha'--you award; tara phala--the results of that.

TRANSLATION

Sanatana Gosvami said, "You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly."

TEXT 27

TEXT

eta suni' gaudesvara uthi' ghare gela
palaiba bali' sanatanere bandhila

SYNONYMS

eta suni'--hearing this; gauda-isvara--the Nawab of Bengal; uthi'--standing up; ghare gela--went back home; palaiba--I shall run away; bali'--because of this; sanatanere bandhila--he arrested Sanatana.

TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanatana Gosvami so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanatana Gosvami was very intimate. The Nawab used to consider Sanatana Gosvami his younger brother, and when Sanatana Gosvami showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, "I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meat-eater [yavana], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?" This talk was based on a family relationship, and Sanatana Gosvami also replied in an intimate and joking way. Essentially he told the Nawab, "My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly." In other words, Sanatana Gosvami was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanatana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanatana Gosvami's statement. He therefore left in an angry mood and ordered Sanatana Gosvami's arrest.

TEXT 28

TEXT

hena-kale gela raja udiya marite
sanatane kahe,----tumi cala mora sathe

SYNONYMS

hena-kale--at this time; gela--went; raja--the King; udiya marite--to attack the Orissa province; sanatane kahe--he said to Sanatana Gosvami; tumi cala--you come; mora sathe--along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanatana Gosvami, "Come along with me."

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Sakabda Era. At that time he conquered the feudal princes of neighboring Orissa.

TEXT 29

TEXT

tenho kahe,----yabe tumi devataya duhkha dite
mora sakti nahi, tomara sange yaite

SYNONYMS

tenho kahe--Sanatana Gosvami replied; yabe--will go; tumi--you; devataya--to the Supreme Personality of Godhead; duhkha dite--to give unhappiness; mora sakti--my power; nahi--there is not; tomara sange--in company with you; yaite--to go.

TRANSLATION

Sanatana Gosvami replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

TEXT 30

TEXT

tabe tanre bandhi' rakhi' karila gamana
etha nilacala haite prabhu calila vrndavana

SYNONYMS

tabe--thereafter; tanre--him; bandhi'--arresting; rakhi'--keeping; karila gamana--he went away; etha--at this time; nilacala haite--from Jagannatha Puri; prabhu--Sri Caitanya Mahaprabhu; calila vrndavana--departed for Vrndavana.

TRANSLATION

The Nawab again arrested Sanatana Gosvami and kept him in prison. At this time, Sri Caitanya Mahaprabhu departed for Vrndavana from Jagannatha Puri.

TEXT 31

TEXT

tabe sei dui cara rupa-thani aila
'vrndavana calila prabhu'----asiya kahila

SYNONYMS

tabe--at that time; sei--those; dui--two; cara--messengers; rupa-thani--to the presence of Rupa Gosvami; aila--came back; vrndavana calila prabhu--Sri Caitanya Mahaprabhu has departed for Vrndavana; asiya--coming; kahila--they informed.

TRANSLATION

The two persons who went to Jagannatha Puri to inquire about the Lord's departure returned and informed Rupa Gosvami that the Lord had already departed for Vrndavana.

TEXT 32

TEXT

suniya sri-rupa likhila sanatana-thani
'vrndavana calila sri-caitanya-gosani

SYNONYMS

suniya--hearing; sri-rupa--Sri Rupa Gosvami; likhila--wrote; sanatana-thani--to Sanatana Gosvami; vrndavana--to Vrndavana; calila--has gone; sri-caitanya-gosani--Sri Caitanya Mahaprabhu.

TRANSLATION

Upon receiving this message from his two messengers, Rupa Gosvami immediately wrote a letter to Sanatana Gosvami saying that Sri Caitanya Mahaprabhu had departed for Vrndavana.

TEXT 33

TEXT

ami-dui-bhai calilana tanhare milite
tumi yaiche taiche chuti' aisa tahan haite

SYNONYMS

ami-dui-bhai--we two brothers; calilana--have gone; tanhare milite--to meet Him; tumi--you; yaiche taiche--somehow or other; chuti'--getting free; aisa--come; tahan haite--from there.

TRANSLATION

In his letter to Sanatana Gosvami, Srila Rupa Gosvami wrote, "We two brothers are starting out to go see Sri Caitanya Mahaprabhu. You must also somehow or other get released and come meet us."

PURPORT

The two brothers herein mentioned are Rupa Gosvami and his younger brother, Anupama Mallika. Rupa Gosvami was informing Sanatana Gosvami that he should join him and his younger brother.

TEXT 34

TEXT

dasa-sahasra mudra tatha ache mudi-sthane
taha diya kara sighra atma-vimocane

SYNONYMS

dasa-sahasra mudra--ten thousand coins; tatha--there; ache--there are; mudi-sthane--in the grocer's place; taha diya--with this amount; kara--get; sighra--as soon as possible; atma-vimocane--release from the internment.

TRANSLATION

Rupa Gosvami further informed Srila Sanatana Gosvami: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

TEXT 35

TEXT

yaiche taiche chuti' tumi aisa vrndavana'
eta likhi' dui-bhai karila gamana

SYNONYMS

yaiche taiche--somehow or other; chuti'--getting released; tumi--you; aisa--come; vrndavana--to Vrndavana; eta likhi'--writing this; dui-bhai--the two brothers, namely Rupa Gosvami and his younger brother Anupama; karila gamana--departed.

TRANSLATION

"Somehow or other get yourself released and come to Vrndavana." After writing this, the two brothers [Rupa Gosvami and Anupama] went to see Sri Caitanya Mahaprabhu.

TEXT 36

TEXT

anupama mallika, tanra nama----'sri-vallabha'
rupa-gosanira chota-bhai----parama-vaisnava

SYNONYMS

anupama mallika--Anupama Mallika; tanra nama--his name; sri-vallabha--Sri Vallabha; rupa-gosanira--of Rupa Gosvami; chota-bhai--younger brother; parama-vaisnava--great devotee.

TRANSLATION

Rupa Gosvami's younger brother was a great devotee whose actual name was Sri Vallabha, but he was given the name Anupama Mallika.

TEXT 37

TEXT

tanha lana rupa-gosani prayage aila
mahaprabhu tahan suni' anandita haila

SYNONYMS

tanha lana--taking him along; rupa-gosani--Sri Rupa Gosvami; pra yage--to Prayaga; aila--came; mahaprabhu--Sri Caitanya Mahaprabhu; tahan--there; suni'--hearing; anandita haila--were very much pleased.

TRANSLATION

Sri Rupa Gosvami and Anupama Mallika went to Prayaga, and they were very pleased to hear news that Sri Caitanya Mahaprabhu was there.

TEXT 38

TEXT

prabhu caliyachena bindu-madhava-darasane
laksa laksa loka aise prabhura milane

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; caliyachena--was going; bindu-madhava-darasane--to see Lord Bindu Madhava; laksa laksa loka--many hundreds of thousands of people; aise--came; prabhura--with Sri Caitanya Mahaprabhu; milane--for meeting.

TRANSLATION

At Prayaga, Sri Caitanya Mahaprabhu went to see the temple of Bindu Madhava, and many hundreds of thousands of people followed Him just to meet Him.

TEXT 39

TEXT

keha kande, keha hase, keha nace, gaya
'krsna' 'krsna' bali' keha gadagadi yaya

SYNONYMS

keha kande--some cried; keha hase--some laughed; keha nace--some danced; gaya--chanted; krsna krsna bali'--saying Krsna, Krsna; keha--some; gadagadi yaya--rolled on the ground.

TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, "Krsna! Krsna!"

TEXT 40

TEXT

ganga-yamuna prayaga narila dubaite

prabhu dubaila krsna-premera vanyate

SYNONYMS

ganga-yamuna--the River Ganges and River Yamuna; prayaga--Prayaga; narila--were not able; dubaite--to flood; prabhu--Sri Caitanya Mahaprabhu; dubaila--flooded; krsna-premera--of ecstatic love of Krsna; vanyate--in an inundation.

TRANSLATION

Prayaga is located at the confluence of two rivers-the Ganges and the Yamuna. Although these rivers were not able to flood Prayaga with water, Sri Caitanya Mahaprabhu inundated the whole area with waves of ecstatic love for Krsna.

TEXT 41

TEXT

bhida dekhi' dui bhai rahila nirjane
prabhura avesa haila madhava-darasane

SYNONYMS

bhida dekhi'--seeing the crowd; dui bhai--the two brothers; rahila--remained; nirjane--in a secluded place; prabhura--of Sri Caitanya Mahaprabhu; avesa--ecstasy; haila--there was; madhava-darasane--by seeing the Deity, Bindu Madhava.

TRANSLATION

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Sri Caitanya Mahaprabhu was ecstatic to see Lord Bindu Madhava.

TEXT 42

TEXT

premavese nace prabhu hari-dhvani kari'
urdhva bahu kari' bale----bala 'hari' 'hari'

SYNONYMS

prema-avese--in ecstatic love; nace--danced; prabhu--Sri Caitanya Mahaprabhu; hari-dhvani kari'--vibrating the holy name of Hari; urdhva--raised; bahu--the arms; kari'--making; bale--says; bala hari hari--chant Hari, Hari.

TRANSLATION

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant "Hari! Hari!"

TEXT 43

TEXT

prabhura mahima dekhi' loke camatkara
prayage prabhura lila nari varnibara

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; mahima--the greatness; dekhi'--seeing; loke--in all people; camatkara--astonishment; prayage--at Prayaga; prabhura--of Sri Caitanya Mahaprabhu; lila--the pastimes; nari--I am not able; varnibara--to describe.

TRANSLATION

Everyone was astounded to see the greatness of Sri Caitanya Mahaprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayaga.

TEXT 44

TEXT

daksinatya-vipra-sane ache paricaya
sei vipra nimantriya nila nijalaya

SYNONYMS

daksinatya--Deccan; vipra-sane--with a brahmana; ache--there was; paricaya--acquaintance; sei--that; vipra--brahmana; nimantriya--inviting; nila--brought; nija-alaya--to his own place.

TRANSLATION

Sri Caitanya Mahaprabhu had made an acquaintance with a brahmana from Deccan [in South India], and that brahmana invited Him for meals and took Him to his place.

TEXT 45

TEXT

vipra-grhe asi' prabhu nibhrte vasila
sri-rupa-vallabha dunhe asiya milila

SYNONYMS

vipra-grhe--to the house of that brahmana; asi'--coming; prabhu--Sri Caitanya Mahaprabhu; nibhrte--in a solitary place; vasila--sat down; sri-rupa-vallabha--the two brothers Rupa Gosvami and Sri Vallabha; dunhe--both of them; asiya--coming; milila--met Him.

TRANSLATION

While Sri Caitanya Mahaprabhu was sitting in a solitary place in the home of that Deccan brahmana, Rupa Gosvami and Sri Vallabha [Anupama Mallika] came to meet Him.

TEXT 46

TEXT

dui-guccha trna dunhe dasane dhariya
prabhu dekhi' dure pade dandavat hana

SYNONYMS

dui-guccha--two bunches; trna--straw; dunhe--both of them; dasane dhariya--holding in the teeth; prabhu dekhi'--seeing the Lord; dure--in a distant place; pade--fell down; danda-vat--like rods; hana--becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

TEXT 47

TEXT

nana sloka padi' uthe, pade bara bara
prabhu dekhi' premavesa ha-ila dunhara

SYNONYMS

nana--various; sloka--verses; padi'--reciting; uthe--stood up; pade--fell down; bara bara--again and again; prabhu dekhi'--seeing the Lord; prema-avesa--ecstatic emotion; ha-ila--there was; dunhara--of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

TEXT

sri-rupe dekhiya prabhura prasanna haila mana
'utha, utha, rupa, aisa', balila vacana

SYNONYMS

sri-rupe dekhiya--seeing Srila Rupa Gosvami; prabhura--of Sri Caitanya Mahaprabhu; prasanna--very pleased; haila--was; mana--mind; utha--please stand up; utha--please stand up; rupa--My dear Rupa; aisa--come; balila--He said; vacana--the words.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased to see Srila Rupa Gosvami, and He told him, "Stand up! Stand up! My dear Rupa, come here."

TEXT 49

TEXT

krsnera karuna kichu na yaya varnane
visaya-kupa haite kadila toma dui-jane

SYNONYMS

krsnera--of Lord Krsna; karuna--the mercy; kichu--any; na--not; yaya--is possible; varnane--to describe; visaya-kupa haite--from the well of material enjoyment; kadila--delivered; toma--you; dui-jane--both.

TRANSLATION

Sri Caitanya Mahaprabhu then said,"It is not possible to describe Krsna's mercy, for He has delivered you both from the well of material enjoyment.

TEXT 50

TEXT

na me 'bhaktas catur-vedi
mad-bhaktah svapacah priyah
tasmai deyam tato grahyam
sa ca pujyo yatha hy aham

SYNONYMS

na--not; me--My; abhaktah--devoid of pure devotional service; catuh-vedi--a scholar in the four Vedas; mat-bhaktah--My devotee; sva-pacah--even from a family of dog-eaters; priyah--very dear; tasmai--to him (a pure devotee, even though born in a very low family); deyam--should be given; tatah--from him; grahyam--should be accepted (remnants of food); sah--that person; ca--also; pujyah--worshipable; yatha--as much as; hi--certainly; aham--I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.' "

PURPORT

This verse is included in the Hari-bhakti-vilasa (10.127) compiled by Sanatana Gosvami.

TEXT 51

TEXT

ei sloka padi' dunhare kaila alingana
krpate dunhara mathaya dharila carana

SYNONYMS

ei sloka--this verse; padi'--reciting; dunhare--the two brothers; kaila alingana--embraced; krpate--out of causeless mercy; dunhara--of both of them; mathaya--on the heads; dharila--placed; carana--His feet.

TRANSLATION

After reciting this verse, Sri Caitanya Mahaprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

TEXT 52

TEXT

prabhu-krpa pana dunhe dui hata yudi'
dina hana stuti kare vinaya acari'

SYNONYMS

prabhu-krpa--the Lord's mercy; pana--getting; dunhe--both of them; dui--two; hata--hands; yudi'--folding; dina hana--most humbly; stuti kare--offer prayers; vinaya acari'--with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.

TEXT 53

TEXT

namo maha-vadanyaya
krsna-prema-pradaya te
krsnaya krsna-caitanya-
namne gaura-tvise namah

SYNONYMS

namah--obeisances; maha-vadanyaya--who is most munificent and charitably disposed; krsna-prema--love of Krsna; pradaya--who can give; te--unto You; krsnaya--the original Personality of Godhead; krsna-caitanya-namne--under the name Krsna Caitanya; gaura-tvise--whose complexion is the golden complexion of Srimati Radharani; namah--obeisances.

TRANSLATION

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You.

TEXT 54

TEXT

yo ' jnana-mattam bhuvanam dayalur
ullaghayann apy akarot pramattam
sva-prema-sampat-sudhayadbhuteham
sri-krsna-caitanyam amum prapadye

SYNONYMS

yah--that Personality of Godhead who; ajnana-mattam--maddened by ignorance or foolishly passing time in karma, jnana, yoga and Mayavada philosophy; bhuvanam--the entire three worlds; dayaluh--so merciful; ullaghayan--subduing such processes as karma, jnana and yoga; api--despite; akarot--made; pra-mattam--

maddened; sva-prema-sampat-sudhaya--by the nectar of His personal devotional service, which is an invaluable treasure of bliss; adbhuta-iham--whose activities are wonderful; sri-krsna-caitanyam--unto Lord Sri Caitanya Mahaprabhu; amum--that; prapadye--I surrender.

TRANSLATION

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Sri Krsna Caitanya, whose activities are wonderful."

PURPORT

This verse is found in the Govinda-lilamrta (1.2).

TEXT 55

TEXT

tabe mahaprabhu tanre nikate vasaila
'sanatanera varta kaha'----tanhare puchila

SYNONYMS

tabe--thereafter; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--them; nikate--near Him; vasaila--sat down; sanatanera varta--news of Sanatana; kaha--please tell; tanhare--them; puchila--questioned.

TRANSLATION

After this, Sri Caitanya Mahaprabhu sat them down by His side and asked them, "What news do you have of Sanatana?"

"**Caitanya-caritamrita – Madhya Lila**" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Madhya Lila section.

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TEXT 56

TEXT

rupa kahena,----tenho bandi haya raja-ghare
tumi yadi uddhara', tabe ha-ibe uddhare

SYNONYMS

rupa kahena--Rupa Gosvami said; tenho--he; bandi--arrested; haya--is; raja-ghare--in the court of the government; tumi--You; yadi--if; uddhara'--kindly rescue; tabe--then; ha-ibe--he will be; uddhare--relieved from that entanglement.

TRANSLATION

Rupa Gosvami replied, "Sanatana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement."

TEXT 57

TEXT

prabhu kahe,----sanatanera hanache mocana
acirat ama-saha ha-ibe milana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; sanatanera--of Sanatana Gosvami; hanache--there has been; mocana--release; acirat--very soon; amasaha--with Me; ha-ibe milana--there will be meeting.

TRANSLATION

Sri Caitanya Mahaprabhu immediately replied, "Sanatana has already been released from his confinement, and he will very soon meet with Me."

TEXT 58

TEXT

madhyahna karite vipra prabhure kahila
rupa-gosani se-divasa tathani rahila

SYNONYMS

madhyahna karite--to accept lunch; vipra--the brahmana of Deccan; prabhure--Sri Caitanya Mahaprabhu; kahila--requested; rupa-gosani--Rupa Gosvami; se-divasa--that day; tathani--there; rahila--remained.

TRANSLATION

Sri Caitanya Mahaprabhu was then requested by the brahmana to accept His lunch. Rupa Gosvami also remained there that day.

TEXT 59

TEXT

bhattacarya dui bhaiye nimantrana kaila
prabhura sesa prasada-patra dui-bhai paila

SYNONYMS

bhattacarya--Balabhadra Bhattacarya; dui bhaiye--the two brothers; nimantrana kaila--invited to take lunch; prabhura sesa prasada-patra--the remnants of the plate of food offered to Sri Caitanya Mahaprabhu; dui-bhai paila--the two brothers obtained.

TRANSLATION

Balabhadra Bhattacarya invited the two brothers to take lunch also. The remnants of food from the plate of Sri Caitanya Mahaprabhu were offered to them.

TEXT 60

TEXT

triveni-upara prabhura vasa-ghara sthana
dui bhai vasa kaila prabhu-sannidhana

SYNONYMS

tri-veni-upara--on the bank of the confluence of the Yamuna and Ganges; prabhura--of Sri Caitanya Mahaprabhu; vasa-ghara--of the residential house; sthana--the place; dui bhai--the two brothers; vasa kaila--resided; prabhu-sannidhana--near Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu selected His residence beside the confluence of the Ganges and Yamuna at a place called Triveni. The two brothers-Rupa Gosvami and Sri Vallabha-selected their residence near the Lord's.

TEXT 61

TEXT

se-kale vallabha-bhatta rahe adaila-grame
mahaprabhu aila suni' aila tanra sthane

SYNONYMS

se-kale--at that time; vallabha-bhatta--Vallabha Bhatta; rahe--resided; adaila-grame--in the village known as Adaila; mahaprabhu--Sri Caitanya Mahaprabhu; aila--has come; suni'--hearing; aila--came; tanra sthane--to His place.

TRANSLATION

At that time, Sri Vallabha Bhatta was staying at Adaila-grama, and when he heard that Sri Caitanya Mahaprabhu had arrived, he went to His place to see Him.

PURPORT

Vallabha Bhatta was a great learned scholar of Vaisnavism. In the beginning he was very much devoted to Sri Caitanya Mahaprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Visnusvami sect and became acarya of that sect. His sect is celebrated as the Vallabhacarya-sampradaya. This sampradaya has had great influence in Vrndavana near Gokula and in Bombay. Vallabha Bhatta wrote many books, including a commentary on Srimad-Bhagavatam called Subodhini-tika, and notes on the Vedanta-sutra, in the form of an Anubhasya. He also wrote a combination of sixteen short works called Sodasa-grantha. Adaila-grama, where he was staying, was near the confluence of the Rivers Ganges and Yamuna on the other side of the Yamuna about one mile from the river. The village there is called Adeli-grama, or Adaila-grama. A temple of Lord Visnu there still belongs to the Vallabha-sampradaya.

Vallabha Bhatta was originally from a place in southern India called Trailanga. There is a railway station there called Nidadabhalu. Sixteen miles from that station is a village called Kankadabada, or Kakunrapadhu. A learned brahmana named Laksmana Diksita used to live there, and Vallabha Bhatta was his son. There are five sections of the brahmana community of Andhra Pradesh known as bella-nati, vegi-nati, muraki-nati telagu-nati and kasala-nati. Out of these five brahminical communities, Vallabhacarya took his birth in the community of bella-nati in the year 1400 Sakabda Era. According to some people, Vallabha Bhattacarya's father took sannyasa before Vallabha's birth, and he returned home to take Vallabhacarya as his son. According to the opinion of others, Vallabhacarya was born in 1400 Sakabda Era on the Ekadasi day of the dark moon in the month of Caitra, and he took his birth in a brahmana family surnamed Khambhampatibaru. According to this account, his father's name was Laksmana Bhatta Diksita, and he was born in Campakaranya. In someone else's opinion, Vallabhacarya appeared near the village named Canpa-jhara-grama, which is near a railway station named Rajima in Madhya Pradesh.

After studying for eleven years at Varanasi, Vallabhacarya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tungabhadra in a village called Vidyanagara, and it was there that he enlightened Krsnadeva, the grandson of King Bukkaraja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahalaksmi, who belonged to the same brahmana community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Adaila, which is on the other side of Prayaga.

Vallabhacarya had two sons, Gopinatha and Viththalesvara, and in his old age he accepted the renounced order. In 1452 Sakabda Era, he passed away from the material world at Varanasi. His book known as Sodasa-grantha and his commentaries on Vedanta-sutra (Anubhasya) and Srimad-Bhagavatam (Subodhini) are very famous. He has written many other books besides.

TEXT 62

TEXT

tenho dandavat kaila, prabhu kaila alingana
dui jane krsna-katha haila kata-ksana

SYNONYMS

tenho--he; dandavat--obeisances; kaila--made; prabhu--Sri Caitanya Mahaprabhu; kaila--did; alingana--embracing; dui jane--between the two of them; krsna-katha--topics about Lord Krsna; haila--there were; kata-ksana--for some time.

TRANSLATION

Vallabha Bhattacarya offered Sri Caitanya Mahaprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Krsna for some time.

TEXT 63

TEXT

krsna-kathaya prabhura maha-prema uthalila
bhattera sankoce prabhu samvarana kaila

SYNONYMS

krsna-kathaya--in the discussion on Krsna; prabhura--of Sri Caitanya Mahaprabhu; maha-prema--great love; uthalila--arose; bhattera--of Bhattacarya; sankoce--due to shyness; prabhu--Sri Caitanya Mahaprabhu; samvarana kaila--restrained Himself.

TRANSLATION

Sri Caitanya Mahaprabhu felt great ecstatic love when they began discussing Krsna, but the Lord checked His feelings because He felt shy before Vallabha Bhatta.

TEXT 64

TEXT

antare gara-gara prema, nahe samvarana
dekhi' camatkara haila vallabha-bhattera mana

SYNONYMS

antare--inside; gara-gara--raged; prema--ecstatic love; nahe--there was not; samvarana--checking; dekhi'--detecting; camatkara--astonishment; haila--there was; vallabha-bhattera mana--on the mind of Vallabha Bhatta.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhatta was astonished to detect this.

TEXT 65

TEXT

tabe bhatta mahaprabhure nimantrana kaila
mahaprabhu dui-bhai tanhare milaila

SYNONYMS

tabe--then; bhatta--Vallabha Bhatta; mahaprabhure--Sri Caitanya Mahaprabhu; nimantrana kaila--invited; mahaprabhu--Sri Caitanya

TRANSLATION

Thereafter, Vallabha Bhatta invited Sri Caitanya Mahaprabhu for lunch, and the Lord introduced the brothers Rupa and Vallabha to him.

TEXT 66

TEXT

dui-bhai dura haite bhumite padiya
bhatte dandavat kaila ati dina hana

SYNONYMS

dui-bhai--the two brothers; dura haite--from a distance; bhumite--on the ground; padiya--falling flat; bhatte--to Vallabha Bhatta; dandavat kaila--offered obeisances; ati dina hana--being very humble.

TRANSLATION

From a distance, the brothers Rupa Gosvami and Sri Vallabha fell on the ground and offered obeisances to Vallabha Bhatta with great humility.

TEXT 67

TEXT

bhatta milibare yaya, dunhe palaya dure
'asprsya pamara muni, na chuniha more'

SYNONYMS

bhatta--Vallabha Bhatta; milibare--to meet; yaya--goes; dunhe--the two brothers; palaya--ran away; dure--to a distant place; asprsya--untouchable; pamara--most fallen; muni--I; na chuniha--do not touch; more--me.

TRANSLATION

When Vallabha Bhattacarya walked toward them, they ran away to a more distant place. Rupa Gosvami said, "I am untouchable and most sinful. Please do not touch me."

TEXT 68

TEXT

bhattera vismaya haila, prabhura harsa mana
bhattere kahila prabhu tanra vivarana

SYNONYMS

bhattera--of Vallabha Bhattacarya; vismaya haila--there was surprise; prabhura--of Sri Caitanya Mahaprabhu; harsa--very happy; mana--the mind; bhattere kahila--said to Vallabha Bhattacarya; prabhu--Sri Caitanya Mahaprabhu; tanra vivarana--description of Rupa Gosvami.

TRANSLATION

Vallabha Bhattacarya was very surprised at this. Sri Caitanya Mahaprabhu, however, was very pleased, and He therefore spoke to him this description of Rupa Gosvami.

TEXT 69

TEXT

'inho na sparsiha, inho jati ati-hina!
vaidika, yajnika tumi kulina pravina!'

SYNONYMS

inho--him; na sparsiha--do not touch; inho--he; jati--caste; ati-hina--very low; vaidika--a follower of Vedic principles; yajnika--a performer of many sacrifices; tumi--you; kulina--aristocratic brahmana; pravina--an experienced person.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

PURPORT

Generally brahmanas are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Sri Caitanya Mahaprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Krsna mantra. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Krsna maha-mantra is immediately purified due to the transcendental position of devotional service. Sri Caitanya Mahaprabhu is here hinting to Vallabha Bhattacarya that an exalted brahmana who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rupa Gosvami did not belong to a lower caste. He was from a highly aristocratic brahmana family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from brahmana society. However, due to his advanced devotional service, Sri Caitanya Mahaprabhu accepted him as a gosvami. Vallabha Bhattacarya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhattacarya felt himself prestigious.

The present head of the Vallabha Bhattacarya sampradaya of Bombay is named Diksita Maharaja. He is very friendly to our movement, and whenever we meet him, this learned brahmana scholar highly praises the activities of the Hare Krsna movement. He is a life member of our Society, and although he is a learned

scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Visnu.

TEXT 70

TEXT

dunhara mukhe nirantara krsna-nama suni'
bhatta kahe, prabhura kichu ingita-bhangi jani'

SYNONYMS

dunhara mukhe--in the mouths of both Rupa Gosvami and his brother Vallabha; nirantara--continuously; krsna-nama suni'--hearing the chanting of the holy name of Krsna; bhatta kahe--Vallabha Bhattacarya said; prabhura--of Lord Sri Caitanya Mahaprabhu; kichu--some; ingita--indications; bhangi--hints; jani'--understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhattacarya could understand the hints of Sri Caitanya Mahaprabhu.

TEXT 71

TEXT

'dunhara mukhe krsna-nama kariche nartana
ei-dui 'adhama' nahe, haya 'sarvottama'

SYNONYMS

dunhara mukhe--in the mouths of both; krsna-nama--the holy name of Lord Krsna; kariche--is doing; nartana--dancing; ei-dui--both of them; adhama nahe--not fallen; haya--are; sarva-uttama--the most exalted.

TRANSLATION

Vallabha Bhattacarya admitted, "Since these two are constantly chanting the holy name of Krsna, how can they be untouchable? On the contrary, they are most exalted."

PURPORT

Vallabha Bhattacarya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a brahmana. Sometimes so-called brahmanas do not recognize our European and American disciples as devotees or brahmanas, and some brahmanas are so proud that they do not allow them to enter temples. Sri Caitanya Mahaprabhu herein gives a great lesson. Although Vallabha Bhattacarya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide brahmanas and Vaisnavas and are therefore exalted.

TEXT 72

TEXT

aho bata sva-paco 'to gariyan

yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

SYNONYMS

aho bata--how wonderful it is; sva-pacah--dog-eaters; atah--than the initiated brahmana; gariyan--more glorious; yat--of whom; jihva-agre--on the tongue; vartate--remains; nama--the holy name; tubhyam--of You, my Lord; tepuh--have performed; tapah--austerity; te--they; juhuvuh--have performed sacrifices; sasnuh--have bathed in all holy places; aryah--really belonging to the Aryan race; brahma--all the Vedas; anucuh--have studied; nama--the holy name; grnanti--chant; ye--who; te--they.

TRANSLATION

Vallabha Bhattacarya then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmana. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Aryan.' "

PURPORT

This verse is quoted from Srimad-Bhagavatam (3.33.7).

TEXT 73

TEXT

suni' mahaprabhu tanre bahu prasamsila
premavista hana sloka padite lagila

SYNONYMS

suni'--hearing; mahaprabhu--Sri Caitanya Mahaprabhu; tanre--him; bahu--very much; prasamsila--praised; prema-avista hana--becoming ecstatic in love of Godhead; sloka--verses; padite lagila--began to recite.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased to hear Vallabha Bhatta quoting from sastra about the position of a devotee. The Lord praised him personally, and, feeling ecstatic love of Godhead, began to quote many verses from sastra.

TEXT 74

TEXT

sucih sad-bhakti-diptagni-
dagdha-durjati-kalmasah
svapako 'pi budhaih slagyo
na vedajno 'pi nastikah

SYNONYMS

sucih--a brahmana purified internally and externally; sat-bhakti--of devotional service without motives; dipta-agni--by the blazing fire; dagdha--burnt to ashes; durjati--such as birth in a low family; kalmasah--whose sinful reactions; sva-pakah api--even though born in a family of dog-eaters; budhaih--by learned scholars; slagyah--recognized; na--not; veda-jnah api--even though completely conversant in Vedic knowledge; nastikah--an atheist.

TRANSLATION

Sri Caitanya Mahaprabhu said, " 'A person who has the pure characteristics of a brahmana due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the Hari-bhakti-sudhodaya (3.11,12), a transcendental literature extracted from the Puranas.

TEXT 75

TEXT

bhagavad-bhakti-hinasya
jatih sastram japas tapah
apranasyeva dehasya
mandanam loka-ranjanam

SYNONYMS

bhagavat-bhakti-hinasya--of a person devoid of devotional service to the Supreme Personality of Godhead; jatih--birth in a high caste; sastram--knowledge in revealed scriptures; japah--pronunciation of mantras; tapah--austerities and penances; apranasya--which is dead; iva--like; dehasya--of a body; mandanam--decoration; loka--to the whims of people in general; ranjanam--simply pleasing.

TRANSLATION

" 'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.' »

TEXT 76

TEXT

prabhura premavesa, ara prabhava bhakti-sara
saundaryadi dekhi' bhattera haila camatkara

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; prema-avesa--ecstasy in love of Godhead; ara--and; prabhava--the influence; bhakti-sara--the essence of devotional service; saundarya-adi--personal beauty and other qualities; dekhi'--seeing; bhattera--of Vallabha Bhattacarya; haila--there was; camatkara--astonishment.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhattacarya was certainly very astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

TEXT 77

TEXT

sagane prabhure bhatta naukate cadana
bhiksa dite nija-ghare calila lana

SYNONYMS

sa-gane--with His associates; prabhure--Sri Caitanya Mahaprabhu; bhatta--Vallabha Bhattacarya; naukate--a boat; cadana--putting aboard; bhiksa dite--to offer lunch; nija-ghare--to his own place; calila--departed; lana--taking.

TRANSLATION

Vallabha Bhattacarya then put Sri Caitanya Mahaprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

TEXT 78

TEXT

yamunara jala dekhi' cikkana syamala
premavese mahaprabhu ha-ila vihvala

SYNONYMS

yamunara--of the River Yamuna; jala--the water; dekhi'--seeing; cikkana--glossy; syamala--blackish; prema-avese--in ecstatic love; mahaprabhu--Sri Caitanya Mahaprabhu; ha-ila--became; vihvala--bewildered.

TRANSLATION

While crossing the River Yamuna, Sri Caitanya Mahaprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

TEXT

hunkara kari' yamunara jale dila jhanpa
prabhu dekhi' sabara mane haila bhaya-kanpa

SYNONYMS

hunkara kari'--making a loud sound; yamunara jale--in the water of the River Yamuna; dila--gave; jhanpa--a plunge; prabhu dekhi'--seeing Lord Sri Caitanya Mahaprabhu; sabara--of everyone; mane--in the mind; haila--there was; bhaya-kanpa--fear and trembling.

TRANSLATION

Indeed, as soon as Sri Caitanya Mahaprabhu saw the River Yamuna, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

TEXT 80

TEXT

aste-vyaste sabe dhari' prabhure uthaila
naukara upare prabhu nacite lagila

SYNONYMS

aste-vyaste--with great haste; sabe--all of them; dhari'--catching; prabhure--Sri Caitanya Mahaprabhu; uthaila--raised; naukara--of the boat; upare--on top; prabhu--Sri Caitanya Mahaprabhu; nacite lagila--began to dance.

TRANSLATION

They all hastily grabbed Sri Caitanya Mahaprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

TEXT 81

TEXT

mahaprabhura bhare nauka kare talamala
dubite lagila nauka, jhalake bhare jala

SYNONYMS

mahaprabhura--of Sri Caitanya Mahaprabhu; bhare--because of the weight; nauka--the boat; kare--does; talamala--tilting; dubite--to sink; lagila--began; nauka--the boat; jhalake--in gushes; bhare--fills; jala--water.

TRANSLATION

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

TEXT 82

TEXT

yadyapi bhattera age prabhura dhairya haila mana
durvara udbhata prema nahe samvarana

SYNONYMS

yadyapi--although; bhattera--of Vallabhacarya; age--in front; prabhura--of Sri Caitanya Mahaprabhu; dhairya--patient; haila--was; mana--the mind; durvara--

difficult to stop; udbhata--wonderful; prema--ecstatic love; nahe--there is not; samvarana--checking.

TRANSLATION

Sri Caitanya Mahaprabhu tried to restrain Himself as far as possible before Vallabhacarya, but although He tried to keep calm, His ecstatic love could not be checked.

TEXT 83

TEXT

desa-patra dekhi' mahaprabhu dhairya ha-ila
adailera ghate nauka asi' uttarila

SYNONYMS

desa-patra dekhi'--seeing the circumstances; mahaprabhu--Sri Caitanya Mahaprabhu; dhairya ha-ila--became calm; adailera ghate--at the shore of the village Adaila; nauka--the boat; asi'--coming; uttarila--landed.

TRANSLATION

Seeing the circumstances, Sri Caitanya Mahaprabhu finally became calm so that the boat was able to reach the shore of Adaila and land there.

TEXT 84

TEXT

bhaye bhatta sange rahe, madhyahna karana
nija-grhe anila prabhure sangete lana

SYNONYMS

bhaye--with fear; bhatta--Vallabha Bhattacarya; sange--in Sri Caitanya Mahaprabhu's association; rahe--remains; madhyahna karana--after arranging for His bath; nija-grhe--to his own home; anila--brought; prabhure--Sri Caitanya Mahaprabhu; sangete--in company; lana--taking.

TRANSLATION

Fearing for the Lord's welfare, Vallabha Bhattacarya stayed in His association. After arranging for the Lord's bath, he took Him to his own house.

TEXT 85

TEXT

anandita hana bhatta dila divyasana
apane karila prabhura pada-praksalana

SYNONYMS

anandita hana--becoming pleased; bhatta--Vallabha Bhattacarya; dila--gave; divya-asana--a nice sitting place; apane--personally; karila--did; prabhura--of Sri Caitanya Mahaprabhu; pada-praksalana--washing of the feet.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at his home, Vallabha Bhattacarya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

TEXT

savamse sei jala mastake dharila
nutana kaupina-bahirvasa paraila

SYNONYMS

sa-vamse--with all the family members; sei--that; jala--water; mastake--on the head; dharila--sprinkled; nutana--fresh; kaupina--underwear; bahirvasa--external covering; paraila--put on.

TRANSLATION

Vallabha Bhattacarya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

TEXT 87

TEXT

gandha-puspa-dhupa-dipe maha-puja kaila
bhattacarye manya kari' paka karaila

SYNONYMS

gandha--scents; puspa--flowers; dhupa--incense; dipe--by lamps; maha-puja kaila--he worshiped the Lord with great pomp; bhattacarye--to Balabhadra Bhattacarya; manya kari'--offering respect; paka karaila--engaging in cooking.

TRANSLATION

Vallabhacarya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhatta [the Lord's cook] to cook.

TEXT 88

TEXT

bhiksa karaila prabhure sasneha yatane
rupa-gosani dui-bhaiye karaila bhojane

SYNONYMS

bhiksa karaila--made take His lunch; prabhure--Sri Caitanya Mahaprabhu; sasneha--with affection; yatane--with great care; rupa-gosani--Srila Rupa Gosvami; dui-bhaiye--the two brothers; karaila bhojane--made eat.

TRANSLATION

Thus Sri Caitanya Mahaprabhu was offered lunch with great care and affection. The brothers Rupa Gosvami and Sri Vallabha were also offered food.

TEXT 89

TEXT

bhattacarya sri-rupe deoyaila 'avasesa'
tabe sei prasada krsnadasa paila sesa

SYNONYMS

bhattacarya--Vallabha Bhattacarya; sri-rupe--to Srila Rupa Gosvami; deoyaila--offered; avasesa--the remnants; tabe--thereafter; sei--those; prasada--remnants of food; krsnadasa--Krsnadasa; paila--got; sesa--the balance.

TRANSLATION

Vallabha Bhattacarya first offered the remnants of the Lord's food to Srila Rupa Gosvami and then to Krsnadasa.

TEXT 90

TEXT

mukha-vasa diya prabhure karaila sayana
apane bhatta karena prabhura pada-samvahana

SYNONYMS

mukha-vasa--spices; diya--offering; prabhure--Sri Caitanya Mahaprabhu; karaila--made to do; sayana--resting; apane--personally; bhatta--Srila Vallabha Bhatta; karena--does; prabhura--of Sri Caitanya Mahaprabhu; pada-samvahana--massaging the leg.

TRANSLATION

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhattacarya personally massaged His legs.

TEXT 91

TEXT

prabhu pathaila tanre karite bhojane
bhojana kari' aila tenho prabhura carane

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; pathaila--sent; tanre--him (Vallabha Bhattacarya); karite bhojane--to take his lunch; bhojana kari'--after taking lunch; aila--came; tenho--he; prabhura carane--to the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

While Vallabha Bhattacarya was massaging Him, the Lord asked him to go take prasada. After taking prasada, he returned to the lotus feet of the Lord.

TEXT 92

TEXT

hena-kale aila raghupati upadhyaya
tiruhita pandita, bada vaisnava, mahasaya

SYNONYMS

hena-kale--at this time; aila--arrived; raghupati upadhyaya--a brahmana named Raghupati Upadhyaya; tiruhita--belonging to the Tiruhita state; pandita--a very learned scholar; bada--great; vaisnava--devotee; mahasaya--respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upadhyaya, who belonged to the Tiruhita district. He was a very learned scholar, a great devotee and a respectable gentleman.

Tiruhita, or Tirhutiya, is a combination of four districts in Behar: Sarana, Camparana, Majahphara-pura and Dvarabhanga. The people of this state are called Tirutiya.

TEXT 93

TEXT

asi' tenho kaila prabhura carana vandana
'krsne mati rahu' bali' prabhura vacana

SYNONYMS

asi'--coming; tenho--he; kaila--did; prabhura--of Sri Caitanya Mahaprabhu; carana vandana--worshiping the lotus feet; krsne mati rahu--just remain always Krsna conscious; bali'--saying; prabhura vacana--the blessings of Sri Caitanya Mahaprabhu.

TRANSLATION

Raghupati Upadhyaya first offered his respects to Sri Caitanya Mahaprabhu, and the Lord gave him His blessings, saying, "Always stay in Krsna consciousness."

TEXT 94

TEXT

suni' anandita haila upadhyayera mana
prabhu tanre kahila,----'kaha krsnera varnana'

SYNONYMS

suni'--hearing; anandita--very pleased; haila--became; upadhyayera mana--the mind of Upadhyaya; prabhu--Sri Caitanya Mahaprabhu; tanre--to him; kahila--spoke; kaha krsnera varnana--just try to describe Krsna.

TRANSLATION

Raghupati Upadhyaya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Krsna.

TEXT 95

TEXT

nija-krta krsna-lila-sloka padila
suni' mahaprabhura maha premavesa haila

SYNONYMS

nija-krta--personally composed; krsna-lila--on pastimes of Krsna; sloka--verses; padila--recited; suni'--hearing; mahaprabhura--of Sri Caitanya Mahaprabhu; maha--great; prema-avesa--ecstatic love; haila--there was.

TRANSLATION

When Raghupati Upadhyaya was requested to describe Krsna, he began to recite some verses he had personally composed about Krsna's pastimes. Hearing those verses, Sri Caitanya Mahaprabhu was overwhelmed with ecstatic love.

TEXT 96

TEXT

srutim apare smrtim itare
bharatam anye bhajantu bhava-bhitah
aham iha nandam vande
yasyalinde param brahma

SYNONYMS

srutim--Vedic literature; apare--someone; smrtim--corollary to the Vedic literature; itare--others; bharatam--Mahabharata; anye--still others; bhajantu--let them worship; bhava-bhitah--those who are afraid of material existence; aham--I; iha--here; nandam--Maharaja Nanda; vande--worship; yasya--whose; alinde--in the courtyard; param brahma--the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upadhyaya recited: "Those who are afraid of material existence worship Vedic literature. Some worship smrti, the corollaries to Vedic literature, and others worship the Mahabharata. As far as I am concerned, I worship Maharaja Nanda, the father of Krsna, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upadhyaya was later included in Sri Rupa Gosvami's Padyavali (126).

TEXT 97

TEXT

'age kaha'----prabhu-vakye upadhyaya kahila
raghupati upadhyaya namaskara kaila

SYNONYMS

age kaha--please speak further; prabhu-vakye--on the request of Sri Caitanya Mahaprabhu; upadhyaya--Raghupati Upadhyaya; kahila--said; raghupati upadhyaya--Raghupati Upadhyaya; namaskara kaila--offered Sri Caitanya Mahaprabhu obeisances.

TRANSLATION

When Raghupati Upadhyaya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

TEXT 98

TEXT

kam prati kathayitum ise
samprati ko va pratitim ayatu
go-pati-tanaya-kunje
gopa-vadhuti-vitam brahma

SYNONYMS

kam prati--unto whom; kathayitum--to speak; ise--am I able; samprati--now; kah--who; va--or; pratitim--belief; ayatu--would do; go-pati--of the sun-god; tanaya--of the daughter (the Yamuna); kunje--in the bushes on the bank; gopa-vadhuti--of the cowherd girls; vitam--the hunter; brahma--the Supreme Personality of Godhead.

TRANSLATION

"To whom can I speak who will believe me when I say that Krsna, the Supreme Personality of Godhead, is hunting the gopis in the bushes by the banks of the River Yamuna? In this way the Lord demonstrates His pastimes."

PURPORT

This verse was also later included in padyavali (98).

TEXT 99

TEXT

prabhu kahena,----kaha, tenho pade krsna-lila
premavese prabhura deha-mana ayuyaila

SYNONYMS

prabhu kahena--Sri Caitanya Mahaprabhu said; kaha--please go on speaking; tenho--he; pade--recites; krsna-lila--the pastimes of Lord Krsna; prema-avese--in great ecstasy of love; prabhura--of Sri Caitanya Mahaprabhu; deha-mana--body and mind; ayuyaila--became slackened.

TRANSLATION

Sri Caitanya Mahaprabhu requested Raghupati Upadhyaya to continue speaking about the pastimes of Sri Krsna. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

TEXT 100

TEXT

prema dekhi' upadhyayera haila camatkara
'manusya nahe, inho----krsna'----karila nirdhara

SYNONYMS

prema dekhi'--seeing His ecstatic love; upadhyayera--of Raghupati Upadhyaya; haila--there was; camatkara--wonder; manusya nahe--not a human being; inho--He; krsna--Lord Krsna Himself; karila nirdhara--made assessment.

TRANSLATION

When Raghupati Upadhyaya saw Sri Caitanya Mahaprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Krsna Himself.

TEXT 101

TEXT

prabhu kahe,----upadhyaya, srestha mana' kaya?
'syamam eva param rupam'----kahe upadhyaya

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu inquired; upadhyaya--My dear Upadhyaya; srestha--the supermost; mana'--you consider; kaya--what; syamam--Syamasundara, Krsna; eva--certainly; param rupam--the supreme form; kahe--replied; upadhyaya--Raghupati Upadhyaya.

TRANSLATION

Sri Caitanya Mahaprabhu asked Raghupati Upadhyaya, "According to your decision, who is the foremost being?" Raghupati Upadhyaya replied,"Lord Syamasundara is the supreme form."

TEXT 102

TEXT

syama-rupera vasa-sthana srestha mana' kaya?
'puri madhu-puri vara'----kahe upadhyaya

SYNONYMS

syama-rupera--of the supreme form, Syamasundara; vasa-sthana--residence; srestha--the supreme; mana'--you accept; kaya--which; puri--the city; madhu-puri--Mathura; vara--best; kahe--said; upadhyaya--Raghupati Upadhyaya.

TRANSLATION

"Of all Krsna's abodes, which do you think is the best?" Raghupati Upadhyaya said,"Madhu-puri, or Mathura-dhama, is certainly the best."

PURPORT

Lord Krsna has many forms, as stated in the Brahma-samhita (5.33): advaitam acyutam anadim ananta-rupam. Sri Caitanya Mahaprabhu asked Raghupati Upadhyaya which form was the best of Lord Krsna's millions of forms, and he immediately replied that the supreme form was the Syamasundara form. In that form, Krsna stands curved in three places and holds His flute. The Syamasundara form is also described in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara situated within the heart of the devotee."

Those who are filled with ecstatic love for Krsna always see the form of Syamasundara within their hearts. Raghupati Upadhyaya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations-Narayana, Nrsimha, Varaha and others-but Krsna is distinguished as the supermost. According to Srimad-Bhagavatam: krsnas tu bhagavan svayam. "Krsna is the original Personality of Godhead." Krsna means Syamasundara, who plays His flute in Vrndavana. Of all forms, this form is the best of all. Krsna lives sometimes in Mathura and sometimes in Dvaraka, but Mathura is considered the better place. This is also confirmed by Rupa Gosvami in his Upadesamrta (9): vaikunthaj janito vara madhu-puri. "Madhu-puri, or Mathura, is far superior to the Vaikunthalokas in the spiritual world."

TEXT 103

TEXT

balya, pauganda, kaisore, srestha mana' kaya?
'vayah kaisorakam dhyeyam'----kahe upadhyaya

SYNONYMS

balya--childhood; pauganda--the boyhood age before youth; kaisore--the beginning of youth; srestha--best; mana'--you think; kaya--which; vayah--the age; kaisorakam--kaisora or fresh youth; dhyeyam--most worshipable; kahe--said; upadhyaya--Raghupati Upadhyaya.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Of the three ages of Krsna known as childhood, boyhood and fresh youth, which do you consider best?" Raghupati Upadhyaya replied, "Fresh youth is the best age."

TEXT 104

TEXT

rasa-gana-madhye tumi srestha mana' kaya?
'adya eva paro rasah'----kahe upadhyaya

SYNONYMS

rasa-gana-madhye--among all the mellows; tumi--you; srestha--as supreme; mana'--accept; kaya--which one; adyah--conjugal love; eva--certainly; parah rasah--the best of all mellows; kahe--replied; upadhyaya--Raghupati Upadhyaya.

TRANSLATION

When Sri Caitanya Mahaprabhu asked, "Among all the mellows, which do you consider best?" Raghupati Upadhyaya replied, "The mellow of conjugal love is supermost."

TEXT 105

TEXT

prabhu kahe,----bhala tattva sikhaila more
eta bali' sloka pade gadgada-svare

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; kahe--said; bhala--good; tattva--conclusions; sikhaila more--you have taught Me; eta bali'--saying this; sloka pade--Sri Caitanya Mahaprabhu recited the full verse; gadgada-svare--in a faltering voice.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse with a faltering voice.

TEXT 106

TEXT

syamam eva param rupam
puri madhu-puri vara
vayah kaisorakam dhyeyam
adya eva paro rasah

SYNONYMS

syamam--the form of Syamasundara; eva--certainly; param--supreme; rupam--form; puri--the place; madhu-puri--Mathura; vara--best; vayah--the age; kaisorakam--fresh youth; dhyeyam--always to be meditated on; adyah--the original transcendental mellow, or conjugal love; eva--certainly; parah--the supreme; rasah--mellow.

TRANSLATION

" 'The form of Syamasundara is the supreme form, the city of Mathura is the supreme abode, Lord Krsna's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.' "

PURPORT

This verse is found in Padyavali (82).

TEXT 107

TEXT

premavese prabhu tanre kaila alingana
prema matta hana tenho karena nartana

SYNONYMS

prema-avese--in ecstatic love; prabhu--Sri Caitanya Mahaprabhu; tanre--him; kaila--did; alingana--embracing; prema matta hana--being overwhelmed by ecstatic love; tenho--he; karena nartana--began to dance.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Raghupati Upadhyaya in ecstatic love. Raghupati Upadhyaya also was overwhelmed by love, and he began to dance.

TEXT 108

TEXT

dekhi' vallabha-bhatta mane camatkara haila
dui putra ani' prabhura carane padila

SYNONYMS

dekhi'--seeing; vallabha-bhatta--of Vallabha Bhattacarya; mane--in the mind; camatkara haila--there was astonishment; dui putra ani'--bringing his two sons; prabhura carane padila--made them lie at the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

Vallabha Bhattacarya was struck with wonder to see Sri Caitanya Mahaprabhu and Raghupati Upadhyaya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhacarya were Gopinatha and Viththalesvara. When Sri Caitanya Mahaprabhu visited Prayaga in the year 1434 or 1435 Sakabda Era, Viththalesvara was not yet born. In this regard, one should see Madhya-lila 18.47.

TEXT 109

TEXT

prabhu dekhibare gramera saba-loka aila

prabhu-darasane sabe 'krsna-bhakta' ha-ila

SYNONYMS

prabhu dekhibare--to see Sri Caitanya Mahaprabhu; gramera--of the village; saba-loka--all the people; aila--came; prabhu-darasane--simply by seeing Sri Caitanya Mahaprabhu; sabe--all of them; krsna-bhakta ha-ila--became devotees of Lord Krsna.

TRANSLATION

Upon hearing that Sri Caitanya Mahaprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Krsna.

TEXT 110

TEXT

brahmana-sakala karena prabhura nimantrana
vallabha-bhatta tan-sabare karena nivarana

SYNONYMS

brahmana-sakala--all the brahmanas of that village; karena--make; prabhura--of Sri Caitanya Mahaprabhu; nimantrana--invitations; vallabha-bhatta--Vallabha Bhattacarya; tan-sabare--all of them; karena--does; nivarana--forbidding.

TRANSLATION

All the brahmanas of the village were anxious to extend invitations to the Lord, but Vallabha Bhattacarya forbade them to do so.

TEXT 111

TEXT

'premonmade pade gosani madhya-yamunate
prayage calaiba, ihan na diba rahite

SYNONYMS

prema-unmade--in the madness of ecstatic love; pade--fell down; gosani--Sri Caitanya Mahaprabhu; madhya-yamunate--in the River Yamuna; prayage calaiba--I shall again take Him to Prayaga; ihan--here; na--not; diba--I shall allow Him; rahite--to stay.

TRANSLATION

Vallabha Bhatta then decided not to keep Sri Caitanya Mahaprabhu at Adaila because the Lord had jumped into the River Yamuna in ecstatic love. Therefore he decided to bring Him to Prayaga.

TEXT 112

TEXT

yanra iccha, prayage yana karibe nimantrana'
eta bali' prabhu lana karila gamana

SYNONYMS

yanra--of whom; iccha--there is a desire; prayage yana--going to Prayaga; karibe--may do; nimantrana--invitations; eta bali'--saying this; prabhu lana--with Sri Caitanya Mahaprabhu; karila gamana--he departed for Prayaga.

TRANSLATION

Vallabha Bhatta said, "If anyone likes, he can go to Prayaga and extend invitations to the Lord." In this way he took the Lord with him and departed for Prayaga.

TEXT 113

TEXT

ganga-pathe mahaprabhure naukate vasana
prayage aila bhatta gosanire lana

SYNONYMS

ganga-pathe--on the Ganges; mahaprabhure--Sri Caitanya Mahaprabhu; naukate vasana--making to sit down on the boat; prayage aila--went to Prayaga; bhatta--Vallabha Bhatta; gosanire lana--with Sri Caitanya Mahaprabhu.

TRANSLATION

Vallabha Bhattacarya avoided the River Yamuna. Putting the Lord on a boat in the River Ganges, he went with Him to Prayaga.

TEXT 114

TEXT

loka-bhida-bhaye prabhu 'dasasvamedhe' yana
rupa-gosanire siksa kara'na sakti sancariya

SYNONYMS

loka-bhida-bhaye--from fear of the great crowd of people; prabhu--Sri Caitanya Mahaprabhu; dasasvamedhe--to Dasasvamedha-ghata; yana--going; rupa-gosanire--Rupa Gosvami; siksa kara'na--teaches; sakti sancariya--endowing him with potency.

TRANSLATION

Due to the great crowds in Prayaga, Sri Caitanya Mahaprabhu went to a place called Dasasvamedha-ghata. It was there that the Lord instructed Sri Rupa Gosvami and empowered him in the philosophy of devotional service.

PURPORT

Parasya saktir vividhaiva sruyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Krsna consciousness movement. This is also explained in Caitanya-caritamrta (Antya 7.11). Krsna-sakti vina nahe tara pravartana: "One cannot spread the holy name of Krsna without being specifically empowered by

Lord Krsna." A devotee who receives this power from the Lord must be considered very fortunate. The Krsna consciousness movement is spreading to enlighten people about their real position, their original relationship with Krsna. One requires Krsna's special power in order to be able to do this. People forget their relationship with Krsna and work under the spell of maya life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Sri Krsna personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Sri Caitanya Mahaprabhu to induce people to take to Krsna consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

TEXT 115

TEXT

krsnatattva-bhaktitattva-rasatattva-pranta
saba sikhaila prabhu bhagavata-siddhanta

SYNONYMS

krsna-tattva--of the truth about Lord Krsna; bhakti-tattva--of the truth about devotional service; rasa-tattva--of the truth about transcendental mellows; pranta--the ultimate limit; saba--all; sikhaila--taught; prabhu--Sri Caitanya Mahaprabhu; bhagavata-siddhanta--the conclusions of Srimad-Bhagavatam.

TRANSLATION

Sri Caitanya Mahaprabhu taught Srila Rupa Gosvami the ultimate limit of the truth about Lord Krsna, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Radha and Krsna. Finally He told Rupa Gosvami about the ultimate conclusions of Srimad-Bhagavatam.

TEXT 116

TEXT

ramananda-pase yata siddhanta sunila
rupe krpa kari' taha saba sancarila

SYNONYMS

ramananda-pase--from Ramananda Raya; yata--all; siddhanta--the ultimate conclusions; sunila--he heard; rupe--unto Sri Rupa Gosvami; krpa kari'--showing His causeless mercy; taha saba--all those; sancarila--infused.

TRANSLATION

Sri Caitanya Mahaprabhu taught Rupa Gosvami all the conclusions He had heard from Ramananda Raya and duly empowered him so that he could understand them.

TEXT 117

TEXT

sri-rupa-hrdaye prabhu sakti sancarila
sarva-tattva-nirupane 'pravina' karila

SYNONYMS

sri-rupa-hrdaye--in the heart of Srila Rupa Gosvami; prabhu--Lord Sri Caitanya Mahaprabhu; sakti sancarila--infused spiritual strength; sarva-tattva--all conclusive truths; nirupane--in ascertaining; pravina karila--made him fully experienced.

TRANSLATION

By entering the heart of Rupa Gosvami, Sri Caitanya Mahaprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Sri Rupa Gosvami was personally empowered by Sri Caitanya Mahaprabhu.

PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Sri Caitanya Mahaprabhu. This was the case with Srila Rupa Gosvami, Sanatana Gosvami and other acaryas.

TEXT 118

TEXT

sivananda-senera putra 'kavi-karnapura'
'rupera milana' sva-granthe likhiyachena pracura

SYNONYMS

sivananda-senera--of Sivananda Sena; putra--the son; kavi-karnapura--Kavi-karnapura; rupera milana--meeting Rupa Gosvami; sva-granthe--in his own book; likhiyachena pracura--has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karnapura, the son of Sivananda Sena, has elaborately described the meeting between Sri Rupa Gosvami and Sri Caitanya Mahaprabhu.

TEXT 119

TEXT

kalena vrndavana-keli-varta
lupteti tam khyapayitum visisya
krpamrtenabhisiseca devas
tatraiva rupam ca sanatanam ca

SYNONYMS

kalena--in the course of time; vrndavana-keli-varta--topics concerning the transcendental mellows of the pastimes of Lord Krsna in Vrndavana; lupta--almost lost; iti--thus; tam--all those; khyapayitum--to enunciate; visisya--making specific; krpa-amrtena--with the nectar of mercy; abhisiseca--sprinkled; devah--

the Lord; tatra--there; eva--indeed; rupam--Srila Rupa Gosvami; ca--and; sanatanam--Sanatana Gosvami; ca--as well as.

TRANSLATION

"In the course of time, the transcendental news of Krsna's pastimes in Vrndavana was almost lost. To enunciate explicitly those transcendental pastimes, Sri Caitanya Mahaprabhu, at Prayaga, empowered Srila Rupa Gosvami and Sanatana Gosvami with the nectar of His mercy to carry out this work in Vrndavana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of Caitanya-candrodaya by Sri Kavi-karnapura.

TEXT 120

TEXT

yah prag eva priya-guna-ganair gadha-baddho 'pi mukto
gehadhyasad rasa iva paro murta evapy amurtah
premalapair drdhatara-parisvanga-rangaih prayage
tam sri-rupam samam anupamenanujagraha devah

SYNONYMS

yah--who; prak eva--previously; priya-guna-ganaih--by the desirable transcendental qualities of Sri Caitanya Mahaprabhu; gadha--deeply; baddhah--attached; api--although; muktah--liberated; geha-adhyasat--from the bondage of family life; rasah--transcendental mellows; iva--like; parah--transcendental; murtah--personal form; eva--certainly; api--although; amurtah--without having a material form; prema-alapaih--by discussions of transcendental love of the Supreme; drdhatara--firm; parisvanga--of embracing; rangaih--with great pleasure; prayage--at Prayaga; tam--to him; sri-rupam--Rupa Gosvami; samam--with; anupamena--Anupama; anujagraha--showed mercy; devah--the Supreme Personality of Godhead.

TRANSLATION

"From the very beginning, Srila Rupa Gosvami was deeply attracted by the transcendental qualities of Sri Caitanya Mahaprabhu. Thus he was permanently relieved from family life. Srila Rupa Gosvami and his younger brother, Vallabha, were blessed by Sri Caitanya Mahaprabhu. Although the Lord was transcendentally situated in His transcendental eternal form, at Prayaga He told Rupa Gosvami about transcendental ecstatic love of Krsna. The Lord then embraced him very fondly and bestowed all His mercy upon him.

TEXT 121

TEXT

priya-svarupe dayita-svarupe
prema-svarupe sahajabhirupe
nijanurupe prabhur eka-rupe
tatana rupe svavilasa-rupe

SYNONYMS

priya-svarupe--unto the person whose dear friend was Srila Svarupa Damodara Gosvami; dayita-svarupe--who was very dear to Him (Sri Caitanya Mahaprabhu); prema-svarupe--unto the replica of His personal ecstatic love; sahaja-abhirupe--who was naturally very beautiful; nija-anurupe--who exactly followed the principles of Sri Caitanya Mahaprabhu; prabhuh--Sri Caitanya Mahaprabhu; eka-rupe--to the one; tatana--explained; rupe--unto Rupa Gosvami; sva-vilasa-rupe--who describes the pastimes of Lord Krsna.

TRANSLATION

"Indeed, Srila Rupa Gosvami, whose dear friend was Svarupa Damodara, was the exact replica of Sri Caitanya Mahaprabhu, and he was very, very dear to the Lord. Being the embodiment of Sri Caitanya Mahaprabhu's ecstatic love, Rupa Gosvami was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Krsna. Sri Caitanya Mahaprabhu expanded His mercy to Srila Rupa Gosvami just so he could render service by writing transcendental literatures."

TEXT 122

TEXT

ei-mata karnapura likhe sthane-sthane
prabhu krpa kaila yaiche rupa-sanatane

SYNONYMS

ei-mata--in this way; karna-pura--the poet known as Kavi-karnapura; likhe--writes; sthane-sthane--in various places; prabhu--Sri Caitanya Mahaprabhu; krpa kaila--showed His mercy; yaiche--how; rupa-sanatane--to Srila Rupa Gosvami and Srila Sanatana Gosvami.

TRANSLATION

The characteristics of Srila Rupa Gosvami have thus been described in various places by the poet Kavi-karnapura. An account has also been given of how Sri Caitanya Mahaprabhu bestowed His causeless mercy upon Srila Rupa Gosvami and Srila Sanatana Gosvami.

TEXT 123

TEXT

mahaprabhura yata bada bada bhakta matra
rupa-sanatana----sabara krpa-gaurava-patra

SYNONYMS

mahaprabhura--of Sri Caitanya Mahaprabhu; yata--all; bada bada--great, great; bhakta--devotees; matra--up to; rupa-sanatana--Srila Rupa Gosvami and Srila Sanatana Gosvami; sabara--of everyone; krpa--of the mercy; gaurava--and honor; patra--objects.

TRANSLATION

Srila Rupa Gosvami and Sanatana Gosvami were the objects of love and honor for all the great stalwart devotees of Sri Caitanya Mahaprabhu.

TEXT 124

TEXT

keha yadi dese yaya dekhi' vrndavana
tanre prasna karena prabhura parisada-gana

SYNONYMS

keha--someone; yadi--if; dese--to his country; yaya--goes; dekhi'--after seeing; vrndavana--Vrndavana; tanre--unto that person; prasna karena--put questions; prabhura--of Sri Caitanya Mahaprabhu; parisada-gana--personal associates.

TRANSLATION

If someone returned to his country after seeing Vrndavana, the associates of the Lord would ask him questions.

TEXT 125

TEXT

"kaha,----tahan kaiche rahe rupa-sanatana?
kaiche rahe, kaiche vairagya, kaiche bhojana?

SYNONYMS

kaha--please describe; tahan--there; kaiche--how; rahe--remain; rupa--Rupa Gosvami; sanatana--Sanatana Gosvami; kaiche rahe--how do they live; kaiche vairagya--how do they practice renunciation; kaiche bhojana--how do they eat.

TRANSLATION

They would ask those returning from Vrndavana, "How are Rupa and Sanatana doing in Vrndavana? What are their activities in the renounced order? How do they manage to eat?" These were the questions asked.

TEXT 126

TEXT

kaiche asta-prahara karena sri-krsna-bhajana?"
tabe prasamsiya kahe sei bhakta-gana

SYNONYMS

kaiche--how; asta-prahara--twenty-four hours; karena--do; sri-krsna-bhajana--worshiping of Lord Krsna; tabe--at that time; prasamsiya--praising; kahe--described; sei bhakta-gana--those devotees.

TRANSLATION

The Lord's associates would also ask, "How is it that Rupa and Sanatana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vrndavana would praise Srila Rupa and Sanatana Gosvami.

TEXT 127

TEXT

"aniketa dunhe, vane yata vrksa-gana
eka eka vrksera tale eka eka ratri sayana

SYNONYMS

aniketa--without a residence; dunhe--both of them; vane--in the forest; yata vrksa-gana--as many trees as there are; eka eka vrksera--of one tree after another; tale--at the base; eka eka ratri--one night after another; sayana--lying down to sleep.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees-one night under one tree and the next night under another.

TEXT 128

TEXT

'vipra-grhe' sthula-bhiksa, kahan madhu-kari
suska ruti-cana civaya bhoga parihari'

SYNONYMS

vipra-grhe--in the house of a brahmana; sthula-bhiksa--full meals; kahan--sometimes; madhu-kari--begging little by little like honeybees; suska--dry; ruti--bread; cana--chick-peas; civaya--chew; bhoga parihari'--giving up all kinds of material enjoyment.

TRANSLATION

"Srila Rupa and Sanatana Gosvami beg a little food from the houses of brahmanas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

TEXT 129

TEXT

karonya-matra hate, kantha chinda, bahirvasa
krsna-katha, krsna-nama, nartana-ullasa

SYNONYMS

karonya--the waterpot of a sannyasi; matra--only; hate--in the hand; kantha chinda--torn quilt; bahirvasa--outer garments; krsna-katha--discussion of Krsna's pastimes; krsna-nama--chanting the holy name of Lord Krsna; nartana-ullasa--dancing in jubilation.

TRANSLATION

"They carry only waterpots, and they wear torn quilts. They always chant the holy names of Krsna and discuss His pastimes. In great jubilation, they also dance.

TEXT 130

TEXT

asta-prahara krsna-bhajana, cari danda sayane
nama-sankirtane seha nahe kona dine

SYNONYMS

asta-prahara--twenty-four hours; krsna-bhajana--worshiping Lord Krsna; cari danda--four dandas (one danda equals twenty-four minutes); sayane--for sleeping; nama-sankirtane--because of chanting the holy name of the Lord; seha--that much time; nahe--not; kona dine--some days.

TRANSLATION

"They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

TEXT 131

TEXT

kabhu bhakti-rasa-sastra karaye likhana
caitanya-katha sune, kare caitanya-cintana"

SYNONYMS

kabhu--sometimes; bhakti-rasa-sastra--transcendental literature about the mellows of devotional service; karaye likhana--write; caitanya-katha--talks about the pastimes of Sri Caitanya Mahaprabhu; sune--they hear; kare--do; caitanya-cintana--thinking of Lord Caitanya.

TRANSLATION

"Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Sri Caitanya Mahaprabhu and spend their time thinking about the Lord."

TEXT 132

TEXT

ei-katha suni' mahantera maha-sukha haya
caitanyera krpa yanhe, tanhe ki vismaya?

SYNONYMS

ei-katha suni'--hearing this news; mahantera--of all the devotees; maha-sukha--great pleasure; haya--was; caitanyera--of Lord Caitanya Mahaprabhu; krpa--mercy; yanhe--on whom; tanhe--in him; ki--what; vismaya--wonderful.

TRANSLATION

When the personal associates of Sri Caitanya Mahaprabhu would hear of the activities of Rupa and Sanatana Gosvamis, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

PURPORT

Srila Rupa Gosvami and Sanatana Gosvami had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Krsna and remembered Sri Caitanya Mahaprabhu's pastimes. Thus they executed devotional service.

In Vrndavana there are prakrta-sahajiyas who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, "What business do we have reading or hearing transcendental literatures? They are meant for neophytes." They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Srila Rupa Gosvami reject this sahajiya philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Srila Bhaktisiddhanta Sarasvati's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhanta Sarasvati Thakura, distributing literature is like playing on a great mrdanga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Srila Rupa Gosvami, one can become a rupanuga devotee.

TEXT 133

TEXT

caitanyera krpa rupa likhiyachena apane
rasamrta-sindhu-granthera mangalacarane

SYNONYMS

caitanyera--of Lord Sri Caitanya Mahaprabhu; krpa--the mercy; rupa--Srila Rupa Gosvami; likhiyachena--has written; apane--personally; rasamrta-sindhu-granthera--of the book known as Bhakti-rasamrta-sindhu; mangala-acarane--in the auspicious introduction.

TRANSLATION

Srila Rupa Gosvami has personally spoken about the mercy of Sri Caitanya Mahaprabhu in his auspicious introduction to his book Bhakti-rasamrta-sindhu [1.1.2].

TEXT 134

TEXT

hrdi yasya preranaya
pravartito 'ham varaka-rupo 'pi

tasya hareh pada-kamalam
vande caitanya-devasya

SYNONYMS

hrdi--within the heart; yasya--of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Krsna consciousness movement); preranaya--by the inspiration; pravartitah--engaged; aham--I; varaka--insignificant and low; rupah--Rupa Gosvami; api--although; tasya--of Him; hareh--who is Lord Hari, the Supreme Personality of Godhead; pada-kamalam--to the lotus feet; vande--let me offer my prayers; caitanya-devasya--of Sri Caitanya Mahaprabhu.

TRANSLATION

"Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books."

TEXT 135

TEXT

ei-mata dasa-dina prayage rahiya
sri-rupe siksa dila sakti sancariya

SYNONYMS

ei-mata--in this way; dasa-dina--for ten days; prayage--at Prayaga; rahiya--staying; sri-rupe--to Srila Rupa Gosvami; siksa--instructions; dila--imparted; sakti sancariya--bestowing upon him the necessary potency.

TRANSLATION

For ten days Sri Caitanya Mahaprabhu stayed at Prayaga and instructed Rupa Gosvami, empowering him with the necessary potency.

PURPORT

This is a confirmation of the statement krsna-sakti vina nahe tara pravartana. Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Krsna consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in Bhagavad-gita:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't

matter because devotional service is not dependent on material considerations. In his earlier life, Srila Rupa Gosvami was a government officer and a grhastha. He was not even a brahmacari or sannyasi. He associated with mlecchas and yavanas, but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the Bhakti-rasamrta-sindhu, Srila Rupa Gosvami has described how he was personally empowered by the Lord. He further states in the Bhakti-rasamrta-sindhu (1.2.187):

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"A person acting in the service of Krsna with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities."

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Krsna consciousness movement without being hampered by material considerations.

TEXT 136

TEXT

prabhu kahe,----suna, rupa, bhakti-rasera laksana
sutra-rupe kahi, vistara na yaya varnana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu spoke; suna--please listen; rupa--My dear Rupa; bhakti-rasera--of the transcendental mellows in devotional service; laksana--the symptoms; sutra-rupe--in the form of a synopsis; kahi--I shall explain; vistara--the whole breadth; na--not; yaya--is possible; varnana--description.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Rupa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

TEXT 137

TEXT

parapara-sunya gabhira bhakti-rasa-sindhu
tomaya cakhaite tara kahi eka 'bindu'

SYNONYMS

para-apara--the length and breadth; sunya--without; gabhira--deep; bhakti-rasa--of the mellows in devotional service; sindhu--the ocean; tomaya--to you; cakhaite--to give a taste; tara--of this ocean; kahi--I shall speak; eka--one; bindu--drop.

TRANSLATION

"The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

TEXT 138

TEXT

eita brahmanda bhari' ananta jiva-gana
caurasi-laksa yonite karaye bhramana

SYNONYMS

ei-ta--in this way; brahmanda--the whole universe; bhari'--filling; ananta--unlimited; jiva-gana--living entities; caurasi-laksa--8,400,000; yonite--in species of life; karaye--do; bhramana--wandering.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Sri Caitanya Mahaprabhu's version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In Bhagavad-gita (2.24) we find that the living entities are sarva-gatah, which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements-earth, water, fire, air and ether-why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as ananta, or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the Visnu Purana:

jalaja nava-laksani
sthavara laksa-vimsati
krmayo rudra-sankhyakah
paksinam dasa-laksanam
trimsal-laksani pasavah
catur-laksani manusah

"There are 900,000 species living in the water. There are also 2,000,000 non-moving living entities (sthavara) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species." Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe-and even in the sun-there are living entities. This is the verdict of Vedic literatures. As Bhagavad-gita (2.20) confirms:

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog's consciousness is different from a man's. Even within a species we find that a father's consciousness is different from his son's and that a child's consciousness is different from a youth's. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in Bhagavad-gita (8.6): yam yam vapi smaran bhavam. One's consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

TEXT 139

TEXT

kesagra-sateka-bhaga punah satamsa kari
tara sama suksma jivera 'svarupa' vicari

SYNONYMS

kesa-agra--from the tip of a hair; sata-eka--one hundred; bhaga--divisions; punah--again; sata-amsa--one hundred divisions; kari--making; tara sama--equal to that; suksma--very fine; jivera--of the living entity; sva-rupa--the actual form; vicari--I consider.

TRANSLATION

"The length and breadth of the living entity is described as one tenthousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

TEXT

kesagra-sata-bhagasya

satamsa-sadrsatmakah
jivah suksma-svarupo 'yam
sankhyatito hi cit-kanah

SYNONYMS

kesa-agra--of the tip of a hair; sata-bhagasya--of one hundredth; sata-amsa--a hundredth part; sadrsa--equal to; atmakah--whose nature; jivah--the living entity; suksma--very fine; sva-rupah--identification; ayam--this; sankhya-atitah--numbering beyond calculation; hi--certainly; cit-kanah--spiritual particle.

TRANSLATION

" 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kana, particles of spirit, not matter.'

PURPORT

This is quoted from the commentary on the portion of Srimad-Bhagavatam wherein the Vedas personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in Bhagavad-gita (15.7). Mamaivamso jiva-loke jiva-bhutah sanatanah: "The living entities in this conditioned world are My eternal, fragmental parts."

Lord Sri Krsna personally identifies Himself with the minute living entities. Lord Krsna is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahma. According to his karma, material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

TEXT 141

TEXT

balagra-sata-bhagasya
satadha kalpitasya ca
bhago jivah sa vijneya
iti caha para srutih

SYNONYMS

bala-agra--the tip of a hair; sata-bhagasya--of one hundredth; sata-dha--into one hundred parts; kalpitasya--divided; ca--and; bhagah--minute portion; jivah--the living entity; sah--that; vijneyah--to be understood; iti--thus; ca--and; aha--have said; para--chief; srutih--Vedic mantras.

TRANSLATION

" 'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is

the dimension of the living entity. This is the verdict of the chief Vedic mantras.'

PURPORT

The first three padas of this verse from the Pancadasi Citradipa (81) are taken from the Svetasvatara Upanisad (5.9).

TEXT 142

TEXT

suksmanam apy aham jivah

SYNONYMS

suksmanam--of the minute particles; api--certainly; aham--I; jivah--the living entity.

TRANSLATION

" 'Among minute particles, I am the living entity.'

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third pada of a verse from Srimad-Bhagavatam (11.16.11).

TEXT 143

TEXT

aparimita dhruvas tanu-bhrto yadi sarva-gatas
tarhi na sasyateti niyamo dhruva netaratha
ajani ca yan-mayam tad avimucya niyantr bhavet
samam anujanatam yad amatam mata-dustataya

SYNONYMS

aparimitah--unlimited in number; dhruvah--eternals; tanu-bhrtah--who have accepted material bodies; yadi--if; sarva-gatah--all-pervading; tarhi--then; na--not; sasyata--controllable; iti--thus; niyamah--regulation; dhruva--O Supreme Truth; na--not; itaratha--in another manner; ajani--have been born; ca--and; yat-mayam--consisting of which; tat--that; avimucya--without giving up; niyantr--controller; bhavet--may become; samam--equal in all respects; anu-janatam--of those who follow this philosophical calculation; yat--that; amatam--not conclusive; mata-dustataya--by faulty calculations.

TRANSLATION

" 'O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted, however, as particles of the eternally existing spiritual entity-as part of You, who are the supreme spirit whole-we must conclude that they are always under Your control.

If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.'

PURPORT

This verse, which is also from Srimad-Bhagavatam (10.87.30), was spoken by the personified Vedas.

TEXT 144

TEXT

tara madhye 'sthavara', jangama'----dui bheda
jangame tiryak-jala-sthalacara-vibheda

SYNONYMS

tara madhye--among the living entities who are conditioned within the material world; sthavara--immovable; jangama--movable; dui bheda--two divisions; jangame--among the living entities who can move; tiryak--the living entities who can move in the air (the birds); jala--or living entities who can move within the water; sthala-cara--living entities who can move on land; vibheda--three divisions.

TRANSLATION

"The unlimited living entities can be divided into two divisions-those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

PURPORT

Sri Caitanya Mahaprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words tara madhye mean "within this universe." The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the Vedas. As stated in Bhagavad-gita (2.24):

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca
nityah sarva-gatah sthanur
acalo 'yam sanatanah

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the Vedas, the living entities can live anywhere and everywhere-on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (sthanu). From the statements of Sri Caitanya Mahaprabhu and Bhagavad-gita, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

TEXT 145

TEXT

tara madhye manusya-jati ati alpatara
tara madhye mleccha, pulinda, bauddha, sabara

SYNONYMS

tara madhye--among all such living entities; manusya-jati--entities born as human beings; ati--very; alpatara--small in quantity; tara madhye--among the small quantity of human beings; mleccha--uncivilized men who cannot follow the Vedic principles; pulinda--unregulated; bauddha--followers of Buddhist philosophy; sabara--the lowest of men (the hunter class).

TRANSLATION

"Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and sabaras.

TEXT 146

TEXT

veda-nistha-madhye ardheka veda 'mukhe' mane
veda-nisiddha papa kare, dharma nahi gane

SYNONYMS

veda-nistha-madhye--among persons who are followers of the Vedas; ardheka--almost half; veda--Vedic scriptures; mukhe--in the mouth; mane--accept; veda-nisiddha--forbidden in the Vedas; papa--sins; kare--perform; dharma--religious principles; nahi--not; gane--count.

TRANSLATION

"Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word veda means "knowledge." Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting

according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Aryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people's capacity to understand.

The highest type of religious system is described in Srimad-Bhagavatam (1.2.6) thus: sa vai pumsam paro dharmo yato bhaktir adhoksaje. The highest form of religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyah. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord's order. However, in this Age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Sri Caitanya Mahaprabhu therefore says herein: veda-nisiddha papa kare, dharma nahi gane. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

TEXT 147

TEXT

dharmacari-madhye bahuta 'karma-nistha'
koti-karma-nistha-madhye eka jnani' srestha

SYNONYMS

dharma-acari-madhye--among persons who actually follow the Vedic principles or religious system; bahuta--many of them; karma-nistha--attracted to fruitive activities; koti-karma-nistha-madhye--among millions of such performers of fruitive activities according to Vedic principles; eka--one; jnani--wise man; srestha--the chief.

TRANSLATION

"Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that the word karma-nistha refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the karma-nisthas. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities, schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a karma-nistha. Out of millions of karma-nisthas there may be one who is wise. Those who try to avoid fruitive activity

and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as jnanis, wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The karmis are directly interested in personal benefit within the material world, and the jnanis are interested in merging into the existence of the Supreme. The jnanis maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The jnani wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

TEXT 148

TEXT

koti-jnani-madhye haya eka-jana 'mukta'
koti-mukta-madhye 'durlabha' eka krsna-bhakta

SYNONYMS

koti-jnani-madhye--out of many millions of such wise men; haya--there is; eka-jana--one person; mukta--actually liberated; koti-mukta-madhye--out of many millions of such liberated persons; durlabha--very rare; eka--one; krsna-bhakta--pure devotee of Lord Krsna.

TRANSLATION

"Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Krsna is very difficult to find.

PURPORT

In Srimad-Bhagavatam it is said that due to their poor fund of knowledge, the jnanis are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. Brahmeti paramatmeti bhagavan iti sabdyate. The Absolute Truth (satya-vastu) is described as Brahman, Paramatma and Bhagavan. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is therefore clearly said in this verse: koti-mukta-madhye 'durlabha' eka krsna-bhakta. Those who search after the knowledge of impersonal Brahman or localized Paramatma are certainly accepted as liberated, but due to their imperfect knowledge they are described in Srimad-Bhagavatam as vimukta-maninah. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Research is going on for the karmis, jnanis and yogis, but until the search is complete, no one can attain peace. Therefore Bhagavad-gita says, jnatva mam santim rcchati: one can actually attain peace when he knows Krsna. This is described in the next verse.

TEXT 149

TEXT

krsna-bhakta----niskama, ataeva 'santa'
bhukti-mukti-siddhi-kami----sakali 'asanta'

SYNONYMS

krsna-bhakta--a devotee of Lord Krsna; niskama--actually desireless; ataeva--therefore; santa--peaceful; bhukti--of material enjoyment; mukti--of liberation from material activities; siddhi--of perfection in yogic performance; kami--those who are desirous; sakali--all of them; asanta--not peaceful.

TRANSLATION

"Because a devotee of Lord Krsna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jnanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful.

PURPORT

The devotee of Lord Krsna has no desire other than serving Krsna. Even so-called liberated people are full of desires. Fruitive actors desire better living accommodations, and jnanis want to be one with the Supreme. Yogis desire material opulence, yogic perfections and magic. All of these are lusty (kami). Because they desire something, they cannot have peace.

The peace formula is given by Krsna in Bhagavad-gita:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

If one can understand that the only supreme enjoyer is Krsna, one will perform all kinds of sacrifices, penances and austerities in order to attain Krsna's devotional service. Krsna is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (suhrdam sarva-bhutanam). If one understands Krsna, he immediately becomes desireless (niskama) because a krsna-bhakta knows that his friend and protector in all respects is Krsna, who is able to do anything for His devotee. Krsna says, kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." Since Krsna gives this assurance, the devotee lives in Krsna and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A krsna-bhakta has no desire for his own personal benefit. He is completely protected by the Supreme. Avasya raksibe krsna visvasa palana. Bhaktivinoda Thakura says that he is desireless because Krsna will give him protection in all circumstances. It is not that he expects any assistance from Krsna; he simply depends on Krsna just as a child depends on his parents. The child does not know how to expect service

from his parents, but he is always protected nevertheless. This is called niskama (desirelessness).

Although karmis, jnanis and yogis fulfill their desires by performing various activities, they are never satisfied. A karmi may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the karmis, there is no end of desire. The more the karmi gets, the more he desires. The jnanis cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many jnanis or sannyasis who give up the world as false, but after taking sannyasa they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (brahma satyam). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the jnani cannot be niskama, desireless. Nor can the yogis be desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these yogis, and the yogis desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become niskama, desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: krsna-bhakta niskama. Since the krsna-bhakta, the devotee of Krsna, is satisfied with Krsna, there is no possibility of falldown.

TEXT 150

TEXT

muktanam api siddhanam
narayana-parayanah
sudurlabhah prasantatma
kotisv api maha-mune

SYNONYMS

muktanam--of persons liberated or freed from the bondage of ignorance; api--even; siddhanam--of persons who have achieved perfection; narayana--of the Supreme Personality of Godhead; parayanah--the devotee; su-durlabhah--very rare; prasanta-atma--completely satisfied, desireless; kotisu--among many millions; api--certainly; maha-mune--O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Narayana. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (6.14.5). The narayana-parayana, the devotee of Lord Narayana, is the only blissful person. One who becomes a narayana-parayana is already liberated from material bondage. He already possesses all the perfections of yoga. Unless one comes to the platform of narayana-parayana and passes over the platform of bhukti-mukti-siddhi, he cannot be fully satisfied. That is the pure devotional stage.

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

One who has no other desire but Krsna and who is not influenced by the process of jnana-marga (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by karma (fruitive activity) or yoga (mystic power). He simply depends on Krsna and is satisfied in his devotional service. According to Srimad-Bhagavatam (6.17.28): narayana-parah sarve na kutascana bibhyati. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a narayana-parayana, rascals become envious. By the grace of Narayana, a devotee is situated in the most opulent position in the material world. Rascals are envious of Narayana and His devotee, but the devotee knows how to please another devotee of Narayana because he knows that by pleasing Narayana's representative, one directly pleases Lord Narayana. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Narayana's representative, he can please Lord Narayana. Outsiders who have no knowledge of Narayana are envious both of Narayana and of His devotee. Consequently when they see that Narayana's devotee is opulently situated, they become envious. But when the devotee of Narayana asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a narayana-parayana, although he is envious of the devotee's material situation. In Western countries when ordinary men-storekeepers and workers-see our devotees living and eating sumptuously and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, "How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?" Not knowing that Krsna looks after His devotees, such people become surprised, and some become envious.

TEXT 151

TEXT

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

SYNONYMS

brahmanda bhramite--wandering in this universe; kona--some; bhagyavan--most fortunate; jiva--living being; guru--of the spiritual master; krsna--of Krsna; prasade--by the mercy; paya--gets; bhakti-lata--of the creeper of devotional service; bija--the seed.

TRANSLATION

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krsna. By the mercy of both Krsna and the spiritual master, such a person receives the seed of the creeper of devotional service.

PURPORT

When we speak of brahmanda, we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by maya in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (bhagyavan), he comes in contact with a bona fide spiritual master by Krsna's mercy.

Krsna is situated in everyone's heart, and if one desires something, Krsna fulfills one's desire. If the living entity by chance or fortune comes in contact with the Krsna consciousness movement and wishes to associate with that movement, Krsna, who is situated in everyone's heart, gives him the chance to meet a bona fide spiritual master. This is called guru-krsna-prasada. Krsna is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord's mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Krsna and the spiritual master. He is helped from within by Krsna and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Srila Narada Muni. In his previous life he was born of a maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaisnavas. When these Vaisnavas were resting during the Caturmasya period, the boy Narada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaisnavas offered him the remnants of their food.

By serving them and obeying their orders, the boy became the object of sympathy for the Vaisnavas, and, by the Vaisnavas' unknown mercy, he gradually became a pure devotee. In the next life he was Narada Muni, the most exalted of Vaisnavas and the most important guru and acarya of Vaisnavas.

Following in the footsteps of Narada Muni, this Krsna consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Krsna. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Krsna, one's life becomes successful. Everyone has dormant krsna-bhakti-love for Krsna-and in the association of good devotees, that love is revealed. As stated in Caitanya-caritamrta (Madhya 22.107):

nitya-siddha-krsna-prema 'sadhya' kabhu naya
sravanadi-suddha-citte karaye udaya

Dormant devotional service to Krsna is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Krsna mantra, dormant love for Krsna is awakened. In this way one acquires the seed of devotional service. Guru-krsna-prasade paya bhakti-lata-bija.

TEXT 152

TEXT

mali hana kare sei bija aropana
sravana-kirtana-jale karaye secana

SYNONYMS

mali hana--becoming a gardener; kare--does; sei--that; bija--seed of devotional service; aropana--sowing; sravana--of hearing; kirtana--of chanting; jale--with the water; karaye--does; secana--sprinkling.

TRANSLATION

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravana and kirtana [hearing and chanting], the seed will begin to sprout.

PURPORT

To live with devotees or to live in a temple means to associate with the sravana-kirtana process. Sometimes neophyte devotees think that they can continue the sravana-kirtana process without worshiping the Deity, but the execution of sravana-kirtana is meant for highly developed devotees like Haridasa Thakura, who engaged in the sravana-kirtana process without worshiping the Deity. However, one should not falsely imitate Haridasa Thakura and abandon Deity worship just to try to engage in sravana-kirtana. This is not possible for neophyte devotees.

The word guru-prasada indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-krpa. It is krsna-prasada, Krsna's mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Krsna, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-lata-bija means "the seed of devotional service." Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called bija, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the bhakti-lata-bija, or seed of devotional service. This bhakti-lata-bija is received from the spiritual master by the grace of Krsna. Other seeds are called anyabhilasa-bija, karma-bija and jnana-bija. If one is not fortunate enough to receive the bhakti-lata-bija from the spiritual master, he instead cultivates the seeds of karma-bija, jnana-bija, or political and social or philanthropic bija. However, bhakti-lata-bija is different from these other bijas. Bhakti-lata-bija can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get bhakti-lata-bija (yasya prasadad bhagavat-prasadah). Bhakti-lata-bija is the origin of devotional service. Unless one satisfies the spiritual master, he gets the bija, or root cause, of karma, jnana and yoga without the benefit of devotional service. However, one who is faithful to his spiritual master gets the bhakti-lata-bija. This bhakti-lata-bija is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master's mercy, one must repeat his instructions, and this is called sravana-kirtana-hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (kirtana). This is explained in Bhagavad-gita (2.41): vyavasayatmika buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-lata-bija after receiving instructions from the spiritual master.

TEXT 153

TEXT

upajiya bade lata 'brahmanda' bhedi' yaya
'viraja' 'brahma-loka' bhedi' 'para-vyoma' paya

SYNONYMS

upajiya--being cultivated; bade--increases; lata--the creeper of devotional service; brahmanda--the whole universe; bhedi'--penetrating; yaya--goes; viraja--the river between the spiritual world and the material world; brahma-loka--the Brahman effulgence; bhedi'--penetrating; para-vyoma--the spiritual sky; paya--attains.

TRANSLATION

"As one waters the bhakti-lata-bija, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Viraja River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vrndavana.

PURPORT

A creeper generally takes shelter of a big tree, but the bhakti-lata, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the bhakti-lata creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that bhakti can be applied to material things also. In other words, they say that devotional service can be rendered to one's country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Viraja. The word vi means vigata (completely eradicated), and rajah means "the influence of the material world." On this platform, a living entity is completely free from material entanglement. For the jnanis who want to merge into the Brahman effulgence, there is brahma-loka. Bhakti-lata, however, has no shelter in the material world, nor has it shelter in brahma-loka, although brahma-loka is beyond the material world. The bhakti-lata increases until it reaches the spiritual sky, where Goloka Vrndavana is situated.

TEXT 154

TEXT

tabe yaya tad-upari 'goloka-vrndavana'
'krsna-carana'-kalpa-vrkse kare arohana

SYNONYMS

tabe--thereafter; yaya--goes; tat-upari--to the top of that (the spiritual sky); goloka-vrndavana--to the planet known as Goloka Vrndavana where Krsna lives; krsna-carana--of the lotus feet of Lord Krsna; kalpa-vrkse--on the desire tree; kare arohana--climbs.

TRANSLATION

"Being situated in one's heart and being watered by sravana-kirtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Krsna, who is eternally situated in the planet known as Goloka Vrndavana in the topmost region of the spiritual sky.

PURPORT

In the Brahma-samhita (5.37) it is said:

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa." In the spiritual world, the Supreme Personality of Godhead, Krsna, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (sac-cid-ananda-vigraha). Everything in the Goloka Vrndavana planet is a spiritual expansion of sac-cid-ananda. Everyone there is of the same potency-ananda-cinmaya-rasa. The relationship between the Supreme Personality of Godhead and His servitor is cinmaya-rasa. Krsna and His entourage and paraphernalia are of the same cinmaya potency. When the cinmaya-rasa potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vrndavana, He is present everywhere. Andantara-stha-paramanu-cayantara-stham. He is present within all universes, although they are innumerable. He is present within the atom. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vrndavana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate brahma-loka, the spiritual effulgence. Then one can come to the Goloka Vrndavana planet. There are also other planets in the spiritual world called Vaikuntha planets, and on these planets Lord Narayana is worshiped with awe and veneration. On these planets the santa-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the dasya-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuntha rasa is represented by gaurava-sakhya, friendship in awe and veneration. The other fraternity rasa is exhibited as visrambha (friendship in equality), and this is found in the Goloka Vrndavana planet. Above that is service to the Lord in vatsalya-rasa (paternal love), and above all is the relationship with the Lord in the madhurya-rasa (conjugal love). These five rasas are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the bhakti-lata creeper finds its resting place at the lotus feet of Krsna.

TEXT 155

TEXT

tahan vistarita hana phale prema-phala
ihan mali sece nitya sravanadi jala

SYNONYMS

tahan--there in the spiritual world (in the Goloka Vrndavana planet); vistarita--expanded; hana--becoming; phale--produces; prema-phala--the fruit known as love of Godhead; ihan--in the material world, where the devotee is still present; mali--exactly like a gardener; sece--sprinkles; nitya--regularly, without fail; sravana-adi jala--the water of sravana, kirtana and so on.

TRANSLATION

"The creeper greatly expands in the Goloka Vrndavana planet, and there it produces the fruit of love for Krsna. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

PURPORT

In Goloka Vrndavana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord's service in great ecstatic love. Such love was exhibited personally by Sri Caitanya Mahaprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. Krsnendriya-priti-iccha dhare 'prema' nama. (Cc. Adi 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord's senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, vaisnavera kriya-mudra vijnaneha na bujhaya. The activities of a pure Vaisnava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of bhakti-lata, the creeper of devotional service. By the grace of the spiritual master and Krsna, one nourishes the bhakti-lata by regularly sprinkling it with the water of sravana-kirtana, hearing and chanting. In this way the seed of bhakti-lata sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The bhakti-lata continues to grow until it reaches the topmost planetary system, Goloka Vrndavana, where Krsna lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: ihan mali sece nitya sravanadi jala. It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of sravana-kirtana. If one gives up that process, it is due to an offense. This is described in the following verse.

TEXT 156

TEXT

yadi vaisnava-aparadha uthe hati mata

upade va chinde, tara sukhi' yaya pata

SYNONYMS

yadi--if; vaisnava-aparadha--an offense at the feet of a Vaisnava; uthe--arises; hati--an elephant; mata--mad; upade--uproots; va--or; chinde--breaks; tara--of the creeper; sukhi'--shriveling up; yaya--goes; pata--the leaf.

TRANSLATION

"If the devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

PURPORT

One's devotional attitude increases in the association of a Vaisnava.

tandera carana sevi bhakta-sane vasa
janame janame haya, ei abhilasa

By his personal example, Narottama dasa Thakura stresses that a devotee must always remember to please his predecessor acarya. The Gosvamis are represented by one's spiritual master. One cannot be an acarya (spiritual master) without following strictly in the disciplic succession of the acaryas. One who is actually serious in advancing in devotional service should desire only to satisfy the previous acaryas. Ei chaya gosani yara, mui tara dasa. One should always think of oneself as a servant of the servant of the acaryas, and thinking this, one should live in the society of Vaisnavas. However, if one thinks that he has become very mature and can live separate from the association of Vaisnavas and thus gives up all the regulative principles due to offending a Vaisnava, one's position becomes very dangerous. Offenses against the holy name are explained in Adi-lila (Chapter Eight, verse 24). Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the bhakti-lata and breaks it to pieces. In this way the bhakti-lata shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajna. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the bhakti-lata begins, and gradually all the leaves dry up.

TEXT 157

TEXT

tate mali yatna kari' kare avarana
aparadha-hastira yaiche na haya udgama

SYNONYMS

tate--therefore; mali--the gardener devotee; yatna kari'--with great attention; kare--makes; avarana--protective fencing; aparadha--of offenses; hastira--of the elephant; yaiche--so that; na--not; haya--there is; udgama--birth.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the bhakti-lata creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his bhakti-lata creeper. When one associates with nondevotees, the maddened elephant is set loose. Sri Caitanya Mahaprabhu has said: asat-sanga-tyaga,--ei vaisnava-acara. The first business of a Vaisnava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (asat-sanga). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in-that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Krsna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the Upadesamrta of Srila Rupa Gosvami, it is said:

atyaharah prayasas ca
prajalpo niyamagrahah
jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Krsna consciousness, and (6) being greedy for mundane achievements."

TEXT 158

TEXT

kintu yadi latara sange uthe 'upasakha'
bhukti-mukti-vancha, yata asankhya tara lekha

SYNONYMS

kintu--but; yadi--if; latara--the creeper of devotional service; sange--with; uthe--arise; upasakha--unwanted creepers; bhukti--for material enjoyment; mukti--for liberation from the material world; vancha--the desires; yata--as many as there are; asankhya--unlimited; tara--of those unwanted creepers; lekha--the writing.

TRANSLATION

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

TEXT 159

TEXT

'nisiddhacara', 'kutinati', 'jiva-himsana'
'labha', 'puja', 'pratisthadi' yata upasakha-gana

SYNONYMS

nisiddha-acara--behavior not to be exhibited by a person desiring to become perfect; kutinati--diplomacy; jiva-himsana--unnecessarily killing animals or the soul; labha--profit according to material calculations; puja--adoration achieved by satisfying mundane people; pratistha-adi--becoming an important man in material calculations, and so on; yata--all these; upasakha-gana--unnecessary creepers.

TRANSLATION

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

PURPORT

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Krsna consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. Kutinati, or diplomatic behavior, cannot satisfy the atma, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. Jiva-himsana refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Krsna consciousness (athato brahma-jijnasa), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of

sense gratification. This is also jiva-himsana. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, bhakti-lata-bija. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the bhakti-lata creeper. They appear to be of the same size and the same species when they are packed together with the bhakti-lata creeper, but in spite of this, the creepers are called upasakha. A pure devotee can distinguish between the bhakti-lata creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

TEXT

seka-jala pana upasakha badi' yaya
stabdha hana mula-sakha badite na paya

SYNONYMS

seka-jala--sprinkling water; pana--getting; upasakha--the unwanted creepers; badi' yaya--grow luxuriantly; stabdha hana--becoming stopped; mula-sakha--the chief creeper; badite--to increase; na paya--is not able.

TRANSLATION

"If one does not distinguish between the bhakti-lata creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-lata creeper is curtailed.

PURPORT

If one chants the Hare Krsna mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Krsna mantra for some material profit. As mentioned in verse 159:

'nisiddhacara', 'kutinati', jiva-himsana'
'labha', 'puja', 'pratisthadi' yata upasakha-gana

The unwanted creepers have been described by Srila Bhaktisiddhanta Sarasvati Thakura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Mayavadis, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhi, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the prakrta-sahajiyas, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of

family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaisnava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaisnava, and this is a European Vaisnava. A European Vaisnava is not allowed to enter the temples." In other words, one may consider Vaisnavas in terms of birth, thinking one a brahmana Vaisnava, a sudra Vaisnava, a mleccha Vaisnava and so on. One may also try to carry out a professional business while chanting the Hare Krsna mantra or reading Srimad-Bhagavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaisnava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sadhu, mahatma or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti-lata-bija has been stunted.

TEXT 161

TEXT

prathamei upasakhara karaye chedana
tabe mula-sakha badi' yaya vrndavana

SYNONYMS

prathamei--from the very beginning; upasakhara--of the unwanted creepers; karaye--does; chedana--the cutting away; tabe--then only; mula-sakha--the chief creeper; badi'--increasing; yaya--goes; vrndavana--to the lotus feet of Lord Sri Krsna in Vrndavana.

TRANSLATION

"As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-lata-bija grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Krsna.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

TEXT 162

TEXT

'prema-phala' paki' pade, mali asvadaya
lata avalambi' mali 'kalpa-vrksa' paya

SYNONYMS

prema-phala--the fruit of love of God; paki'--becoming mature; pade--falls down; mali--the gardener; asvadaya--tastes; lata avalambi'--taking advantage of the growing bhakti-lata; mali--the gardener; kalpa-vrksa paya--reaches the desire tree in Goloka Vrndavana.

TRANSLATION

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Krsna in Goloka Vrndavana.

TEXT 163

TEXT

tahan sei kalpa-vrksera karaye sevana
sukhe prema-phala-rasa kare asvadana

SYNONYMS

tahan--there (in Goloka Vrndavana); sei kalpa-vrksera--of the lotus feet of Krsna, which are compared to a desire tree; karaye sevana--engages in the service; sukhe--in transcendental bliss; prema-phala-rasa--the juice of the fruit of devotional service; kare--does; asvadana--tasting.

TRANSLATION

"There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word tahan indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

TEXT

eita parama-phala 'parama-purusartha'
yanra age trna-tulya cari purusartha

SYNONYMS

eita--this; parama-phala--the supreme goal of life; parama--supreme; purusa-artha--interest of the living being; yanra age--in the presence of which; trna-tulya--very insignificant; cari--four; purusa-artha--the different types of human interests.

TRANSLATION

"To taste the fruit of devotional service at Goloka Vrndavana is the highest perfection of life, and in the presence of such perfection, the four material perfections-religion, economic development, sense gratification and liberation-are very insignificant achievements.

PURPORT

The highest achievement attained by the jnanis or impersonalists is becoming one with the Supreme, generally known as moksa, liberation. The highest achievements of the yogis are the eight material perfections such as anima, laghima and prapti. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Srila Rupa Gosvami's Lalita-madhava.

TEXT 165

TEXT

rddha siddhi-vraja-vijayita satya-dharma samadhir
brahmanando gurur api camatkarayaty eva tavat
yavat premnam madhu-ripu-vasikara-siddhausadhinam
gandho 'py antah-karana-sarani-panthatam na prayati

SYNONYMS

rddha--excellent; siddhi-vraja--of the groups of material perfections of the yogis (anima, laghima, prapti and so on); vijayita--the victory; satya-dharma--the religious principles of perfection (satya, sama, titiksa and so on); samadhih--the yogic perfection of meditation; brahma-anandah--the spiritually blissful life of the monist; guruh--very high in material considerations; api--although; camatkarayati--they appear very important; eva--only; tavat--that long; yavat--as long as; premnam--of love of Krsna; madhu-ripu--of Krsna, the enemy of the Madhu demon; vasikara--in the controlling; siddha-ausadhinam--which is like perfect herbs that can control snakes; gandhah--a light fragrance; api--even; antah-karana-sarani-panthatam--a traveler on the path of the heart; na prayati--does not become.

TRANSLATION

"As long as there is not the slightest fragrance of pure love of Krsna, which is the perfected medicinal herb for controlling Lord Krsna within the heart, the opulences of material perfection-known as the siddhis, the brahminical perfections [satya, sama, titiksa and so on], the trance of the yogis and the monistic bliss of Brahman-all seem wonderful for men.

PURPORT

There are different types of material perfection known as siddhi-vraja, brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five rasas (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vrndavana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yasoda was so advanced in devotional service that Krsna agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world,

however, the so-called siddhis, or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the karmis, jnanis, yogis and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Krsna.

TEXT 166

TEXT

'suddha-bhakti' haite haya 'prema' utpanna
ataeva suddha-bhaktira kahiye 'laksana'

SYNONYMS

suddha-bhakti--pure devotional service without material contaminations; haite--from; haya--is; prema--love of the Supreme Personality of Godhead; utpanna--produced; ataeva--therefore; suddha-bhaktira--of pure devotional service; kahiye--let me explain; laksana--the symptoms.

TRANSLATION

"When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In Bhagavad-gita (18.55) it is said: bhaktya mam abhijanati yavan yas casmi tattvatah. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

TEXT 167

TEXT

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

SYNONYMS

anya-abhilasita-sunyam--without desires other than those for the service of Lord Krsna, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); <footnote> Here jnana does not refer to perfect knowledge in devotional service. One has to learn the path of devotional service with full knowledge).jnana--by the knowledge of the philosophy of the monist Mayavadis; karma--by fruitive activities; adi--by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sankhya philosophy, and so on; anavrtam--uncovered; anukulyena--favorable; krsna-anusilanam--cultivation of service in relationship to Krsna; bhaktih uttama--first-class devotional service.

TRANSLATION

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krsna favorably, as Krsna desires.

PURPORT

This verse is also found in Srila Rupa Gosvami's Bhakti-rasamrta-sindhu (1.1.11). As we can understand from Bhagavad-gita (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (man-mana bhava mad-bhaktah). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or arcana Deity worship in the temple. Man-mana bhava mad-bhakto mad-yaji mam namaskuru. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Krsna wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in Bhagavad-gita (18.69): na ca tasman manusyesu kascin me priya-krttamah. One should preach the gospel of Bhagavad-gita for the benefit of all. Bhagavad-gita is spoken by the Lord so that human society can be perfectly organized from all angles of vision-politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Krsna consciousness movement; therefore one who spreads this philosophy of Krsna consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Krsna wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Krsna. Srila Rupa Gosvami advises, adau gurv-asrayam. One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Krsna. Evam parampara-praptam imam rajarsayo viduh. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Krsna consciousness. Yasya prasadad bhagavat-prasadah: if one can satisfy the spiritual master, Krsna is automatically satisfied. This is the success of devotional service. This is the meaning of the word anukulyena-that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-devotional service. He is interested only in satisfying Krsna. If one lives only for the satisfaction of Krsna, he does not have to accept this order or that order. One's only business should be to satisfy Krsna. This process is completely manifest in the activities of the Krsna consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Krsna.

TEXT 168

TEXT

anya-vancha, anya-puja chadi' jnana', 'karma'
anukulye sarvendriye krsnanusilana

SYNONYMS

anya-vancha--other desires; anya-puja--other types of worship; chadi'--giving up; jnana--material knowledge; karma--material activities; anukulye--favorably; sarva-indriye--with all the senses; krsna-anusilana--cultivation of Krsna consciousness.

TRANSLATION

"A pure devotee must not cherish any other desire than to serve Krsna. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Krsna consciousness, and he should not engage himself in anything other than Krsna conscious activities. One must engage all one's purified senses in the service of the Lord. This is the favorable execution of Krsna conscious activities.

TEXT 169

TEXT

ei 'suddha-bhakti'----iha haite 'prema' haya
pancaratre, bhagavate ei laksana kaya

SYNONYMS

ei--this; suddha-bhakti--pure devotional service; iha haite--from which; prema--unalloyed love of Krsna; haya--there is; pancaratre--in the Vedic literature known as the Pancaratras; bhagavate--also in Srimad-Bhagavatam; ei--these; laksana--symptoms; kaya--are described.

TRANSLATION

"These activities are called suddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Krsna in due course of time. In Vedic literatures like the Pancaratras and Srimad-Bhagavatam, these symptoms are described.

PURPORT

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the Pancaratra and Bhagavatam systems. The Pancaratra system includes methods of temple worship, and the Bhagavatam system includes the spreading of Krsna conscious philosophy through the recitation of Srimad-Bhagavatam and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the Pancaratra and Bhagavatam systems.

TEXT 170

TEXT

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikesa-
sevanam bhaktir ucyate

SYNONYMS

sarva-upadhi-vinirmuktam--free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; tat-paratvena--by the sole purpose of serving the Supreme Personality of Godhead; nirmalam--uncontaminated by the effects of speculative philosophical research or fruitive activity; hrsikena--by purified senses freed from all designations; hrsikesa--of the master of the senses; sevanam--the service to satisfy the senses; bhaktih--devotional service; ucyate--is called.

TRANSLATION

" 'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.'

PURPORT

This verse quoted from the Narada-pancaratra is found in the Bhakti-rasamrta-sindhu (1.1.12).

TEXT 171

TEXT

mad-guna-sruti-matrena
mayi sarva-guhasaye
manogatir avicchinna
yatha gangambhaso 'mbudhau

SYNONYMS

mat--of Me; guna--of the qualities; sruti-matrena--only by hearing; mayi--to Me; sarva-guha--in all hearts; asaye--who am situated; manah-gatih--the movement of the mind; avicchinna--unobstructed; yatha--just as; ganga-ambhasah--of the celestial waters of the Ganges; ambudhau--to the ocean.

TRANSLATION

" 'Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from Srimad-Bhagavatam (3.29.11-14), were spoken by Lord Krsna in the form of Kapiladeva.

TEXT 172

TEXT

laksanam bhakti-yogasya
nirgunasya hy udahrtam
ahaituky avyavahita
ya bhaktih purusottame

SYNONYMS

laksanam--the symptom; bhakti-yogasya--of devotional service; nirgunasya--beyond the three modes of nature; hi--certainly; udahrtam--is cited; ahaituki--causeless; avyavahita--uninterrupted; ya--which; bhaktih--devotional service; purusottame--to the Supreme Personality of Godhead.

TRANSLATION

" 'These are the characteristics of transcendental loving service to Purusottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 173

TEXT

salokya-sarsti-samipya-
sarupyaikatvam apy uta
diyamanam na grhnanti
vina mat-sevanam janah

SYNONYMS

salokya--being on the same planet as Me; sarsti--having opulence equal to Mine; samipya--having direct association with Me; sarupya--having the same form as Me; ekatvam--oneness with Me; api--even; uta--or; diyamanam--being given; na--not; grhnanti--accept; vina--without; mat-sevanam--My service; janah--the devotees.

TRANSLATION

" 'My devotees do not accept salokya, sarsti, sarupya, samipya or oneness with Me-even if I offer these liberations-in preference to serving Me.

TEXT 174

TEXT

sa eva bhakti-yogakhya
atyantika udahrtah
yenativrajya trigunam
mad-bhavayopapadyate

SYNONYMS

sah--that (having the above symptoms); eva--certainly; bhakti-yoga-akhyah--called bhakti-yoga; atyantikah--the ultimate goal of life; udahrtah--described as; yena--by which; ativrajya--transcending; tri-gunam--the three modes of material nature; mat-bhavaya--for direct touch with Me, the Supreme Personality of Godhead, and My nature; upapadyate--one becomes qualified.

TRANSLATION

" 'Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service'

TEXT 175

TEXT

bhukti-mukti adi-vancha yadi mane haya
sadhana karile prema utpanna na haya

SYNONYMS

bhukti--material enjoyment; mukti--to become liberated from material bondage; adi--and so on; vancha--desires; yadi--if; mane--in the mind; haya--are; sadhana karile--even executing devotional service according to the regulative routine; prema--real love of Krsna; utpanna--awakened; na--not; haya--is.

TRANSLATION

"If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

TEXT 176

TEXT

bhukti-mukti-sprha yavat
pisaci hrdi vartate
tavad bhakti-sukhasyatra
katham abhyudayo bhavet

SYNONYMS

bhukti--for material enjoyment; mukti--and for liberation from material existence; sprha--desire; yavat--as long as; pisaci--the witches; hrdi--within the heart; vartate--remain; tavat--that long; bhakti--of devotional service; sukhasya--of the happiness; atra--here; katham--how; abhyudayah--awakening; bhavet--can there be.

TRANSLATION

"The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.22).

TEXT 177

TEXT

sadhana-bhakti haite haya 'rati'ra udaya
rati gadha haile tara 'prema' nama kaya

SYNONYMS

sadhana-bhakti--the process of regularly rendering devotional service; haite--from; haya--there is; ratira--of attachment; udaya--the awakening; rati--such attachment; gadha haile--becoming thick; tara--of this; prema--love of Godhead; nama--the name; kaya--is said.

TRANSLATION

"By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasamrta-sindhu (1.2.2) gives the following information about sadhana-bhakti:

krti-sadhya bhavet sadhya-
bhava sa sadhanabhidha
nitya-siddhasya bhavasya
prakatyam hrdi sadhyata

The process of devotional service-beginning with chanting and hearing-is called sadhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Krsna consciousness is awakened. This awakening to Krsna consciousness is the beginning of sadhana-bhakti. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Krsna and His service, and when this attachment is intensified, it results in ecstatic love for Krsna. The word rati is explained in the Bhakti-rasamrta-sindhu (1.3.41) as follows:

vyaktam masrnatevantar-
laksyate rati-laksanam
mumuksu-prabhrtinam ced
bhaved esa ratir na hi

"When a tenderness of the heart is manifest, there is rati, or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called rati." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Krsna's service is called rati. In the material world there is attachment

for material enjoyment, but this is not rati. Transcendental rati can be awakened only on the spiritual platform. Ecstatic love for Krsna (prema) is described in the Bhakti-rasamrta-sindhu (1.41) as follows:

samyan masrnita-svanto
mamatvatisayankitah
bhavah sa eva sandratma
budhaih prema nigadyate

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Krsna. Such purified emotion is known as pure love."

TEXT 178

TEXT

prema vrddhi-krame nama----sneha, mana, pranaya
raga, anuraga, bhava, mahabhava haya

SYNONYMS

prema--ecstatic love for God; vrddhi-krame--in terms of progressive increase; nama--named; sneha--affection; mana--abhorrence; pranaya--love; raga--attachment; anuraga--further attachment; bhava--ecstasy; maha-bhava--great ecstasy; haya--are.

TRANSLATION

"The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In the Bhakti-rasamrta-sindhu (3.2.84) sneha (affection) is described as follows:

sandras citta-dravam kurvan
prema 'sneha' itiryate
ksanikasyapi neha syad
vislesasya sahisnuta

"That aspect of prema in which the melting of the heart for the lover is concentrated is called sneha, or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved." A description of mana can be found in Madhya-lila (Chapter Two, verse 66). Similarly, a description of pranaya is also there. As far as raga is concerned, Bhakti-rasamrta-sindhu (3.2.87) says:

snehah sa rago yena syat
sukham duhkham api sphutam
tat-sambandha-lave 'py atra
pritih prana-vyayair api

"That stage at which affection for the beloved converts unhappiness into happiness is called raga, or attachment. When one has such attachment for Krsna, he can give up his own life to satisfy his beloved Krsna." Anuraga, bhava and

mahabhava are described in the Sixth Chapter of Madhya-lila, verse 13. The purport to that verse explains adhirudha-mahabhava.

TEXT 179

TEXT

yaiche bija, iksu, rasa, guda, khanda-sara
sarkara, sita, michari, uttama-michari ara

SYNONYMS

yaiche--just like; bija--the seed; iksu--the sugarcane plant; rasa--the juice; guda--molasses; khanda-sara--dry molasses; sarkara--sugar; sita--candy; michari--rock candy; uttama-michari--lozenges; ara--and.

TRANSLATION

"The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

TEXT 180

TEXT

ei saba krsna-bhakti-rasera sthayibhava
sthayibhave mile yadi vibhava, anubhava

SYNONYMS

ei saba--all these; krsna-bhakti--of devotional service to Krsna; rasera--of the mellows; sthayi-bhava--continuous existence; sthayi-bhave--in this continuous existence; mile--one meets; yadi--if; vibhava--special ecstasy; anubhava--subecstasy.

TRANSLATION

"All these stages combined are called sthayibhava, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhava and anubhava.

PURPORT

Attachment for Krsna never wanes; it increases more and more as one attains different stages. All the stages together are called sthayibhava, or continuous existence. The nine forms of devotional service are sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam. When continuous love of Godhead is mixed with the processes of devotional service, it is called vibhava, anubhava, sattvika and vyabhicari. The devotee thus enjoys a variety of transcendental bliss. In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura states that anubhava can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of anubhava. Thus the transcendental

mellows are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvamis. In the Bhakti-rasamrta-sindhu, Rupa Gosvami gives each and every symptom a particular name.

TEXT 181

TEXT

sattvika-vyabhicari-bhavera milane
krsna-bhakti-rasa haya amrta asvadane

SYNONYMS

sattvika-vyabhicari-bhavera--of sattvika and vyabhicari with sthayibhava; milane--by mixing; krsna-bhakti-rasa--the transcendental mellows of devotional service to the Lord; haya--become; amrta--nectarean; asvadane--in tasting.

TRANSLATION

"When the higher standard of ecstatic love is mixed with the symptoms of sattvika and vyabhicari, the devotee relishes the transcendental bliss of loving Krsna in a variety of nectarean tastes.

TEXT 182

TEXT

yaiche dadhi, sita, ghrta, marica, karpura
milane,rasala' haya amrta madhura

SYNONYMS

yaiche--just as; dadhi--yogurt; sita--sugar candy; ghrta--clarified butter; marica--black pepper; karpura--camphor; milane--in mixing together; rasala--very tasteful; haya--becomes; amrta--nectarean; madhura--and sweet.

TRANSLATION

"These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

TEXTS 183-184

TEXT

bhakta-bhede rati-bheda panca parakara
santa-rati, dasya-rati, sakhya-rati ara

vatsalya-rati, madhura-rati,----ei panca vibheda
rati-bhede krsna-bhakti-rase panca bheda

SYNONYMS

bhakta-bhede--according to varieties of devotees; rati-bheda--the different attachments; panca parakara--five categories; santi-rati--neutral appreciation; dasya-rati--attachment in a service attitude; sakhya-rati--attachment by friendly appreciation; ara--also; vatsalya-rati--attachment by paternal

affection; madhura-rati--attachment by conjugal love; ei--these; panca--five; vibheda--divisions; rati-bhede--by attachment on different platforms; krsna-bhakti-rase--in mellows derived from devotional service to Krsna; panca--five; bheda--varieties.

TRANSLATION

"According to the devotee, attachment falls within the five categories of santa-rati, dasya-rati, sakhya-rati, vatsalya-rati and madhura-rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Santa-rati is described in the Bhakti-rasamrta-sindhu (2.5.16, 17, 18) as follows:

manase nirvikalpatvam
sama ity abhidhiyate

"When one is completely free from all doubts and material attachments, he attains the neutral position called santa."

vihaya visayonmukhyam
nijananda-sthitir yatah
atmanah kathyate so 'tra
svabhavah sama ity asau

prayah sama-pradhananam
mamata-gandha-varjita
paramatmataya krsne
jata santa-ratir mata

The santa-rati realization of Krsna is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called santa-rati. This is attachment not to the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramatma feature of the Supreme Personality of Godhead.

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

On the strength of this statement from Bhagavad-gita, we can understand that in the santa-rasa, a devotee sees the Lord's representation everywhere. Dasya-rati is explained in the Bhakti-rasamrta-sindhu (2.5.27) thus:

svasmad bhavanti ye nyunas
te 'nugrahya harer matah
aradhyatvatmika tesam
ratih pritir itirita
tatrasaktikrd anyatra

priti-samharini hy asau

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the santa-rati is not very much willing to render service to the Lord, but a devotee in the dasya-rati voluntarily wants to render service. Due to this attitude, the devotee in the dasya-rati realizes the Supreme Personality of Godhead more fully than a devotee in the santa-rati. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the dasya-rati platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The santa-rati is neither material nor spiritual, but the dasya-rati is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in dasya-rati has no attachment for anything but Krsna's service.

Sakhya-rati is described in the Bhakti-rasamrta-sindhu (2.5.30) as follows:

ye syus tulya mukundasya
te sakhayah satam matah
samyad visrambha-rupaisam
ratih sakhyam ihocyate

According to the opinion of advanced devotees and learned scholars, a devotee in sakhya-rati feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called sakhya-rati. The sakhya-rati devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the sakhya-rati devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Mayavadis consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The sakhya-rati, however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vatsalya-rati is described as follows in the Bhakti-rasamrta-sindhu (2.5.33):

guravo ye harer asya
te pujya iti visrutah
anugrahamayi tesam
ratir vatsalyam ucyate
idam lalana-bhavyasis
cibuka-sparsanadi-krt

When a living entity is situated on the platform of vatsalya-rati, he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called vatsalya-rati. When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

mitho harer mrgaksyas ca
sambhogasyadi-karanam

madhurapara-paryaya
priyatakhyodita ratih
asyam kataksa-bhruksepa-
priya-vani-smitadayah

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhumi, and due to their conjugal love they continuously exist in eight kinds of remembrances called madhura-rati. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

TEXT

santa, dasya, sakhya, vatsalya, madhura-rasa nama
krsna-bhakti-rasa-madhye e panca pradhana

SYNONYMS

santa--neutrality; dasya--servitude; sakhya--friendship; vatsalya--paternal affection; madhura-rasa--conjugal love; nama--different names; krsna-bhakti--of devotional service to the Supreme Personality of Godhead; rasa--the mellows; madhye--among; e--these; panca--five; pradhana--chief.

TRANSLATION

"The chief transcendental mellows experienced with the Supreme Personality of Godhead are five-santa, dasya, sakhya, vatsalya and madhura.

TEXT 186

TEXT

hasyo 'dbhutas tatha virah
karuno raudra ity api
bhayanakah sa bibhatsa
iti gaunas ca saptadha

SYNONYMS

hasyah--laughter; adbhutah--wonder; tatha--then; virah--chivalry; karunah--compassion; raudrah--anger; iti--thus; api--also; bhayanakah--fear; sah--that; bibhatsah--disaster; iti--thus; gaunah--indirect; ca--also; sapta-dha--seven kinds.

TRANSLATION

"Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (2.5.116).

TEXT 187

TEXT

hasya, adbhuta, vira, karuna, raudra, bibhatsa, bhaya
panca-vidha-bhakte gauna sapta-rasa haya

SYNONYMS

hasya--laughter; adbhuta--wonder; vira--chivalry; karuna--pathetic feeling; raudra--anger; bibhatsa--disaster; bhaya--fearfulness; panca-vidha-bhakte--in five kinds of devotees; gauna--indirect; sapta-rasa--seven kinds of mellows; haya--there are.

TRANSLATION

"In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Santa-bhakti-rasa is described in the Bhakti-rasamrta-sindhu (3.1.4, 5, 6)as follows:

vaksyamanair vibhavadyaih
saminam svadyatam gatah
sthayi santi-ratir dhiraih
santa-bhakti-rasah smrtah

prayah svasukha-jatiyam
sukham syad atra yoginam
kintv atma-saukhyam aghanam
ghanam tv isam ayam sukham
tatrapisa-svarupanubhavasyaivoru-hetuta
dasadi-van-mano-jnatva-lilader na tatha mata

When santa-rati (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called santa-bhakti-rasa. Santa-bhakti-rasa devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called aghana, or not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as sac-cid-ananda-vigraha, the taste is called concentrated (ghana) transcendental bliss. Sometimes the devotees in the santa-rasa relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in dasya-rasa, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dasya-rasa, or dasya-bhakti-rasa, is described in the Bhakti-rasamrta-sindhu (3.2.4,5) as follows:

atmocitair vibhavadyaih
pritir asvadaniyatam
nita cetasi bhaktanam
priti-bhakti-raso matah

anugrahyasya dasatval
lalyatvad apy ayam dvidha
bhidyate sambhrama-prito
gaurava-prita ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called dasya-bhakti-rasa. Dasya-bhakti-rasa is divided into two categories called sambhrama-dasya and gaurava-dasya. In the sambhrama-dasya, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced gaurava-dasya, his service takes the form of giving protection to the Lord.

Sakhya-bhakti-rasa is described as follows in Bhakti-rasamrta-sindhu (3.3.1):

sthayibhavo vibhavadyaih
sakhyam atmocitair iha
nitas citte satam pustim
rasah preyanudiryate

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Krsna consciousness is mature, it is called preyo-rasa or sakhya-bhakti-rasa."

Vatsalya-bhakti-rasa is described in the Bhakti-rasamrta-sindhu (3.4.1) as follows:

vibhavadyais tu vatsalyam
sthayi pustim upagatah
esa vatsala-namatra
prokto bhakti-raso budhaih

"When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as vatsalya-bhakti-rasa."

Madhura-bhakti-rasa is described in the Bhakti-rasamrta-sindhu (3.5.1) as follows:

atmocitair vibhavadyaih
pustim nita satam hrdi
madhurakhyo bhaved bhaktir
aso 'sau madhura ratih

"If in accordance with one's own natural development in Krsna consciousness one's attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or madhura-rasa."

Similarly, hasya, adbhuta, vira, karuna, raudra, bhaya and bibhatsa-the seven indirect mellows-are explained in the Bhakti-rasamrta-sindhu. The hasya-bhakti-rasa, laughing devotion, is explained as follows (Bhakti-rasamrta-sindhu 4.1.6):

vaksyamanair vibhavadyaih
pustim hasa-ratir gata
hasya-bhakti-raso nama
budhair esa nigadyate

"When through devotional service a laughing attachment to Krsna is developed, it is called hasya-bhakti-rasa by learned scholars."

Similarly, adbhuta-rasa is described in the Bhakti-rasamrta-sindhu (4.2.1):

atmocitair vibhavadyaih
svadyatvam bhakta-cetasi
sa vismaya-ratir nitad-
bhuto-bhakti-raso bhavet

"When one's general attachment is fixed in wonder, it is called adbhuta-bhakti-rasa."

Vira-bhakti-rasa is described (Bhakti-rasamrta-sindhu 4.3.1):

saivotsaha-ratih sthayi
vibhavadyair nijocitah
aniyamana svadyatvam
vira-bhakti-raso bhavet
yuddha-dana-daya-dharmais
caturdha-vira ucyate

"When attachment to Krsna mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called vira-bhakti-rasa."

Karuna-bhakti-rasa is described as follows (Bhakti-rasamrta-sindhu 4.4.1):

atmocitair vibhavadyair
nita pustim satam hrdi
bhavec choka-ratir bhakti-
raso hi karunabhidhah

"When one's devotional attitude and attachment for Krsna is mixed with lamentation, it is called karuna-bhakti-rasa."

Similarly, raudra-bhakti-rasa is described as follows (Bhakti-rasamrta-sindhu 4.5.1):

nita krodha-ratih pustim
vibhavadyair nijocitaih
hrdi bhakta-janasyasau
raudra-bhakti-raso bhavet

"When devotion is mixed with anger in the heart of the devotee, the taste is called raudra-bhakti-rasa."

Bhayanaka-bhakti-rasa is described as follows (Bhakti-rasamrta-sindhu 4.6.1):

vaksyamanair vibhavadyaih
pustim bhaya-ratir gata
bhayanakabhidho bhakti-
raso dhirair udiryate

"When devotion is mixed with fear, it is called bhayanaka-bhakti-rasa."

Bibhatsa-bhakti-rasa is described as follows (Bhakti-rasamrta-sindhu 4.7.1):

pustim nija-vibhavadyair
jugupsa-ratir agata
asau bhakti-raso dhirair
bibhatsakhya itiryate

"When one's attachment for Krsna develops in an abominable way, and the devotee enjoys it, that is called bibhatsa-bhakti-rasa."

In conclusion, when a pure devotee is situated in any of the five principal mellows (santa, dasya, sakhya, vatsalya and madhura), and the mellow is mixed with the seven indirect bhakti-rasas (hasya, adbhuta, vira, karuna, raudra, bhayanaka and bibhatsa), the indirect mellows become prominent.

TEXT 188

TEXT

panca-rasa 'sthayi' vyapi rahe bhakta-mane
sapta gauna 'agantuka' paiye karane

SYNONYMS

panca-rasa--five direct transcendental mellows; sthayi--permanently existing; vyapi--expanded; rahe--remain situated; bhakta-mane--in the heart of a devotee; sapta gauna--seven indirect mellows; agantuka--accidental; paiye--appearing; karane--under certain conditions.

TRANSLATION

"The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

TEXT 189

TEXT

santa-bhakta----nava-yogendra, sanakadi ara
dasya-bhava-bhakta----sarvatra sevaka apara

SYNONYMS

santa-bhakta--the neutral devotees; nava--nine; yogendra--saintly persons; sanaka-adi ara--and the four Kumaras, headed by Sanaka; dasya-bhava-bhakta--devotees in dasya-rasa; sarvatra sevaka apara--similar innumerable servants everywhere.

TRANSLATION

"Examples of santa-bhaktas are the nine Yogendras and the four Kumaras. Examples of devotees in dasya-bhakti are innumerable, for such devotees exist everywhere.

PURPORT

The nine Yogendras are Kavi, Havi, Antariksa, Prabuddha, Pippalayana, Avirhotra, Dravida (Drumila), Camasa and Karabhajana. The four Kumaras are Sanaka, Sanandana, Sanat-kumara and Sanatana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvaraka there are servants like Daruka, and in the Lord's pastimes in the material world there are servants like Hanuman.

TEXT 190

TEXT

sakhya-bhakta----sridamadi, pure bhimarjuna
vatsalya-bhakta----mata pita, yata guru-jana

SYNONYMS

sakhya-bhakta--devotees in fraternity; sridama-adi--of Sridama and others; pure--in Dvaraka; bhima-arjuna--Bhima and Arjuna; vatsalya-bhakta--devotees in

parental love; mata pita--the mother and father; yata guru-jana--all other similarly superior persons.

TRANSLATION

"In Vrndavana, examples of devotees in fraternity are Sridama and Sudama; in Dvaraka the Lord's friends are Bhima and Arjuna; in Vrndavana the devotees in parental love are mother Yasoda and father Nanda Maharaja, and in Dvaraka the Lord's parents are Vasudeva and Devaki. There are also other superior persons who are devotees in parental love.

TEXT 191

TEXT

madhura-rase bhakta-mukhya----vraje gopi-gana
mahisi-gana, laksmi-gana, asankhya ganana

SYNONYMS

madhura-rase--in the mellow of conjugal love; bhakta-mukhya--the chief devotees; vraje--in Vrndavana; gopi-gana--the gopis; mahisi-gana--the queens in Dvaraka; laksmi-gana--the goddesses of fortune in Vaikuntha; asankhya ganana--of innumerable reckoning.

TRANSLATION

"The chief devotees in conjugal love are the gopis in Vrndavana, the queens in Dvaraka and the goddesses of fortune in Vaikuntha. These devotees are innumerable.

TEXT 192

TEXT

punah krsna-rati haya duita prakara
aisvarya-jnana-misra, kevala-bheda ara

SYNONYMS

punah--again; krsna-rati--attachment for Krsna; haya--becomes; duita--twofold; prakara--varieties; aisvarya-jnana-misra--knowledge of Krsna mixed with a reverential attitude; kevala--pure attachment; bheda--division; ara--other.

TRANSLATION

"Attachment for Krsna is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

TEXT 193

TEXT

gokule 'kevala' rati----aisvarya-jnana-hina
puri-dvaye, vaikunthadye----aisvarya-pravina

SYNONYMS

gokule--in Gokula Vrndavana; kevala rati--flawless attachment; aisvarya-jnana-hina--without reverential considerations; puri-dvaye--in two puris, namely Mathura Puri and Dvaraka Puri; vaikuntha-adye--in the Vaikuntha planets; aisvarya-pravina--prominence of awe and reverence.

TRANSLATION

"Pure attachment without reverence is found in Goloka Vrndavana. Attachment in which awe and reverence are prominent is found in the two cities Mathura and Dvaraka and in Vaikuntha.

TEXT 194

TEXT

aisvarya-jnana-pradhanye sankucita priti
dekhiya na mane aisvarya----kevalara riti

SYNONYMS

aisvarya-jnana-pradhanye--in the predominance of awe and veneration; sankucita--crippled; priti--love; dekhiya--seeing; na mane--does not care; aisvarya--opulence; kevalara riti--that is the symptom of pure devotional service.

TRANSLATION

"When opulence is very prominent, love of Godhead is somewhat crippled. According to kevala devotion, however, even though the devotee sees the unlimited potency of Krsna, he considers himself equal with Him.

TEXT 195

TEXT

santa-dasya-rase aisvarya kahan uddipana
vatsalya-sakhya-madhure ta' kare sankocana

SYNONYMS

santa-dasya-rase--in the transcendental mellows of neutrality and servitude; aisvarya--opulence; kahan--somewhere; uddipana--manifested; vatsalya-sakhya-madhure--in fraternal love, paternity and conjugal love; ta'--certainly; kare--does; sankocana--minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

TEXT 196

TEXT

vasudeva-devakira krsna carana vandila
aisvarya-jnane dunhara mane bhaya haila

SYNONYMS

vasudeva-devakira--of Vasudeva and Devaki; krsna--Lord Krsna; carana--to the lotus feet; vandila--offered prayers; aisvarya-jnane--because of knowledge of the opulence; dunhara--of both of them; mane--in the minds; bhaya haila--there was fear.

TRANSLATION

"When Krsna offered prayers at the lotus feet of His mother and father, Vasudeva and Devaki, they both felt awe, reverence and fear due to knowledge of His opulences.

TEXT 197

TEXT

devaki vasudevas ca
vijnaya jagad-isvarau
krta-samvandanau putrau
sasvajate na sankitau

SYNONYMS

devaki--Devaki; vasudevah--Vasudeva; ca--and; vijnaya--understanding; jagat-isvarau--the two Lords of the universe; krta-samvandanau--having paid obeisances; putrau--the two sons Krsna and Balarama; sasvajate--embraced; na--not; sankitau--being frightened.

TRANSLATION

" 'When Devaki and Vasudeva understood that their two sons Krsna and Balarama, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

PURPORT

This verse quoted from Srimad-Bhagavatam (10.44.51) refers to the killing of Kamsa by Krsna and Balarama. Vasudeva and Devaki saw their son kill the powerful demon Kamsa, and after this they were immediately released from their shackles. Balarama and Krsna then offered respects to Devaki and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Krsna and Balarama were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Krsna and Balarama was therefore hampered and decreased by awe and reverence.

TEXT 198

TEXT

krsnera visva-rupa dekhi' arjunera haila bhaya
sakhya-bhave dharstya ksamapaya kariya vinaya

SYNONYMS

krsnera--of Lord Krsna; visva-rupa--the universal form; dekhi'--seeing; arjunera--of Arjuna; haila bhaya--there was fear; sakhya-bhave--as a friend;

dharstya--impudence; ksamapaya--begs pardon for; kariya--showing; vinaya--submission.

TRANSLATION

"When Krsna manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Krsna as a friend.

TEXTS 199-200

TEXT

sakheti matva prasabham yad uktam
he krsna he yadava he sakheti
ajanata mahimanam tavedam
maya pramadat pranayena vapi

yac cavahasartham asat-krto 'si
vihara-sayyasana-bhojanesu
eko 'thavapy acyuta tat-samaksam
tat ksamaye tvam aham aprameyam

SYNONYMS

sakha--friend; iti--thus; matva--thinking; prasabham--forcibly; yat--that which; uktam--was said; he krsna--O Krsna; he yadava--O descendant of Yadu; he sakha--O my dear friend; iti--thus; ajanata--without knowing; mahimanam--greatness; tava--Your; idam--this; maya--by me; pramadat--out of ignorance; pranayena--out of affection; va--or; api--certainly; yat--whatever; ca--and; avahasa-artham--for the matter of joking; asat-krtah--insulted; asi--You are; vihara--while enjoying; sayya-asana--sitting or lying on the bed; bhojanesu--while eating together; ekah--alone; athava--or; api--certainly; acyuta--O my dear Krsna; tat-samaksam--in the presence of others; tat--all those; ksamaye--ask pardon; tvam--unto You; aham--I; aprameyam--who are unlimited.

TRANSLATION

" 'I have in the past addressed You as "O Krsna," "O Yadava," "O my friend" without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.'

PURPORT

This is a quotation from Bhagavad-gita (11.41-42). In this verse, Arjuna is addressing Krsna, who was exhibiting His universal form on the Battlefield of Kuruksetra.

TEXT 201

TEXT

krsna yadi rukminire kaila parihasa
'krsna chadibena'---jani' rukminira haila trasa

SYNONYMS

krsna--Lord Krsna; yadi--although; rukminire--unto Rukmini, the first queen; kaila--did; parihasa--joking; krsna--Lord Krsna; chadibena--will give me up; jani'--thinking; rukminira--of Rukmini; haila--there was; trasa--shock.

TRANSLATION

"Although Krsna was joking with Queen Rukmini, she was thinking that He was going to give up her company, and she was therefore shocked.

TEXT 202

TEXT

tasyah suduhkha-bhaya-soka-vinasta-buddher
hastac chlathad-valayato vyajanam papata
dehas ca viklava-dhiyah sahasaiva muhyan
rambheva vata-vihata pravikirya kesan

SYNONYMS

tasyah--of her; su-duhkha-bhaya--due to great distress and fear; soka--and lamentation; vinasta--lost; buddheh--whose intelligence; hastat--from the hand; slathat--being loose; valayatah--bangles; vyajanam--the fan; papata--fell down; dehah--body; ca--also; viklava--paralyzed by fear; dhiyah--whose understanding; sahasa eva--suddenly; muhyan--fainting; rambha iva--like a banana tree; vata-vihata--dashed by a high wind; pravikirya--scattering; kesan--the hair.

TRANSLATION

" 'While Krsna was joking with Rukmini in Dvaraka, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

PURPORT

This verse from Srimad-Bhagavatam (10.60.24) refers to Krsna's speaking to Rukmini in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmini took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

TEXT 203

TEXT

'kevala'ra suddha-prema 'aisvarya' na jane
aisvarya dekhileo nija-sambandha se mane

SYNONYMS

kevalara--of unmixed attraction for Krsna; suddha-prema--unalloyed love; aisvarya--opulence; na jane--does not know; aisvarya--opulence; dekhileo--in

spite of experiencing; nija-sambandha--one's own relationship with Krsna; se mane--he takes very seriously.

TRANSLATION

"In the stage of kevala [unalloyed devotion] a devotee does not consider the unlimited opulence of Krsna, even though he experiences it. He takes seriously only his own relationship with Krsna.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Krsna, he forgets the Lord's opulences, although he sees them, and he considers himself equal to Krsna. There is no question of actually comparing oneself to Krsna, but because the devotee is so advanced in Krsna consciousness, he is able to behave with Krsna as he would with an ordinary man.

TEXT 204

TEXT

trayya copanisadbhis ca
sankhya-yogais ca satvataih
upagiyamana-mahatmyam
harim sa 'manyatatmajam

SYNONYMS

trayya--by followers of three Vedas who perform great sacrifices (like the demigod Indra); ca--also; upanisadbhih--by the followers of the Upanisads, the most exalted portion of Vedic knowledge (as Brahman); ca--also; sankhya--by the philosophers who analytically study the universe (as the purusa); yogaih--by mystic yogis (as the Paramatma situated everywhere); ca--and; satvataih--by devotees who follow the method of worship mentioned in the Pancaratra and other Vedic literature (as Bhagavan); upagiyamana--being sung; mahatmyam--whose glories; harim--unto the Supreme Personality of Godhead; sa--she (mother Yasoda); amanyata--considered; atma-jam--as her own son, born of her body.

TRANSLATION

" 'When mother Yasoda saw all the universes within Krsna's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upanisads, as the purusa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogis, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yasoda considered the Lord her own son.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.8.45). Those who are spiritually advanced forget Krsna's opulence by the mercy of yogamaya. For instance, mother Yasoda considered Krsna an ordinary child.

TEXT 205

TEXT

tam matvatmajam avyaktam
martya-lingam adhoksajam
  gopikolukhale damna
babandha prakrtam yatha

SYNONYMS

tam--Him (Krsna); matva--considering; atmajam--own son; avyaktam--unmanifested; martya-lingam--manifested as if perishable; adhoksajam--beyond the perception of the senses; gopika--mother Yasoda; ulukhale--to the mortar; damna--with rope; babandha--bound; prakrtam--an ordinary child; yatha--like.

TRANSLATION

" 'Although Krsna is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yasoda thought Him to be her son, and she bound Lord Krsna with rope to a wooden mortar, as if He were an ordinary child.'

PURPORT

This verse from Srimad-Bhagavatam (10.9.14) is in reference to Lord Krsna's exhibiting Himself like an ordinary child before mother Yasoda. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yasoda became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

TEXT 206

TEXT

uvaha krsno bhagavan
sridamanam parajitah
vrsabham bhadrasenas tu
pralambo rohini-sutam

SYNONYMS

uvaha--carried; krsnah--Lord Krsna; bhagavan--the Supreme Personality of Godhead; sridamanam--Sridama; parajitah--being defeated; vrsabham--Vrsabha; bhadrasenah--Bhadrasena; tu--and; pralambah--Pralamba; rohini-sutam--Balarama.

TRANSLATION

" 'When Krsna was defeated by Sridama, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vrsabha, and Pralamba carried Balarama, the son of Rohini.'

PURPORT

This verse is from Srimad-Bhagavatam (10.18.24). When all the cowherd boys were playing in the forest of Vrndavana, the demon Pralambasura appeared to kidnap Krsna and Balarama. The asura appeared disguised in the form of a cowherd boy, but Krsna could understand his trick. Krsna therefore divided all the cowherd boys into two parties. One party belonged to Balarama, and the other party belonged to Krsna Himself. Ultimately Krsna was defeated in this play, and

according to the wager, the defeated party had to carry the victorious party on their shoulders. Krsna had to carry Sridama on His shoulders, and Bhadrasena had to carry Vrsabha. The demon Pralambasura had to carry Balarama, and when Balarama mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarama understood that he intended to kill Him. Balarama immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

TEXTS 207-209

TEXT

sa ca mene tadatmanam
varistham sarva-yositam
hitva gopih kamayana
mam asau bhajate priyah

tato gatva vanoddesam
drpta kesavam abravit
na paraye 'ham calitum
naya mam yatra te manah

evam uktah priyam aha
skandham aruhyatam iti
tatas cantardadhe krsnah
sa vadhur anvatapyata

SYNONYMS

sa--Srimati Radharani; ca--also; mene--considered; tada--at that time; atmanam--Herself; varistham--the most glorious; sarva-yositam--among all the gopis; hitva--giving up; gopih--all the other gopis; kamayanah--who were desiring the company of Krsna; mam--Me; asau--that Sri Krsna; bhajate--worships; priyah--the most dear; tatah--thereafter; gatva--going; vana-uddesam--to the deep forest; drpta--being very proud; kesavam--unto Krsna; abravit--said; na paraye--am unable; aham--I; calitum--to walk; naya--just carry; mam--Me; yatra--wherever; te--Your; manah--mind; evam uktah--thus being ordered by Srimati Radharani; priyam--to this most dear gopi; aha--said; skandham--My shoulders; aruhyatam--please get on; iti--thus; tatah--thereafter; ca--also; antardadhe--disappeared; krsnah--Lord Krsna; sa--Srimati Radharani; vadhuh--the gopi; anvatapyata--began to lament.

TRANSLATION

" ' "My dearmost Krsna, You are worshiping Me and giving up the company of all the other gopis who wanted to enjoy themselves with You." Thinking like this, Srimati Radharani considered Herself Krsna's most beloved gopi. She had become proud and had left the rasa-lila with Krsna. In the deep forest She said, "My dear Krsna, I cannot walk any more. You can take Me wherever You like." When Srimati Radharani petitioned Krsna in this way, Krsna said, "Just get up upon My shoulders." As soon as Srimati Radharani began to do so, He disappeared. Srimati Radharani then began to grieve over Her request and Krsna's disappearance.'

PURPORT

These three verses are quoted from Srimad-Bhagavatam (10.30.36-38).

TEXT 210

TEXT

pati-sutanvaya-bhratr-bandhavan
ativilanghya te 'nty acyutagatah
gatividas tavodgita-mohitah
kitava yositah kas tyajen nisi

SYNONYMS

pati--husbands; suta--sons; anvaya--family; bhratr--brothers; bandhavan--friends; ativilanghya--without caring for; te--Your; anti--dear shelter; acyuta--O infallible one; agatah--have come; gati-vidah--who know everything of our activities; tava--of You; udgita--by the singing flute; mohitah--being attracted; kitava--O great cheater; yositah--beautiful women; kah--who; tyajet--would give up; nisi--in the dead of night.

TRANSLATION

" 'Dear Krsna, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopis have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse, quoted from Srimad-Bhagavatam (10.31.16), describes how the gopis exposed themselves for Krsna's enjoyment in the dead of night. The gopis approached Krsna to enjoy themselves with Him in the rasa dance. Krsna knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the gopis as kitava, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the gopis to tolerate; they therefore had a right to address Krsna as kitava, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The gopis therefore expressed great disappointment in this verse. They came voluntarily, but Krsna was so cunning that He wanted to avoid their company. The gopis' lamentation was certainly very appropriate, and in this way Krsna tested their sincerity.

TEXT 211

TEXT

santa-rase----'svarupa-buddhye krsnaika-nisthata'
"samo man-nisthata buddheh" iti sri-mukha-gatha

SYNONYMS

santa-rase--on the stage of santa-rasa, or neutrality; svarupa-buddhye--by self-realization; krsna-eka-nisthata--fully devoted to the lotus feet of Krsna; samah--equilibrium; mat--to Me; nisthata--the quality of attachment; buddheh--of the mind; iti--thus; sri-mukha--from the mouth of the Supreme Lord; gatha--a verse.

TRANSLATION

"When one is fully attached to Krsna's lotus feet, one attains the samata stage. The word samata is derived from the word sama; therefore santa-rasa, the position of neutrality, means being fully attached to the lotus feet of Krsna. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

PURPORT

The word sama is explained by the Supreme Personality of Godhead in the following verse.

TEXT 212

TEXT

samo man-nisthata buddher
iti sri-bhagavad-vacah
tan-nistha durghata buddher
etam santa-ratim vina

SYNONYMS

samah--equality or neutrality; mat-nisthata--being fixed in My lotus feet; buddheh--of the intelligence; iti--thus; sri-bhagavat-vacah--words of the Supreme Personality of Godhead; tat-nistha--attachment or attraction for Him; durghata--very difficult to achieve; buddheh--of intelligence; etam--thus; santa-ratim--attachment on the platform of santa-rasa; vina--without.

TRANSLATION

"These are the words of the Supreme Personality of Godhead: 'When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called santa-rati, or sama. Without santa-rati, attachment to Krsna is very difficult to achieve.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (3.1.47).

TEXT 213

TEXT

samo man-nisthata buddher
dama indriya-samyamah
titiksa duhkha-sammarso
jihvopastha-jayo dhrtih

SYNONYMS

samah--neutrality; mat-nisthata--attachment for Me; buddheh--of intelligence; damah--self-control; indriya-samyamah--controlling the activities of the senses; titiksa--tolerance; duhkha--of unhappiness; sammarsah--endurance; jihva--tongue; upastha--and the urge of the genitals; jayah--conquering; dhrtih--control.

TRANSLATION

" 'The word sama or santa-rasa indicates that one is attached to the lotus feet of Krsna. Dama means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is titiksa, and dhrti means controlling the tongue and the genitals.'

PURPORT

This verse is from Srimad-Bhagavatam (11.19.36). The conditioned soul under the clutches of maya, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called dhrti. Srila Bhaktivinoda Thakura says, tara madhye jihva ati, lobhamaya sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Krsna has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Krsna, he can control the tongue. Bhaktivinoda Thakura further states, krsna bada dayamaya, karibare jihva jaya, sva-prasada-anna dila bhai: in order to conquer the tongue, Krsna has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Krsna's lotus feet, he does not eat anything not offered to Krsna. Sei annamrta khao, radha-krsna-guna gao, preme daka caitanya-nitai. Since a devotee only eats prasada, he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of santa-rasa. Then one's advancement in Krsna consciousness is assured.

TEXT 214

TEXT

krsna vina trsna-tyaga----tara karya mani
ataeva 'santa' krsna-bhakta eka jani

SYNONYMS

krsna vina--without Krsna; trsna-tyaga--giving up all desires; tara--of santa-rasa; karya--the business; mani--I accept; ataeva--therefore; santa--the position of equilibrium; krsna-bhakta--a devotee of Krsna; eka--only; jani--I know.

TRANSLATION

"Giving up all desires not connected with Krsna is the business of one who is in the santa-rasa. Only a devotee of Krsna can be situated on that platform. He is thus called a santa-rasa-bhakta.

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Krsna. A santa-rasa devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of pure devotional service is called anyabhilasita-sunya. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in

spiritual life. The word dama used in verse 213 means indriya-samyama-curbing one's senses. The word dama can also mean curbing one's enemies. A king has to take steps to curb the criminal activities of his citizens. Great rajarsis, devotee kings, used to control undesirable elements in their states, and this also may be called dama. However, dama here refers to the conditioned soul who must control his senses. Real dama means controlling the undesirable activities of the senses.

TEXT 215

TEXT

svarga, moksa krsna-bhakta 'naraka' kari' mane
krsna-nistha, trsna-tyaga----santera 'dui' gune

SYNONYMS

svarga--the heavenly kingdom; moksa--liberation from material bondage; krsna-bhakta--a devotee of Lord Krsna; naraka kari' mane--considers as good as hell; krsna-nistha--being fixed at the lotus feet of Krsna; trsna-tyaga--giving up all material desires; santera--of one on the neutrality platform; dui gune--two transcendental qualities.

TRANSLATION

"When a devotee is situated on the platform of santa-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jnana, and the devotee considers them no better than hell. A person situated on the santa-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Krsna.

TEXT 216

TEXT

narayana-parah sarve
na kutascana bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

SYNONYMS

narayana-parah--persons who are attached to the Supreme Personality of Godhead; sarve--all; na--not; kutascana--from any quarter; bibhyati--are afraid; svarga--in heavenly planets; apavarga--in liberation; narakesu--or in hell; api--although; tulya-artha--results as equal; darsinah--who see.

TRANSLATION

" 'A person who is devoted to the Supreme Personality of Godhead, Narayana, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are

all equal to the devotee. The devotee's only desire is to be attached to the lotus feet of Krsna and to engage in His transcendental loving service.

TEXT 217

TEXT

ei dui guna vyape saba bhakta-jane
akasera 'sabda'-guna yena bhuta-gane

SYNONYMS

ei dui--these two; guna--transcendental qualities; vyape--expand; saba bhakta-jane--in the lives of all devotees; akasera--of the sky; sabda-guna--the quality of sound; yena--like; bhuta-gane--other material elements.

TRANSLATION

"These two qualities of the santa stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of santa-rasa are present in all kinds of devotees, whether they are in the dasya-rasa, sakhya-rasa, vatsalya-rasa or madhura-rasa. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. just as sound is present in all material elements, santa-rasa is present in all devotees, whether they are on the platform of dasya-rasa, sakhya-rasa, vatsalya-rasa or madhura-rasa.

TEXT 218

TEXT

santera svabhava----krsne mamata-gandha-hina
'param-brahma'-'paramatma'-jnana pravina

SYNONYMS

santera sva-bhava--the characteristic of santa-rasa; krsne--in Krsna; mamata-gandha-hina--not even the smallest quantity of intimacy; param-brahma--impersonal Brahman; paramatma--the localized situation of the Lord; jnana--knowledge; pravina--prominence.

TRANSLATION

"It is the nature of santa-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramatma is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the santa-rasa relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramatma). He does not develop a personal relationship with the Supreme Personality of Godhead, Sri Krsna.

TEXT 219

TEXT

kevala 'svarupa-jnana' haya santa-rase
'purnaisvarya-prabhu-jnana' adhika haya dasye

SYNONYMS

kevala--only; svarupa-jnana--knowledge of the constitutional position of one's self; haya--there is; santa-rase--in the mellow of neutrality; purna-aisvarya-prabhu-jnana--knowledge of the full opulences of the Supreme Personality of Godhead; adhika--greater; haya--becomes; dasye--in the transcendental mellow of servitude.

TRANSLATION

"On the platform of santa-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dasya-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

TEXT

isvara-jnana, sambhrama-gaurava pracura
'seva' kari' krsne sukha dena nirantara

SYNONYMS

isvara-jnana--knowledge of the supreme controller; sambhrama-gaurava--awe and veneration; pracura--abundant; seva--service; kari'--performing; krsne--unto Lord Krsna; sukha--happiness; dena--gives; nirantara--constantly.

TRANSLATION

"On the dasya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Krsna, the devotee in dasya-rasa gives constant happiness to the Lord.

TEXT 221

TEXT

santera guna dasye ache, adhika----'sevana'
ataeva dasya-rasera ei 'dui' guna

SYNONYMS

santera--of the platform of santa-rasa; guna--the qualities; dasye--on the platform of servitude; ache--are; adhika--additional; sevana--serving; ataeva--therefore; dasya-rasera--of the platform of dasya-rasa; ei dui guna--these two qualities (namely santa and dasya).

TRANSLATION

"The qualities of santa-rasa are also present in dasya-rasa, but service is added. Thus the dasya-rasa platform contains the qualities of both santa-rasa and dasya-rasa.

TEXT 222

TEXT

santera guna, dasyera sevana----sakhye dui haya
dasyera 'sambhrama-gaurava'-seva, sakhye 'visvasa'-maya

SYNONYMS

santera guna--qualities of santa-rasa; dasyera sevana--the service of the dasya-rasa; sakhye--on the platform of fraternity; dui--two qualities; haya--there are; dasyera--of the dasya platform; sambhrama-gaurava--with awe and veneration; seva--service; sakhye--on the platform of fraternity; visvasa-maya--spread with confidence.

TRANSLATION

"The qualities of santa-rasa and the service of dasya-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dasya-rasa are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

TEXT

kandhe cade, kandhe cadaya, kare krida-rana
krsne seve, krsne karaya apana-sevana!

SYNONYMS

kandhe--on the shoulders; cade--gets up; kandhe cadaya--sometimes takes on his own shoulders; kare--performs; krida-rana--mock fighting; krsne seve--serves Krsna; krsne--from Krsna; karaya--causes; apana-sevana--his own service.

TRANSLATION

"On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Krsna serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Krsna's shoulders, and sometimes they would make Krsna climb on their shoulders.

TEXT 224

TEXT

visrambha-pradhana sakhya----gaurava-sambhrama-hina
ataeva sakhya-rasera 'tina' guna----cihna

SYNONYMS

visrambha-pradhana sakhya--on the platform of fraternity, in which confidence is prominent; gaurava-sambhrama--awe and veneration; hina--without; ataeva--

therefore; sakhya-rasera--of the platform of fraternity; tina guna--three qualities, namely santa, dasya and sakhya; cihna--the symptom.

TRANSLATION

"Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhya-rasa is characterized by three qualities.

TEXT 225

TEXT

'mamata' adhika, krsne atma-sama jnana
ataeva sakhya-rasera vasa bhagavan

SYNONYMS

mamata--intimacy; adhika--increase; krsne--with Krsna; atma-sama jnana--the notion of equality; ataeva--therefore; sakhya-rasera--by the mellow of fraternity; vasa--subjected; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Krsna and think themselves equal to Him.

TEXT 226

TEXT

vatsalye santera guna, dasyera sevana
sei sei sevanera ihan nama----'palana'

SYNONYMS

vatsalye--on the platform of parental love; santera guna--the qualities of santa-rasa; dasyera sevana--the service of dasya-rasa; sei sei sevanera--the service of santa-rasa, dasya-rasa and sakhya-rasa; ihan--on this platform; nama--named; palana--maintenance.

TRANSLATION

"On the platform of parental love, the qualities of santa-rasa, dasya-rasa and sakhya-rasa are transformed into a form of service called maintenance.

TEXT 227

TEXT

sakhyera guna----'asankoca', 'agaurava' sara
mamatadhikye tadana-bhartsana-vyavahara

SYNONYMS

sakhyera guna--the quality of fraternity; asankoca--without any formality; agaurava--without any veneration; sara--the essence; mamata-adhikye--on account

of greater intimacy; tadana--of chastisement; bhartsana--of rebuking; vyavahara--behavior.

TRANSLATION

"The essence of fraternal love is intimacy devoid of the formality and veneration found in the dasya-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

TEXT 228

TEXT

apanare 'palaka' jnana, krsne 'palya'-jnana
'cari' gune vatsalya rasa----amrta-samana

SYNONYMS

apanare--unto himself; palaka jnana--the notion of a caretaker; krsne--in Lord Krsna; palya--as object of protection; jnana--notion; cari--four; gune--in qualities; vatsalya rasa--the mellow of parental love; amrta-samana--like nectar.

TRANSLATION

"On the platform of paternal love, the devotee considers himself the Lord's maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of santa-rasa, dasya-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura gives us a short summary of this complicated description of the different rasas. He states that by becoming firmly fixed in the Lord's service, one is devoid of all material desires. There are two transcendental qualities on the santa-rasa platform. In all the material elements, sound vibration is found. Similarly, santa-rasa is spread over all the other transcendental mellows, which are known as dasya-rasa, sakhya-rasa, vatsalya-rasa and madhura-rasa. Although there is attachment for Krsna in awe and veneration in the santa-rasa along with two valuable transcendental qualities -attachment for Krsna and detachment from material desires-nonetheless the sense of intimacy is lacking. Therefore in the santa-rasa, attachment for impersonal Brahman and localized Paramatma is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Krsna as one's only shelter and only friend. In the santa-rasa one accepts Krsna as the impersonal Param Brahma or the localized Paramatma. This is based on the speculative knowledge of the jnani. However, when this knowledge is further developed, one is convinced that Paramatma, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of dasya-rasa. In dasya-rasa the Lord is accepted with awe and veneration. However, although in the santa-rasa there is no active service, in the dasya-rasa active service is prominent. Thus in the dasya-rasa, the qualities of santa-rasa and service are predominantly visible. Similarly, when this same rasa is developed into fraternity (sakhya-rasa), a friendly intimacy is added. There is no awe or veneration in the sakhya-rasa.The sakhya-rasa is invested with three qualities-santa, dasya, and sakhya. Similarly, on the platform of parental love, the qualities of santa-rasa and dasya-rasa are fully developed in another form-the

sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities-santa, dasya, sakhya, and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

TEXT 229

TEXT

se amrtanande bhakta saha dubena apane
'krsna----bhakta-vasa' guna kahe aisvarya-jnani-gane

SYNONYMS

se--that Lord Krsna; amrta-anande--in spiritual happiness; bhakta--the devotee; saha--with; dubena--plunges; apane--Himself; krsna--Krsna; bhakta-vasa--of being subjugated by the devotee; guna--the quality; kahe--say; aisvarya-jnani-gane--learned scholars knowing the opulence of Krsna.

TRANSLATION

"The exchange of spiritual happiness between Krsna and His devotee, in which Krsna is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Krsna plunge. This is the verdict of learned scholars who appreciate Krsna's opulence.

TEXT 230

TEXT

itidrk-svalilabhir ananda-kunde
svaghosam nimajjantam akhyapayantam
tadiyesita-jnesu bhaktair jitatvam
punah prematas tam satavrtti vande

SYNONYMS

iti--thus; idrk-sva-lilabhih--by this Damodara in His transcendental pastimes; ananda-kunde--in the ocean of transcendental bliss; sva-ghosam--His personal associates; nimajjantam--plunging; akhyapayantam--declaring; tadiya--of the Supreme Personality of Godhead; isita-jnesu--among learned scholars expert in the knowledge of the opulences; bhaktaih--by the devotees; jitatvam--the subjugation; punah--again; prematah--with love; tam--unto Him; sata-avrtti--hundreds of times; vande--I offer my respectful obeisances.

TRANSLATION

" 'Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopis into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.'

PURPORT

This verse is from the Damodarastaka in the Padma Purana. Attachment for Krsna in santa-rasa, rendering service to the Lord in dasya-rasa, rendering

relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other rasas combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

TEXT 231

TEXT

madhura-rase----krsna-nistha, seva atisaya
sakhyera asankoca, lalana-mamatadhikya haya

SYNONYMS

madhura-rase--on the platform of conjugal love; krsna-nistha--attachment for Krsna; seva atisaya--an improved rendering service; sakhyera--of the platform of fraternity; asankoca--relaxation; lalana--maintenance; mamata-adhikya--increase of intimacy; haya--there is.

TRANSLATION

"On the platform of conjugal love, attachment for Krsna, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

TEXT 232

TEXT

kanta-bhave nijanga diya karena sevana
ataeva madhura-rasera haya 'panca' guna

SYNONYMS

kanta-bhave--on the platform of conjugal love; nija-anga--own body; diya--offering; karena--executes; sevana--service; ataeva--therefore; madhura-rasera--of the mellow of conjugal love; haya--there are; panca guna--five kinds of transcendental qualities.

TRANSLATION

"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

TEXT 233

TEXT

akasadi guna yena para para bhute
eka-dui-tina-cari krame panca prthivite

SYNONYMS

akasa-adi--beginning with the sky; guna--qualities; yena--as; para para--one after another; bhute--in the material elements; eka--one; dui--two; tina--three; cari--four; krame--in this way; panca--all five qualities; prthivite--in earth.

TRANSLATION

"All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

TEXT 234

TEXT

ei-mata madhure saba bhava-samahara
ataeva asvadadhikye kare camatkara

SYNONYMS

ei-mata--in this way; madhure--on the platform of conjugal love; saba--all; bhava-samahara--amalgamation of the feelings; ataeva--therefore; asvada-adhikye--from the increase of tasting by the devotees; kare camatkara--is certainly wonderful.

TRANSLATION

"Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

TEXT 235

TEXT

ei bhakti-rasera karilana, dig-darasana
ihara vistara mane kariha bhavana

SYNONYMS

ei--this; bhakti-rasera--of the feelings of devotional service; karilana--I have described; dik-darasana--general survey; ihara--of this; vistara--expansion; mane--within the mind; kariha--you should do; bhavana--consideration.

TRANSLATION

Sri Caitanya Mahaprabhu then concluded: "I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

TEXT 236

TEXT

bhavite bhavite krsna sphuraye antare
krsna-krpaya ajna paya rasa-sindhu-pare

SYNONYMS

bhavite bhavite--in this way when one is strictly in thought; krsna--Lord Krsna; sphuraye antare--manifests within; krsna-krpaya--by the mercy of Krsna;

ajna--one not expert in knowledge; paya--reaches; rasa-sindhu-pare--the shore of the ocean of transcendental mellows.

TRANSLATION

"When one thinks of Krsna constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Krsna's mercy."

TEXT 237

TEXT

eta bali' prabhu tanre kaila alingana
varanasi calibare prabhura haila mana

SYNONYMS

eta bali'--saying this; prabhu--Sri Caitanya Mahaprabhu; tanre--unto Rupa Gosvami; kaila--did; alingana--embracing; varanasi--toward Benares; calibare--to go; prabhura--of Lord Sri Caitanya Mahaprabhu; haila--was; mana--the mind.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu embraced Srila Rupa Gosvami. The Lord then decided to go to the city of Benares.

TEXT 238

TEXT

prabhate uthiya yabe karila gamana
tabe tanra pade rupa kare nivedana

SYNONYMS

prabhate--in the morning; uthiya--getting up; yabe--when; karila--made; gamana--departure; tabe--at that time; tanra--His; pade--at the lotus feet; rupa--Srila Rupa Gosvami; kare--does; nivedana--submission.

TRANSLATION

The next morning, when Sri Caitanya Mahaprabhu arose and prepared to leave for Varanasi [Benares], Srila Rupa Gosvami made the following statement at the Lord's lotus feet.

TEXT 239

TEXT

'ajna haya, asi muni sri-carana-sange
sahite na pari muni viraha-tarange'

SYNONYMS

ajna haya--if there is permission; asi--may come; muni--I; sri-carana-sange--with Your Lordship; sahite--to tolerate; na pari--not able; muni--I; viraha-tarange--the waves of separation.

TRANSLATION

"If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation."

TEXT 240

TEXT

prabhu kahe,----tomara kartavya, amara vacana
nikate asiyacha tumi, yaha vrndavana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu replied; tomara kartavya--your duty; amara vacana--My order; nikate asiyacha--have come near; tumi--you; yaha--go; vrndavana--to Vrndavana.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Your duty is to carry out My order. You have come near Vrndavana. Now you should go there.

TEXT 241

TEXT

vrndavana haite tumi gauda-desa diya
amare miliba nilacalete asiya

SYNONYMS

vrndavana haite--from Vrndavana; tumi--you; gauda-desa diya--by way of Bengal; amare--Me; miliba--will meet; nilacalete--at Jagannatha Puri; asiya--coming.

TRANSLATION

"Later, you can go from Vrndavana to Jagannatha Puri through Bengal [Gauda-desa]. There you will meet Me again."

TEXT 242

TEXT

tanre alingiya prabhu naukate cadila
murcchita hana tenho tahani padila

SYNONYMS

tanre--him; alingiya--embracing; prabhu--Sri Caitanya Mahaprabhu; naukate--in a boat; cadila--got aboard; murcchita hana--fainting; tenho--he (Srila Rupa Gosvami); tahani--on the spot; padila--fell.

TRANSLATION

After embracing Rupa Gosvami, Sri Caitanya Mahaprabhu got into a boat. Rupa Gosvami fainted and fell down on the spot.

TEXT 243

TEXT

daksinatya-vipra tanre ghare lana gela
tabe dui bhai vrndavanere calila

SYNONYMS

daksinatya-vipra--the brahmana from Deccan; tanre--him (Rupa Gosvami); ghare lana--taking to his home; gela--went; tabe--thereafter; dui bhai--the two brothers; vrndavanere--toward Vrndavana; calila--departed.

TRANSLATION

The brahmana from Deccan took Rupa Gosvami to his home, and thereafter the two brothers departed for Vrndavana.

TEXT 244

TEXT

mahaprabhu cali' cali' aila varanasi
candrasekhara milila gramera bahire asi'

SYNONYMS

mahaprabhu--Sri Caitanya Mahaprabhu; cali' cali'--walking and walking; aila--arrived; varanasi--at Varanasi; candrasekhara--Candrasekhara; milila--He met; gramera--of the village; bahire--outside; asi'--coming.

TRANSLATION

After walking and walking, Sri Caitanya Mahaprabhu finally arrived at Varanasi, where He met Candrasekhara, who was coming out of the city.

TEXT 245

TEXT

ratre tenho svapna dekhe,----prabhu aila ghare
pratah-kale asi' rahe gramera bahire

SYNONYMS

ratre--at night; tenho--he (Candrasekhara); svapna--a dream; dekhe--saw; prabhu--Sri Caitanya Mahaprabhu; aila--has come; ghare--to his home; pratah-kale--in the morning; asi'--coming; rahe--he remained; gramera bahire--outside the city.

TRANSLATION

In a dream Candrasekhara had seen that Lord Sri Caitanya Mahaprabhu had come to his home; therefore in the morning Candrasekhara went outside the city to receive the Lord.

TEXT 246

TEXT

acambite prabhu dekhi' carane padila
anandita hana nija-grhe lana gela

SYNONYMS

acambite--suddenly; prabhu--Sri Caitanya Mahaprabhu; dekhi'--seeing; carane--at His feet; padila--he fell; anandita hana--becoming very glad; nija-grhe--to his own place; lana--taking; gela--went.

TRANSLATION

While Candrasekhara was waiting outside the city, he suddenly saw Sri Caitanya Mahaprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

TEXT 247

TEXT

tapana-misra suni' asi' prabhure milila
ista-gosthi kari' prabhura nimantrana kaila

SYNONYMS

tapana-misra--Tapana Misra; suni'--hearing; asi'--coming; prabhure milila--met the Lord; ista-gosthi kari'--conversing; prabhura--to Lord Sri Caitanya Mahaprabhu; nimantrana--invitation; kaila--made.

TRANSLATION

Tapana Misra also heard news of the Lord's arrival in Varanasi, and he went to Candrasekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

TEXT 248

TEXT

nija ghare lana prabhure bhiksa karaila
bhattacarye candrasekhara nimantrana kaila

SYNONYMS

nija ghare--to his own place; lana--taking; prabhure--to the Lord; bhiksa karaila--offered lunch; bhattacarye--unto Balabhadra Bhattacarya; candrasekhara--Candrasekhara; nimantrana--invitation; kaila--made.

TRANSLATION

Tapana Misra took Caitanya Mahaprabhu to his own house and gave Him lunch. Candrasekhara invited Balabhadra Bhattacarya to take lunch at his home.

TEXT 249

TEXT

bhiksa karana misra kahe prabhu-paya dhari'
eka bhiksa magi, more deha' krpa kari'

SYNONYMS

bhiksa karana--after offering the lunch; misra--Tapana Misra; kahe--said; prabhu--of Lord Sri Caitanya Mahaprabhu; paya--the lotus feet; dhari'--touching; eka bhiksa--one favor; magi--I beg; more--unto Me; deha'--kindly deliver; krpa kari'--by Your causeless mercy.

TRANSLATION

After offering lunch to Sri Caitanya Mahaprabhu, Tapana Misra begged a favor from the Lord and requested Him to reward him mercy.

TEXT 250

TEXT

yavat tomara haya kasi-pure sthiti
mora ghara vina bhiksa na kariba kati

SYNONYMS

yavat--as long as; tomara--Your; haya--there is; kasi-pure--at Varanasi; sthiti--stay; mora ghara--my place; vina--except; bhiksa--lunch; na kariba--kindly do not take; kati--anywhere.

TRANSLATION

Tapana Misra said, "As long as Your Lordship stays in Varanasi, please do not accept an invitation from anyone but me."

TEXT 251

TEXT

prabhu janena----dina panca-sata se rahiba
sannyasira sange bhiksa kahan na kariba

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; janena--knows; dina--days; panca-sata--five days or at the most a week; se--that; rahiba--I shall stay; sannyasira sange--with other Mayavadi sannyasis; bhiksa--lunch; kahan--at any time; na kariba--I shall not take.

TRANSLATION

It was known to Sri Caitanya Mahaprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Mayavadi sannyasis.

TEXT 252

TEXT

eta jani' tanra bhiksa kaila angikara
vasa-nistha kaila candrasekharera ghara

SYNONYMS

eta jani'--on this understanding; tanra--his; bhiksa--lunch; kaila angikara--He accepted; vasa-nistha--residence; kaila--made; candrasekharera ghara--the house of Candrasekhara.

TRANSLATION

With this understanding, Sri Caitanya Mahaprabhu agreed to accept lunch at the place of Tapana Misra. The Lord made His residence at the home of Candrasekhara.

TEXT 253

TEXT

maharastriya vipra asi' tanhare milila
prabhu tanre sneha kari' krpa prakasila

SYNONYMS

maharastriya vipra--the Maharastriya brahmana; asi'--coming; tanhare--him; milila--met; prabhu--Sri Caitanya Mahaprabhu; tanre--to him; sneha kari'--showing His affection; krpa prakasila--distributed His mercy.

TRANSLATION

The Maharastriya brahmana came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

TEXT 254

TEXT

mahaprabhu aila suni' sista sista jana
brahmana, ksatriya asi' karena darasana

SYNONYMS

mahaprabhu aila--Sri Caitanya Mahaprabhu has arrived; suni'--hearing; sista sista jana--all respectable persons; brahmana--belonging to the brahmana community; ksatriya--belonging to the ksatriya community; asi'--coming; karena darasana--see.

TRANSLATION

Hearing that Sri Caitanya Mahaprabhu had come, all the respectable members of the brahmana and ksatriya communities came to see Him.

TEXT 255

TEXT

sri-rupa-upare prabhura yata krpa haila
atyanta vistara-katha sanksepe kahila

SYNONYMS

sri-rupa-upare--upon Sri Rupa Gosvami; prabhura--of Sri Caitanya Mahaprabhu; yata--as much; krpa--mercy; haila--there was; atyanta--very much; vistara-katha--elaborate topic; sanksepe--in brief; kahila--I have described.

TRANSLATION

Much mercy was thus bestowed upon Sri Ra Gosvami, and I have briefly described all those topics.

TEXT 256

TEXT

sraddha kari' ei katha sune ye jane
prema-bhakti paya sei caitanya-carane

SYNONYMS

sraddha kari'--with faith; ei katha--this description; sune--hears; yei jane--any person who; prema-bhakti--love of Godhead; paya--achieves; sei--that person; caitanya-carane--at the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 257

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Nineteenth Chapter, describing the Lord's instructions to Srila Rupa Gosvami at Prayaga in the science of devotional service.

Lord Sri Caitanya Mahaprabhu Instructs Sanatana Gosvami in the Science of the Absolute Truth

Chapter 20
Lord Sri Caitanya Mahaprabhu Instructs Sanatana Gosvami in the Science of the Absolute Truth

The following summary study of this chapter is given by Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. When Srila Sanatana Gosvami was imprisoned by Nawab Hussain Shah, he received news from Rupa Gosvami that Sri Caitanya Mahaprabhu had gone to Mathura. Sanatana Gosvami thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the jailer seven thousand gold coins, Sanatana Gosvami was released. He then crossed the Ganges and fled. One of his servants, Isana, followed him, carrying eight gold coins. Sanatana Gosvami and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanatana Gosvami and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanatana Gosvami, however, asked his servant how much money he had, and, taking seven of the gold coins, Sanatana offered them to the hotel owner. Thus the owner helped them reach the hilly tract toward Varanasi. On the way, Sanatana Gosvami met his brother-in-law, Srikanta, at Hajipura, and Srikanta helped him after he had heard about all Sanatana's troubles. Thus Sanatana Gosvami finally arrived at Varanasi and stood before the door of Candrasekhara. Caitanya Mahaprabhu called him in and ordered him to change his dress so that he could look like a gentleman. For his garment, he used an old cloth of Tapana Misra's. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahaprabhu was very pleased with him, and thus Sri Sanatana Gosvami received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Sri Caitanya Mahaprabhu explained to Sanatana Gosvami how the living entity is one of Lord Krsna's energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Sri Krsna, the Lord analyzed Brahman, Paramatma and Bhagavan, as well as the expansions of the Lord called svayam-rupa, tad-ekatma and avesa, which are divided into various branches known as vaibhava and prabhava. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the purusa-avataras, manvantara-avataras, guna-avataras and saktyavesa-avataras. The Lord also discussed the divisions of Krsna's different ages, such as balya and pauganda, and the different pastimes of the different ages. He explained how Krsna attained His permanent form when He reached youth. In this way Sri Caitanya Mahaprabhu explained and described everything to Sanatana Gosvami.

TEXT 1

TEXT

vande 'nantadbhutaisvaryam
sri-caitanya-mahaprabhum
nico 'pi yat-prasadat syad
bhakti-sastra-pravartakah

SYNONYMS

vande--I offer my respectful obeisances; ananta--unlimited; adbhuta--wonderful; aisvaryam--possessing opulences; sri-caitanya-mahaprabhum--unto Sri Caitanya Mahaprabhu; nicah api--even a person in the lowest status of life; yat-prasadat--by whose mercy; syat--may become; bhakti-sastra--of the science of devotional service; pravartakah--an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Sri Caitanya Mahaprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to all devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

etha gaude sanatana ache bandi-sale
sri-rupa-gosanira patri aila hena-kale

SYNONYMS

etha--here; gaude--in Bengal; sanatana--Sanatana Gosvami; ache--was; bandi-sale--in prison; sri-rupa-gosanira--of Srila Rupa Gosvami; patri--the letter; aila--came; hena-kale--at that time.

TRANSLATION

While Sanatana Gosvami was imprisoned in Bengal, a letter arrived from Srila Rupa Gosvami.

PURPORT

Srila Bhaktivinoda Thakura informs us that this letter from Rupa Gosvami to Sanatana Gosvami is mentioned by the annotator of Udbhata-candrika. Srila Rupa Gosvami wrote a note to Sanatana Gosvami from Bakla. This note indicated that Sri Caitanya Mahaprabhu was coming to Mathura, and it stated:

yadu-pateh kva gata mathura-puri
raghu-pateh kva gatottara-kosala
iti vicintya kurusva manah sthiram
na sad idam jagad ity avadharaya

"Where has the Mathura Puri of Yadupati gone? Where has the northern Kosala of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "

TEXT 4

TEXT

patri pana sanatana anandita haila
yavana-raksaka-pasa kahite lagila

SYNONYMS

patri pana--receiving the note; sanatana--Sanatana Gosvami; anandita haila--became very pleased; yavana--meat-eater; raksaka--the superintendent of the jail; pasa--before; kahite lagila--began to say.

TRANSLATION

When Sanatana Gosvami received this note from Rupa Gosvami, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

TEXT 5

TEXT

"tumi eka jinda-pira maha-bhagyavan
ketaba-korana-sastre ache tomara jnana

SYNONYMS

tumi--you; eka jinda-pira--a living saint; maha-bhagyavan--very fortunate; ketaba--books; korana--the Koran; sastre--in the scripture; ache--there is; tomara--your; jnana--knowledge.

TRANSLATION

Sanatana Gosvami told the Mohammedan jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

TEXT 6

TEXT

eka bandi chade yadi nija-dharma dekhiya
samsara ha-ite tare mukta karena gosana

SYNONYMS

eka bandi--one imprisoned person; chade--one releases; yadi--if; nija-dharma--one's own religion; dekhiya--consulting; samsara ha-ite--from material bondage; tare--him; mukta karena--releases; gosana--the Supreme Personality of Godhead.

TRANSLATION

"If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

PURPORT

It appears from this statement that Sanatana Gosvami, who was formerly a minister of the Nawab, was trying to cheat the Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanatana Gosvami praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanatana Gosvami was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by maya under the spell of sense gratification. The living entity is so entranced by the spell of maya that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by maya. One is called praksepatmika, and the other is called avaranatmika. When one is determined to get out of material bondage, the praksepatmika-sakti, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (avaranatmika), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of maya is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposals. Therefore Sri Sanatana Gosvami said, "Somehow or other, if one helps another gain release from the bondage of maya, he is certainly recognized immediately by the Supreme Personality of Godhead." As stated in Bhagavad-gita (18.69):

na ca tasman manusyesu
kascin me priya-krttamah
bhavita na ca me tasmad
anyah priyataro bhuvi

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Srila Bhaktivinoda Thakura has said that a Vaisnava is recognized by his preaching work--that is, by convincing the conditioned soul about his eternal position, which is explained here as nija-dharma. It is the living entity's eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Krsna. jivera 'svarupa' haya--krsnera 'nitya-dasa'. This will be further explained by the Lord Himself to Sanatana Gosvami.

TEXT 7

TEXT

purve ami tomara kariyachi upakara
tumi ama chadi' kara pratyupakara

SYNONYMS

purve--formerly; ami--I; tomara--your; kariyachi--have done; upakara--welfare; tumi--you; ama--me; chadi'--releasing; kara--do; prati-upakara--return welfare.

TRANSLATION

Sanatana Gosvami continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

TEXT

panca sahasra mudra tumi kara angikara
punya, artha,----dui labha ha-ibe tomara"

SYNONYMS

panca sahasra--five thousand; mudra--golden coins; tumi--you; kara angikara--please accept; punya--pious activity; artha--material gain; dui labha--two kinds of achievement; ha-ibe--will be; tomara--yours.

TRANSLATION

"Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously."

TEXT 9

TEXT

tabe sei yavana kahe,----"suna, mahasaya
tomare chadiba, kintu kari raja-bhaya"

SYNONYMS

tabe--thereafter; sei--that; yavana--meat-eater; kahe--says; suna--just hear; mahasaya--my dear sir; tomare--you; chadiba--I would release; kintu--but; kari raja-bhaya--I am afraid of the government.

TRANSLATION

In this way Sanatana Gosvami convinced the jailkeeper, who replied, "Please hear me, my dear sir. I am willing to release you, but I am afraid of the government."

TEXTS 10-11

TEXT

sanatana kahe,----"tumi na kara raja-bhaya
daksina giyache yadi leuti' aoyaya

tanhare kahio----sei bahya-krtye gela
gangara nikata ganga dekhi' jhanpa dila

SYNONYMS

sanatana kahe--Sanatana replied; tumi--you; na--not; kara--do; raja-bhaya--fear of the government; daksina--to the south; giyache--has gone; yadi--if; leuti'--returning; aoyaya--comes; tanhare--to him; kahio--you say; sei--he; bahya-krtye--to evacuate; gela--went; gangara nikata--near the bank of the Ganges; ganga dekhi'--seeing the Ganges; jhanpa dila--jumped.

TRANSLATION

Sanatana replied, "There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanatana went to pass stool near the bank of the Gages and that as soon as he saw the Ganges, he jumped in.

TEXT 12

TEXT

aneka dekhila, tara lag na paila
daduka-sahita dubi kahan vahi' gela

SYNONYMS

aneka--for a long time; dekhila--I looked; tara--of him; lag--contact; na paila--could not obtain; daduka-sahita--with the shackles; dubi--drowning; kahan--somewhere; vahi' gela--washed away.

TRANSLATION

"Tell him,'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'

TEXT 13

TEXT

kichu bhaya nahi, ami e-dese na raba
daravesa hana ami makkake yaiba"

SYNONYMS

kichu--any; bhaya--fear; nahi--there is not; ami--I; e-dese--in this country; na raba--shall not remain; daravesa hana--becoming a mendicant; ami--I; makkake yaiba--shall go to Mecca.

TRANSLATION

"There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

TEXT 14

TEXT

tathapi yavana-mana prasanna na dekhila
sata-hajara mudra tara age rasi kaila

SYNONYMS

tathapi--still; yavana-mana--the mind of the meat-eater; prasanna--satisfied; na--not; dekhila--he saw; sata-hajara--seven thousand; mudra--golden coins; tara--of him; age--in front; rasi kaila--made a stack.

TRANSLATION

Sanatana Gosvami could see that the mind of the meat-eater was still not satisfied. He then stacked Seven thousand gold coins before him.

TEXT 15

TEXT

lobha ha-ila yavanera mudra dekhiya
ratre ganga-para kaila daduka katiya

SYNONYMS

lobha ha-ila--there was attraction for the money; yavanera--of the meat-eater; mudra dekhiya--seeing the golden coins; ratre--at night; ganga-para kaila--he got him across the Ganges; daduka--shackles; katiya--breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanatana's shackles and let him cross the Ganges.

TEXT 16

TEXT

gada-dvara-patha chadila, nare tahan yaite
ratri-dina cali' aila patada-parvate

SYNONYMS

gada-dvara-patha--the path of the fortress; chadila--gave up; nare--not able; tahan--there; yaite--to go; ratri-dina--night and day; cali'--walking; aila--arrived; patada-parvate--in the hilly tract of land known as Patada.

TRANSLATION

In this way, Sanatana Gosvami was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Patada.

TEXT 17

TEXT

tatha eka bhaumika haya, tara thani gela
'parvata para kara ama'----vinati karila

SYNONYMS

tatha--there; eka bhaumika--one landowner; haya--there is; tara thani--unto him; gela--he went; parvata--the hilly tract; para kara--cross over; ama--me; vinati--submission; karila--he made.

TRANSLATION

After reaching Patada, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

TEXT

sei bhunara sange haya hata-ganita
bhunara kane kahe sei jani' ei katha

SYNONYMS

sei bhunara--the landlord; sange--with; haya--there is; hata-ganita--an expert in palmistry; bhunara--of the landlord; kane--in the ear; kahe--says; sei--that man; jani'--knowing; ei katha--this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanatana, he whispered the following in the landlord's ear.

TEXT 19

TEXT

'inhara thani suvarnera asta mohara haya'
suni' anandita bhuna sanatane kaya

SYNONYMS

inhara thani--in the possession of this man; suvarnera--of gold; asta--eight; mohara--coins; haya--there are; suni'--hearing; anandita--pleased; bhuna--the landlord; sanatane--to Sanatana; kaya--says.

TRANSLATION

The palmist said, "This man Sanatana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanatana Gosvami.

TEXT 20

TEXT

"ratrye parvata para kariba nija-loka diya
bhojana karaha tumi randhana kariya"

SYNONYMS

ratrye--at night; parvata--the hilly tract; para kariba--I shall cross; nija-loka diya--with my own men; bhojana karaha--just take your meal; tumi--you; randhana kariya--cooking.

TRANSLATION

The landlord said,"I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself."

TEXT 21

TEXT

eta bali' anna dila kariya sammana
sanatana asi' tabe kaila nadi-snana

SYNONYMS

eta bali'--saying this; anna dila--supplied food grains; kariya sammana--showing great respect; sanatana--Sanatana Gosvami; asi'--coming; tabe--then; kaila--did; nadi-snana--bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanatana grains to cook. Sanatana then went to the riverside and took his bath.

TEXT 22

TEXT

dui upavase kaila randhana-bhojane
raja-mantri sanatana vicarila mane

SYNONYMS

dui upa vase--fasting for two days; kaila--performed; randhana-bhojane--cooking and eating; raja-mantri--the former minister of the Nawab; sanatana--Sanatana; vicarila--considered; mane--in the mind.

TRANSLATION

Because Sanatana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

TEXT

'ei bhuna kene more sammana karila?'
eta cinti' sanatana isane puchila

SYNONYMS

ei bhuna--this landlord; kene--why; more--unto me; sammana karila--offered so much respect; eta cinti'--thinking this; sanatana--Sanatana; isane--from Isana, his servant; puchila--inquired.

TRANSLATION

As a former minister for the Nawab, Sanatana could certainly understand diplomacy. He therefore thought,"Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Isana.

TEXT 24

TEXT

'tomara thani jani kichu dravya achaya'
isana kahe,----'mora thani sata mohara haya'

SYNONYMS

tomara thani--in your possession; jani--I understand; kichu--some; dravya--valuable thing; achaya--there is; isana kahe--Isana replied; mora thani--in my possession; sata mohara--seven gold coins; haya--there are.

TRANSLATION

Sanatana asked his servant,"Isana, I think you have some valuable things with you." Isana replied,"Yes, I have seven gold coins."

TEXT 25

TEXT

suni' sanatana tare karila bhartsana
'sange kene aniyacha ei kala-yama?'

SYNONYMS

suni'--hearing; sanatana--Sanatana Gosvami; tare--him; karila bhartsana--chastised; sange--with you; kene--why; aniyacha--have you brought; ei--this; kala-yama--death knell.

TRANSLATION

Hearing this, Sanatana Gosvami chastised his servant, saying,"Why have you brought this death knell with you?"

TEXT 26

TEXT

tabe sei sata mohara hastete kariya
bhunara kache yana kahe mohara dhariya

SYNONYMS

tabe--thereafter; sei sata mohara--these seven golden coins; hastete kariya--taking in the hands; bhunara kache--to the landlord; yana--going; kahe--says; mohara dhariya--holding the golden coins.

TRANSLATION

Thereupon, Sanatana Gosvami took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

TEXT 27

TEXT

"ei sata suvarna mohara achila amara
iha lana dharma dekhi' parvata kara para

SYNONYMS

ei sata--these seven; suvarna mohara--golden coins; achila--were; amara--mine; iha lana--accepting them; dharma dekhi'--observing religious principles; parvata--the hilly tract of land; kara para--kindly get me across.

TRANSLATION

"I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

TEXT 28

TEXT

raja-bandi ami, gada-dvara yaite na pari
punya habe, parvata ama deha' para kari"

SYNONYMS

raja-bandi--a prisoner of the government; ami--I; gada-dvara yaite--to go openly on the road by the ramparts; na pari--I am not able; punya--pious activity; habe--there will be; parvata--the hilly tract of land; ama--to me; deha'--give help; para kari--by crossing over.

TRANSLATION

"I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land."

TEXT 29

TEXT

bhuna hasi' kahe,----"ami janiyachi pahile
asta mohara haya tomara sevaka-ancale

SYNONYMS

bhuna--the landlord; hasi'--smiling; kahe--said; ami--I; janiyachi--knew; pahile--before this; asta mohara--eight golden coins; haya--there are; tomara--your; sevaka-ancale--in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

TEXT 30

TEXT

toma mari' mohara la-itama ajikara ratrye
bhala haila, kahila tumi, chutilana papa haite

SYNONYMS

toma mari'--killing you; mohara--golden coins; la-itama--I would have taken; ajikara ratrye--on this night; bhala haila--it was very good; kahila tumi--you have spoken; chutilana--I am relieved; papa haite--from such a sin.

TRANSLATION

"On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

TEXT 31

TEXT

santusta ha-ilana ami, mohara na la-iba
punya lagi' parvata toma' para kari' diba"

SYNONYMS

santusta--satisfied; ha-ilana--have become; ami--I; mohara--the golden coins; na la-iba--I shall not take; punya lagi'--simply for pious activity; parvata--the hilly tract of land; toma'--you; para kari' diba--I shall get across.

TRANSLATION

"I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."

TEXT 32

TEXT

gosani kahe,----"keha dravya la-ibe ama mari'
amara prana raksa kara dravya angikari' "

SYNONYMS

gosani kahe--Sanatana Gosvami said; keha--someone else; dravya--the valuable coins; la-ibe--will take; ama mari'--killing me; amara--my; prana--life; raksa kara--save; dravya angikari'--by accepting these coins.

TRANSLATION

Sanatana Gosvami replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."

TEXT 33

TEXT

tabe bhuna gosanira sange cari paika dila
ratrye ratrye vana-pathe parvata para kaila

SYNONYMS

tabe--thereupon; bhuna--the landlord; gosanira sange--with Sanatana Gosvami; cari paika--four watchmen; dila--gave; ratrye ratrye--during the whole night; vana-pathe--on the jungle path; parvata--the hilly tract of land; para kaila--took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanatana Gosvami four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

TEXT 34

TEXT

tabe para hana gosani puchila isane
'jani,----sesa dravya kichu ache toma sthane"

SYNONYMS

tabe--thereafter; para hana--after crossing; gosani--Sanatana Gosvami; puchila--asked; isane--Isana; jani--I know; sesa dravya--something valuable left; kichu--some; ache--there is; toma sthane--with you.

TRANSLATION

After crossing the hills, Sanatana Gosvami told his servant, "Isana, I think you still have some balance left from the gold coins."

TEXT 35

TEXT

isana kahe,----"eka mohara ache avasesa"
gosani kahe,----"mohara lana yaha' tumi desa"

SYNONYMS

isana kahe--Isana replied; eka--one; mohara--gold coin; ache--is; avasesa--left; gosani--Sanatana Gosvami; kahe--replied; mohara lana--taking this gold coin; yaha--return; tumi--you; desa--to your country.

TRANSLATION

Isana replied, "I still have one gold coin in my possession." Sanatana Gosvami then said, "Take the coin and return to your home."

TEXT 36

TEXT

tare vidaya diya gosani calila ekala

hate karonya, chinda kantha, nirbhaya ha-ila

SYNONYMS

tare vidaya diya--bidding him farewell; gosani--Sanatana Gosvami; calila ekala--began to travel alone; hate--in the hand; karonya--a beggar's pot; chinda kantha--a torn quilt; nirbhaya ha-ila--he became free from all anxiety.

TRANSLATION

After departing from Isana, Sanatana Gosvami began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

TEXT 37

TEXT

cali' cali' gosani tabe aila hajipure
sandhya-kale vasila eka udyana-bhitare

SYNONYMS

cali' cali'--walking and walking; gosani--Sanatana Gosvami; tabe--then; aila--arrived; hajipure--at Hajipura; sandhya-kale--in the evening; vasila--sat down; eka--one; udyana-bhitare--within a garden.

TRANSLATION

Walking and walking, Sanatana Gosvami finally arrived at a place called Hajipura. That evening he sat down within a garden.

TEXT 38

TEXT

sei hajipure rahe----srikanta tara nama
gosanira bhagini-pati, kare raja-kama

SYNONYMS

sei--that; hajipure--in Hajipura; rahe--there is; sri-kanta--Srikanta; tara--his; nama--name; gosanira--of Sanatana Gosvami; bhagini-pati--sister's husband; kare--executes; raja-kama--government service.

TRANSLATION

In Hajipura there was a gentlemen named Srikanta, who happened to be the husband of Sanatana Gosvami's sister. He was engaged there in government service.

TEXT 39

TEXT

tina laksa mudra raja diyache tara sthane
ghoda mulya lana pathaya patsara sthane

SYNONYMS

tina laksa--300,000; mudra--golden coins; raja--the king or nawab; diyache--has given; tara sthane--in his custody; ghoda--of horses; mulya lana--taking the price; pathaya--sends; patsara sthane--to the care of the emperor.

TRANSLATION

Srikanta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Srikanta was buying horses and dispatching them to the emperor.

TEXT 40

TEXT

tungi upara vasi' sei gosanire dekhila
ratrye eka-jana-sange gosani-pasa aila

SYNONYMS

tungi upara vasi'--sitting in an elevated place; sei--that Srikanta; gosanire--Sanatana Gosvami; dekhila--saw; ratrye--at night; eka-jana-sange--with a servant; gosani-pasa--near Sanatana Gosvami; aila--he came.

TRANSLATION

When Srikanta was sitting in an elevated place, he could see Sanatana Gosvami. That night he took a servant and went to see Sanatana Gosvami.

TEXT 41

TEXT

dui-jana mili' tatha ista-gosthi kaila
bandhana-moksana-katha gosani sakali kahila

SYNONYMS

dui-jana mili'--meeting together; tatha--there; ista-gosthi--various types of conversation; kaila--did; bandhana-moksana--of the arrest and release; katha--the story; gosani--Sanatana Gosvami; sakali--everything; kahila--narrated.

TRANSLATION

When they met, they had many conversations. Sanatana Gosvami told him in detail about his arrest and release.

TEXT 42

TEXT

tenho kahe,----"dina-dui raha ei-sthane
bhadra hao, chada' ei malina vasane"

SYNONYMS

tenho kahe--he said; dina-dui--at least for two days; raha--stay; ei-sthane--in this place; bhadra hao--become like a gentleman in appearance; chada'--give up; ei--this; malina--dirty; vasane--dress.

TRANSLATION

Srikanta then told Sanatana Gosvami, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

TEXT 43

TEXT

gosani kahe,----'eka-ksana iha na rahiba
ganga para kari' deha' e-ksane caliba"

SYNONYMS

gosani kahe--Sanatana Gosvami said; eka-ksana--even for one moment; iha--here; na rahiba--I shall not stay; ganga para kari' deha'--help me cross the River Ganges; e-ksane--immediately; caliba--I shall go.

TRANSLATION

Sanatana Gosvami replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

TEXT 44

TEXT

yatna kari' tenho eka bhota-kambala dila
ganga para kari' dila----gosani calila

SYNONYMS

yatna kari'--with great care; tenho--he (Srikanta); eka--one; bhota-kam-bala--woolen blanket; dila--gave; ganga para kari' dila--got him across the River Ganges; gosani calila--Sanatana Gosvami departed.

TRANSLATION

With great care, Srikanta gave him a woolen blanket and helped him cross the Ganges. Thus Sanatana Gosvami departed again.

TEXT 45

TEXT

tabe varanasi gosani aila kata-dine
suni anandita ha-ila prabhura agamane

SYNONYMS

tabe--in this way; varanasi--to Varanasi; gosani--Sanatana Gosvami; aila--came; kata-dine--after a few days; suni--hearing; anandita--very pleased; ha-ila--he became; prabhura--of Sri Caitanya Mahaprabhu; agamane--about the arrival.

TRANSLATION

After a few days, Sanatana Gosvami arrived at Varanasi. He was very pleased to hear about Sri Caitanya Mahaprabhu's arrival there.

TEXT 46

TEXT

candrasekharera ghare asi' dvarete vasila
mahaprabhu jani' candrasekhare kahila

SYNONYMS

candrasekharera ghare--to the house of Candrasekhara; asi'--going; dvarete--at the door; vasila--sat down; mahaprabhu--Sri Caitanya Mahaprabhu; jani'--knowing; candrasekhare--to Candrasekhara; kahila--said.

TRANSLATION

Sanatana Gosvami then went to the house of Candrasekhara and sat down by the door. Understanding what was happening, Sri Caitanya Mahaprabhu spoke to Candrasekhara.

TEXT 47

TEXT

'dvare eka 'vaisnava haya, bolaha tanhare'
candrasekhara dekhe----'vaisnava' nahika dvare

SYNONYMS

dvare--at your door; eka vaisnava--one Vaisnava devotee; haya--there is; bolaha tanhai-e--please call him; candrasekhara--Candrasekhara; dekhe--sees; vaisnava--a devotee; nahika--there is not; dvare--at the door.

TRANSLATION

Sri Caitanya Mahaprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candrasekhara could not see a Vaisnava at his door.

TEXT 48

TEXT

'dvarete vaisnava nahi'----prabhure kahila
'keha haya' kari' prabhu tahare puchila

SYNONYMS

dvarete--at my door; vaisnava nahi--there is no Vaisnava; prabhure kahila--he informed Sri Caitanya Mahaprabhu; keha haya--is there anyone; kari'--in this way; prabhu--Sri Caitanya Mahaprabhu; tahare puchila--inquired from him.

TRANSLATION

When Candrasekhara informed the Lord that no Vaisnava was at his door, the Lord asked him, "Is there anyone at your door at all?"

TEXT 49

TEXT

tenho kahe,----eka 'daravesa' ache dvare
'tanre ana' prabhura vakye kahila tanhare

SYNONYMS

tenho kahe--he replied; eka daravesa--one Muslim mendicant; ache--there is; dvare--at the door; tanre ana--bring him; prabhura--of Sri Caitanya Mahaprabhu; vakye--the order; kahila--said; tanhare--unto him.

TRANSLATION

Candrasekhara replied, "There is a Muslim mendicant." Sri Caitanya Mahaprabhu immediately said, "Please bring him here." Candrasekhara then spoke to Sanatana Gosvami, who was still sitting beside the door.

TEXT 50

TEXT

'prabhu tomaya bolaya, aisa, daravesa!'
suni' anande sanatana karila pravesa

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; tomaya--unto you; bolaya--calls; aisa--come here; daravesa--O Muslim mendicant; suni'--hearing; anande--in great pleasure; sanatana--Sanatana Gosvami; karila pravesa--entered.

TRANSLATION

"O Muslim mendicant, please come in. The Lord is calling you." Sanatana Gosvami was very pleased to hear this order, and he entered Candrasekhara's house.

TEXT 51

TEXT

tanhare angane dekhi' prabhu dhana aila
tanre alingana kari' premavista haila

SYNONYMS

tanhare--him; angane--in the courtyard; dekhi'--seeing; prabhu--Sri Caitanya Mahaprabhu; dhana aila--came to see him with great haste; tanre--him; alingana kari'--embracing; prema-avista haila--became overwhelmed with ecstatic love.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw Sanatana Gosvami in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

TEXT 52

TEXT

prabhu-sparse premavista ha-ila sanatana
'more na chuniha'----kahe gadgada-vacana

SYNONYMS

prabhu-sparse--by the touch of Sri Caitanya Mahaprabhu; prema-avista--overwhelmed with ecstatic love; ha-ila--became; sanatana--Sanatana Gosvami; more--me; na--do not; chuniha--touch; kahe--says; gadgada-vacana--in a faltering voice.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu touched Sanatana Gosvami, Sanatana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."

TEXT 53

TEXT

dui-jane galagali rodana apara
dekhi' candrasekharera ha-ila camatkara

SYNONYMS

dui-jane--the two persons; galagali--shoulder to shoulder; rodana--crying; apara--unlimited; dekhi'--seeing; candrasekharera--of Candrasekhara; ha-ila--there was; camatkara--astonishment.

TRANSLATION

Shoulder to shoulder, Sri Caitanya Mahaprabhu and Sanatana Gosvami began to cry unlimitedly. Candrasekhara was very astonished to see this.

TEXT 54

TEXT

tabe prabhu tanra hata dhari' lana gela
pindara upare apana-pase vasaila

SYNONYMS

tabe--thereafter; prabhu--Sri Caitanya Mahaprabhu; tanra--of Sanatana Gosvami; hata dhari'--catching the hand; lana gela--took him inside; pindara upare--in an elevated place; apana-pase--near Him; vasaila--made Sanatana Gosvami sit down.

TRANSLATION

Catching his hand, Sri Caitanya Mahaprabhu took Sanatana Gosvami inside and made him sit in an elevated place next to Him.

TEXT 55

TEXT

sri-haste karena tanra anga sammarjana
tenho kahe,----'more, prabhu, na kara sparsana'

SYNONYMS

sri-haste--by the spiritual hand; karena--does; tanra anga--of his body; sammarjana--cleansing; tenho kahe--he said; more--me; prabhu--my Lord; na kara sparsana--do not touch.

TRANSLATION

When Sri Caitanya Mahaprabhu began cleansing Sanatana Gosvami's body with His own transcendental had, Sanatana Gosvami said, "O my Lord, please do not touch me."

TEXT 56

TEXT

prabhu kahe,----"toma sparsi atma pavitrite
bhakti-bale para tumi brahmanda sodhite

SYNONYMS

prabhu kahe--Lord Caitanya Mahaprabhu replied; toma sparsi--I touch you; atma pavitrite--to purify Myself; bhakti-bale--the strength of your devotional service; para--are able; tumi--you; brahmanda--the whole universe; sodhite--to purify.

TRANSLATION

The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.

TEXT 57

TEXT

bhavad-vidha bhagavatas
tirtha-bhutah svayam prabho
tirthi-kurvanti tirthani
svantah-sthena gada-bhrta

SYNONYMS

bhavat-vidhah--like you; bhagavatah--advanced devotees; tirtha-bhutah--personified holy places of pilgrimage; svayam--personally; prabho--my lord; tirthi-kurvanti--make into holy places; tirthani--all the holy places of pilgrimage; sva-antah-sthena--situated within their hearts; gada-bhrta--by Lord Visnu, who carries a club.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse was spoken by Maharaja Yudhisthira to Vidura in Srimad-Bhagavatam (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Maharaja Yudhisthira was receiving his saintly uncle. In essence, Maharaja Yudhisthira was saying, "My dear Lord Vidura, you yourself are a holy place because you are an advanced devotee. People like you always carry Lord Visnu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners."

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Visnu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Maharaja Yudhisthira addressed Vidura in this way.

Since an advanced devotee carries Lord Visnu within his heart, he is a moving temple and a moving Visnu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dasa Thakura states, tirtha-yatra parisrama, kevala manera bhrama: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

TEXT 58

TEXT

na me 'bhaktas catur-vedi
mad-bhaktah sva-pacah priyah
tasmai deyam tato grahyam
sa ca pujyo yatha hy aham

SYNONYMS

na--not; me--My; abhaktah--devoid of pure devotional service; catuh-vedi--a scholar in the four Vedas; mat-bhaktah--My devotee; sva-pacah--even from a family of dog-eaters; priyah--very dear; tasmai--to him (a pure devotee, even though born in a very low family); deyam--should be given; tatah--from him; grahyam--should be accepted (remnants of food); sah--that person; ca--also; pujyah--worshipable; yatha--as much as; hi--certainly; aham--I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

PURPORT

This verse is included in the Hari-bhakti-vilasa (10.127) compiled by Sanatana Gosvami.

TEXT 59

TEXT

viprad dvisad-guna-yutad aravinda-nabha-
padaravinda-vimukhat sva-pacam varistham
manye tad-arpita-mano-vacanehitartha-
pranam punati sa kulam na tu bhuri-manah

SYNONYMS

viprat--than a brahmana; dvi-sat-guna-yutat--who is qualified with twelve brahminical qualifications; aravinda-nabha--of Lord Visnu, who has a lotuslike navel; pada-aravinda--unto the lotus feet; vimukhat--than a person bereft of devotion; sva-pacam--a candala, or a person accustomed to eating dogs; varistham--more glorified; manye--I think; tat-arpita--dedicated unto Him; manah--mind; vacana--words; ihita--activities; artha--wealth; pranam--life; punati--purifies; sah--he; kulam--his family; na tu--but not; bhuri-manah--a brahmana proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brahmana family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Krsna, who has a navel shaped like a lotus, he is not as good as a candala who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brahmana family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a sva-paca or candala is a devotee, he delivers not only himself but his whole family, whereas a brahmana who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.' "

PURPORT

This verse is spoken by Prahlada Maharaja in Srimad-Bhagavatam (7.9.10). A brahmana is supposed to be qualified with twelve qualities. As stated in the Mahabharata:

dharmas ca satyam ca damas tapas ca
amatsaryam hris titiksanasuya
yajnas ca danam ca dhrtih srutam ca
vratani vai dvadasa brahmanasya

"A brahmana must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the Vedas. These are the twelve qualifications for a brahmana."

Bhagavad-gita describes the brahminical qualities in this way:

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work." (Bg. 18.42)

In the Muktaphala-tika, it is said:

samo damas tapah saucam
ksanty-arjava-virakta yah
jnana-vijnana-santosah
satyastikye dvisad gunah

"Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the Vedas are the twelve qualities of a brahmana."

TEXT 60

TEXT

toma dekhi, toma sparsi, gai tomara guna
sarvendriya-phala,----ei sastra-nirupana

SYNONYMS

toma dekhi--by seeing you; toma sparsi--by touching you; gai tomara guna--praising your transcendental qualities; sarva-indriya-phala--the fulfillment of the activities of all the senses; ei--this; sastra-nirupana--the verdict of the revealed scriptures.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the Hari-bhakti-sudhodaya (13.2).

TEXT 61

TEXT

aksnoh phalam tvadrsa-darsanam hi
tanoh phalam tvadrsa-gatra-sangah
jihva-phalam tvadrsa-kirtanam hi
sudurlabha bhagavata hi loke

SYNONYMS

aksnoh--of the eyes; phalam--the perfect result of the action; tva-drsa--a person like you; darsanam--to see; hi--certainly; tanoh--of the body; phalam--the perfection of activities; tva-drsa--of a person like you; gatra-sangah--touching the body; jihva-phalam--the perfection of the tongue; tva-drsa--a person like you; kirtanam--glorifying; hi--certainly; su-durlabhah--very rare; bhagavatah--pure devotees of the Lord; hi--certainly; loke--in this world.

TRANSLATION

" 'My dear Vaisnava, seeing a person like you is the perfection of one's eyesight. Touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.' "

TEXT 62

TEXT

eta kahi kahe prabhu,----"suna, sanatana
krsna----bada dayamaya, patita-pavana

SYNONYMS

eta kahi--saying this; kahe--continued to speak; prabhu--Lord Sri Caitanya Mahaprabhu; suna--please hear; sanatana--My dear Sanatana; krsna--Lord Krsna; bada--very much; daya-maya--merciful; patita-pavana--deliverer of the fallen souls.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "My dear Sanatana, please hear from Me. Krsna is very merciful, and He is the deliverer of all fallen souls.

TEXT 63

TEXT

maha-raurava haite toma karila uddhara
krpara samudra krsna gambhira apara"

SYNONYMS

maha-raurava haite--from the deepest hellish condition of life; toma--you; karila uddhara--has delivered; krpara samudra--the ocean of mercy; krsna--Krsna; gambhira--very grave; apara--unlimitedly.

TRANSLATION

"My dear Sanatana, Krsna has saved you from Maharaurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."

PURPORT

As stated in Bhagavad-gita, isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. Staying within everyone's heart, Lord Krsna works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is determined to serve the Lord, the Lord is always prepared to help him (dadami buddhi-yogam tam yena mam upayanti te). Sri Caitanya Mahaprabhu is telling Sanatana Gosvami how merciful the Lord is. Sanatana Gosvami was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Krsna's mercy he came to find such association distasteful.

Therefore he left them. As stated by Srinivasa Acarya: tyaktva turnam asesa-mandala-pati-srenim sada tuccha-vat. Krsna enlightened Sanatana Gosvami in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanatana was prepared to become a mendicant. Appreciating the activities of Sanatana Gosvami, Sri Caitanya Mahaprabhu praised his action and thanked Krsna for His mercy upon him.

TEXT 64

TEXT

sanatana kahe,----'krsna ami nahi jani
amara uddhara-hetu tomara krpa ma-ni'

SYNONYMS

sanatana kahe--Sanatana Gosvami said; krsna--Lord Krsna; ami--I; nahi jani--do not know; amara--my; uddhara-hetu--the cause of release; tomara--Your; krpa--mercy; mani--I accept.

TRANSLATION

Sanatana replied, "I do not know who Krsna is. As far as I am concerned, I have been released from prison only by Your mercy."

TEXT 65

TEXT

'kemane chutila' bali prabhu prasna kaila
adyopanta saba katha tenho sunaila

SYNONYMS

kemane chutila--how were you released; bali--saying; prabhu--Sri Caitanya Mahaprabhu; prasna kaila--inquired; adya-upanta--from beginning to the end; saba--all; katha--the narration; tenho--he; sunaila--described.

TRANSLATION

Sri Caitanya Mahaprabhu then asked Sanatana Gosvami, "How were you released from prison?" Sanatana then described the story from beginning to end.

TEXT 66

TEXT

prabhu kahe,----"tomara dui-bhai prayage milila
rupa, anupama----dunhe vrndavana gela"

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; tomara--your; dui-bhai--two brothers; prayage milila--met Me at Prayaga; rupa--Rupa Gosvami; anupama--his brother Anupama; dunhe--both of them; vrndavana gela--have gone to Vrndavana.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I met your two brothers, Rupa and Anupama, at Prayaga. They have now gone to Vrndavana."

TEXT 67

TEXT

tapana-misrere ara candrasekharere
prabhu-ajnaya sanatana milila donhare

SYNONYMS

tapana-misrere--unto Tapana Misra; ara--and; candrasekharere--unto Candrasekhara; prabhu-ajnaya--by the order of Sri Caitanya Mahaprabhu; sanatana--Sanatana; milila--met; donhare--both of them.

TRANSLATION

By the order of Sri Caitanya Mahaprabhu, Sanatana Gosvami met both Tapana Misra and Candrasekhara.

TEXT 68

TEXT

tapana-misra tabe tanre kaila nimantrana
prabhu kahe,----'ksaura karaha, yaha, sanatana'

SYNONYMS

tapana-misra--Tapana Misra; tabe--then; tanre--unto him (Sanatana Gosvami); kaila--made; nimantrana--invitation; prabhu kahe--Caitanya Mahaprabhu said; ksaura karaha--get shaved; yaha--go; sanatana--My dear Sanatana.

TRANSLATION

Tapana Misra then extended an invitation to Sanatana, and Lord Caitanya Mahaprabhu asked Sanatana to go get a shave.

TEXT 69

TEXT

candrasekharere prabhu kahe bolana
'ei vesa dura kara, yaha inhare lana'

SYNONYMS

candrasekharere--unto Candrasekhara; prabhu kahe--Sri Caitanya Mahaprabhu said; bolana--calling; ei vesa--this kind of dress; dura kara--take away; yaha--go; inhare lana--taking him with you.

TRANSLATION

After this, Sri Caitanya Mahaprabhu called Candrasekhara and asked him to take Sanatana Gosvami with him. He also asked him to take away Sanatana's present dress.

TEXT 70

TEXT

bhadra karana tanre ganga-snana karaila
sekhara aniya tanre nutana vastra dila

SYNONYMS

bhadra karana--making gentle; tanre--him; ganga-snana--bathing in the Ganges; karaila--caused to do; sekhara--Candrasekhara; aniya--bringing; tanre--to him; nutana--new; vastra--clothing; dila--delivered.

TRANSLATION

Candrasekhara then made Sanatana Gosvami look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT

The words bhadra karana are significant in this verse. Due to his long hair, moustache and beard, Sanatana Gosvami looked like a daravesa, or hippie. Since Sri Caitanya Mahaprabhu did not like Sanatana Gosvami's hippie features, he immediately asked Candrasekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Krsna consciousness movement and live with us, he must similarly shave himself clean. The followers of Sri Caitanya Mahaprabhu consider long hair objectionable. Sanatana Gosvami was saved from a hellish condition (Maharaurava) by the grace of Sri Caitanya Mahaprabhu. Maharaurava is a hell wherein animal killers are placed. In this regard, refer to Srimad-Bhagavatam (5.26.10-12).

TEXT 71

TEXT

sei vastra sanatana na kaila angikara
suniya prabhura mane ananda apara

SYNONYMS

sei vastra--that new dress; sanatana--Sanatana Gosvami; na kaila--did not; angikara--accept; suniya--hearing; prabhura--of Sri Caitanya Mahaprabhu; mane--in the mind; ananda apara--unlimited happiness.

TRANSLATION

Candrasekhara offered a new set of garments to Sanatana Gosvami, but Sanatana did not accept them. When Sri Caitanya Mahaprabhu heard news of this, he became unlimitedly happy.

TEXT 72

TEXT

madhyahna kariya prabhu gela bhiksa karibare
sanatane lana gela tapana-misrera ghare

SYNONYMS

madhyahna kariya--finishing bathing at noon; prabhu--Sri Caitanya Mahaprabhu; gela--went; bhiksa karibare--to accept lunch; sanatane--Sanatana Gosvami; lana--taking; gela--went; tapana-misrera ghare--to the house of Tapana Misra.

TRANSLATION

After bathing at noon, Sri Caitanya Mahaprabhu went to the house of Tapana Misra for lunch. He took Sanatana Gosvami with Him.

TEXT 73

TEXT

pada-praksalana kari' bhiksate vasila
'sanatane bhiksa deha'----misrere kahila

SYNONYMS

pada-praksalana--washing the feet; kari'--doing; bhiksate--to lunch; vasila--sat down; sanatane bhiksa deha--give Sanatana also lunch; misrere kahila--He asked Tapana Misra.

TRANSLATION

After washing His feet, Sri Caitanya Mahaprabhu sat down for lunch. He asked Tapana Misra to supply Sanatana Gosvami lunch also.

TEXT 74

TEXT

misra kahe,----'sanatanera kichu krtya ache
tumi bhiksa kara, prasada tanre diba pache'

SYNONYMS

misra kahe--Tapana Misra said; sanatanera--of Sanatana Gosvami; kichu--some; krtya--duty; ache--there is; tumi bhiksa kara--You take Your lunch; prasada--the remnants of Your food; tanre--unto him; diba--I shall deliver; pache--at the end.

TRANSLATION

Tapana Misra then said, "Sanatana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanatana with some remnants."

TEXT 75

TEXT

bhiksa kari' mahaprabhu visrama karila
misra prabhura sesa-patra sanatane dila

SYNONYMS

bhiksa kari'--after taking His lunch; mahaprabhu--Sri Caitanya Mahaprabhu; visrama karila--took rest; misra--Tapana Misra; prabhura--of Sri Caitanya Mahaprabhu; sesa-patra--the plate of remnants; sanatane dila--delivered to Sanatana.

TRANSLATION

After eating, Sri Caitanya Mahaprabhu took rest for a while. Tapana Misra then gave Sanatana Gosvami the remnants of food left by Caitanya Mahaprabhu.

TEXT 76

TEXT

misra sanatane dila nutana vasana
vastra nahi nila, tenho kaila nivedana

SYNONYMS

misra--Tapana Misra; sanatane--unto Sanatana; dila--delivered; nutana vasana--new cloth; vastra--the cloth; nahi nila--he did not accept; tenho--he; kaila--made; nivedana--submission.

TRANSLATION

When Tapana Misra offered Sanatana Gosvami a new cloth, he did not accept it. Instead, he spoke as follows.

TEXT 77

TEXT

"more vastra dite yadi tomara haya mana
nija paridhana eka deha' puratana"

SYNONYMS

more--unto me; vastra dite--to offer cloth; yadi--if; tomara--your; haya--there is; mana--mind; nija--own; paridhana--cloth; eka--one; deha'--give; puratana--old.

TRANSLATION

"If you want to give me some cloth according to your desire, please give me an old cloth you have used."

TEXT 78

TEXT

tabe misra puratana eka dhuti dila
tenho dui bahirvasa-kaupina karila

SYNONYMS

tabe--thereafter; misra--Tapana Misra; puratana--old; eka--one; dhuti--dhoti; dila--delivered; tenho--he (Sanatana Gosvami); dui--two; bahirvasa--outer coverings; kaupina--underwear; karila--made.

TRANSLATION

When Tapana Misra gave Sanatana Gosvami a used dhoti, Sanatana immediately tore it in pieces to make two sets of outer cloth and underwear.

TEXT 79

TEXT

maharastriya dvije prabhu milaila sanatane
sei vipra tanre kaila maha-nimantrane

SYNONYMS

maha-rastriya--from Maharastra; dvije--the brahmana; prabhu--Sri Caitanya Mahaprabhu; milaila--introduced; sanatane--unto Sanatana Gosvami; sei--that; vipra--brahmana; tanre--unto him; kaila--did; maha--full; nimantrane--invitation.

TRANSLATION

When Caitanya Mahaprabhu introduced the Maharastriya brahmana to Sanatana, the brahmana immediately invited Sanatana Gosvami for full meals.

TEXT 80

TEXT

"sanatana, tumi yavat kasite rahiba
tavat amara ghare bhiksa ye kariba"

SYNONYMS

sanatana--O Sanatana; tumi--you; yavat--as long as; kasite--in Benares; rahiba--will remain; tavat--so long; amara--my; ghare--at the home; bhiksa--lunch; ye--that; kariba--please accept.

TRANSLATION

The brahmana said, "My dear Sanatana, as long as you remain at Kasi, please accept lunch at my place."

TEXT 81

TEXT

sanatana kahe,----"ami madhukari kariba
brahmanera ghare kene ekatra bhiksa laba?"

SYNONYMS

sanatana kahe--Sanatana replied; ami--I; madhukari kariba--shall practice acceptance of food by madhukari means; brahmanera ghare--in the house of a brahmana; kene--why; ekatra--in one place; bhiksa laba--I should accept lunch.

TRANSLATION

Sanatana replied,"I shall practice the process of madhukari. Why should I accept full meals in the house of a brahmana?"

PURPORT

The word madhukari comes from the word madhukara, which refers to bees collecting honey from flower to flower. A madhukari is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder's place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The madhukari process is strictly to be followed by a babaji, that is, one who has attained the paramahamsa stage. This practice is still current in Vrndavana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vrndavana to accept alms but not follow the principles of Sanatana Gosvami. People try to imitate him and lead an idle life by practicing madhukari. It is almost impossible to strictly follow Sanatana Gosvami or Rupa Gosvami. It is better to accept food offered to Krsna in the temple than to try to imitate Sanatana Gosvami and Rupa Gosvami.

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati duhkha-ha

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." (Bg. 6.17)

The ideal sannyasi strictly follows the ways practiced by the Gosvamis.

TEXT 82

TEXT

sanatanera vairagye prabhura ananda apara
bhota-kambala pane prabhu cahe bare bara

SYNONYMS

sanatanera--of Sanatana Gosvami; vairagye--by the renunciation; prabhura--of Sri Caitanya Mahaprabhu; ananda--happiness; apara--unlimited; bhota-kambala--the woolen blanket; pane--towards; prabhu--Sri Caitanya Mahaprabhu; cahe--looks; bare bara--repeatedly.

TRANSLATION

Sri Caitanya Mahaprabhu felt unlimited happiness to observe Sanatana Gosvami's strict following of the principles of sannyasa. However, He repeatedly glanced at the woolen blanket Sanatana Gosvami was wearing.

TEXT 83

TEXT

sanatana janila ei prabhure na bhaya
bhota tyaga karibare cintila upaya

SYNONYMS

sanatana janila--Sanatana Gosvami could understand; ei--this; prabhure--by Sri Caitanya Mahaprabhu; na bhaya--is not approved; bhota--the woolen blanket; tyaga--giving up; karibare--to do; cintila--considered; upaya--a means.

TRANSLATION

Because Sri Caitanya Mahaprabhu was repeatedly glancing at this valuable woolen blanket, Sanatana Gosvami could understand that the Lord did not approve of it. He then began to consider a way to give it up.

TEXT 84

TEXT

eta cinti' gela gangaya madhyahna karite
eka gaudiya kantha dhuna diyache sukaite

SYNONYMS

eta cinti'--thinking this; gela--went; gangaya--to the bank of the Ganges; madhyahna--bathing at noon; karite--to do; eka--one; gaudiya--Bengali Vaisnava; kantha--quilt; dhuna--washing; diyache--spread out; sukaite--to dry.

TRANSLATION

Thinking in this way, Sanatana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.

TEXT 85

TEXT

tare kahe,----"ore bhai, kara upakare
ei bhota lana ei kantha deha' more"

SYNONYMS

tare kahe--he said to him; ore bhai--O my brother; kara upakare--kindly do a favor; ei bhota--this woolen blanket; lana--taking; ei--this; kantha--quilt; deha'--give; more--to me.

TRANSLATION

Sanatana Gosvami then told the Bengali mendicant, "My dear brother, please do me a favor. Trade me your quilt for this woolen blanket."

TEXT 86

TEXT

sei kahe,----"rahasya kara pramanika hana?
bahu-mulya bhota diba kena kantha lana?"

SYNONYMS

sei kahe--he said; rahasya--joking; kara--you do; pramanika hana--although being a man of authority; bahu-mulya--very valuable; bhota--woolen blanket; diba--you would give; kena--why; kantha lana--taking this quilt.

TRANSLATION

The mendicant replied, "Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?"

TEXT 87

TEXT

tenho kahe,----"rahasya nahe, kahi satya-vani
bhota laha, tumi deha' more kantha-khani"

SYNONYMS

tenho kahe--he said; rahasya nahe--there is no joking; kahi satya-vani--I am speaking the truth; bhota laha--take this blanket; tumi--you; deha'--give; more--to me; kantha-khani--the quilt.

TRANSLATION

Sanatana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

TEXT 88

TEXT

eta bali' kantha la-ila, bhota tanre diya
gosanira thani aila kantha gale diya

SYNONYMS

eta bali'--saying this; kantha la-ila--he took the quilt; bhota--the blanket; tanre--unto him; diya--giving; gosanira thani--to Caitanya Mahaprabhu; aila--returned; kantha--quilt; gale--onto the shoulder; diya--keeping.

TRANSLATION

Saying this, Sanatana Gosvami exchanged the blanket for the quilt. He then returned to Sri Caitanya Mahaprabhu with the quilt on his shoulder.

TEXT 89

TEXT

prabhu kahe,----'tomara bhota-kambala kotha gela?'
prabhu-pade saba katha gosani kahila

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; tomara--your; bhota-kambala--woolen blanket; kotha gela--where did it go; prabhu-pade--unto the lotus feet of Lord Caitanya; saba--all; katha--narration; gosani--Sanatana Gosvami; kahila--said.

TRANSLATION

When Sanatana Gosvami returned, the Lord asked, "Where is your woolen blanket?" Sanatana Gosvami then narrated the whole story to the Lord.

TEXTS 90-91

TEXT

prabhu kahe,----"iha ami kariyachi vicara
visaya-roga khandaila krsna ye tomara

se kene rakhibe tomara sesa visaya-bhoga?
roga khandi' sad-vaidya na rakhe sesa roga

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; iha--this; ami--I; kariyachi vicara--considered deliberately; visaya-roga--the disease of material attraction; khandaila--has now nullified; krsna--Lord Krsna; ye--since; tomara--your; se--Lord Krsna; kene--why; rakhibe--should allow you to keep; tomara--your; sesa--last; visaya-bhoga--attraction for material things; roga khandi'--vanquishing the disease; sat-vaidya--a good physician; na rakhe--does not keep; sesa--the last part; roga--disease.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "I have already deliberately considered this matter. Since Lord Krsna is very merciful, He has nullified your attachment for material things. Why should Krsna allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

TEXT

tina mudrara bhota gaya, madhukari grasa
dharma-hani haya, loka kare upahasa"

SYNONYMS

tina mudrara bhota--a woolen blanket costing three gold coins; gaya--on the body; madhukari grasa--and practicing the madhukari system; dharma-hani haya--that is a religious discrepancy; loka kare upahasa--people will joke.

TRANSLATION

"It is contradictory to practice madhukari and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object for jokes."

TEXT 93

TEXT

gosani kahe,----'ye khandila kuvisaya-bhoga

tanra icchaya gela mora sesa visaya-roga"

SYNONYMS

gosani kahe--Sanatana Gosvami said; ye khandila--the person who has vanquished; ku-visaya-bhoga--enjoyment of sinful material life; tanra icchaya--by His desire; gela--has gone; mora--my; sesa--last bit; visaya-roga--material disease.

TRANSLATION

Sanatana Gosvami replied, "The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone."

TEXT 94

TEXT

prasanna hana prabhu tanre krpa kaila
tanra krpaya prasna karite tanra sakti haila

SYNONYMS

prasanna hana--being very pleased; prabhu--Sri Caitanya Mahaprabhu; tanre--unto him; krpa kaila--offered His causeless mercy; tanra krpaya--by His mercy; prasna karite--to inquire; tanra--his; sakti haila--there was strength.

TRANSLATION

Being pleased with Sanatana Gosvami, Sri Caitanya Mahaprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanatana Gosvami received the spiritual strength to inquire from Him.

TEXTS 95-96

TEXT

purve yaiche raya-pase prabhu prasna kaila
tanra saktye ramananda tanra uttara dila

ihan prabhura saktye prasna kare sanatana
apane mahaprabhu kare 'tattva'-nirupana

SYNONYMS

purve--formerly; yaiche--as; raya-pase--unto Ramananda Raya; prabhu--Sri Caitanya Mahaprabhu; prasna kaila--inquired; tanra saktye--only by His mercy; ramananda--Ramananda Raya; tanra--his; uttara--answers; dila--gave; ihan--here; prabhura--of Sri Caitanya Mahaprabhu; saktye--by the strength; prasna--questions; kare--puts; sanatana--Sanatana Gosvami; apane--personally; mahaprabhu--Sri Caitanya Mahaprabhu; kare--does; tattva--the truth; nirupana--discerning.

TRANSLATION

Formerly, Sri Caitanya Mahaprabhu asked Ramananda Raya spiritual questions, and by the Lord's causeless mercy, Ramananda Raya could properly reply. Now, by

the Lord's mercy, Sanatana Gosvami questioned the Lord, and Sri Caitanya Mahaprabhu personally supplied the truth.

TEXT 97

TEXT

krsna-svarupa-madhuryais-
varya-bhakti-rasasrayam
tattvam sanatanayesah
krpayopadidesa sah

SYNONYMS

krsna-svarupa--of the real identity of Sri Krsna; madhurya--of conjugal love; aisvarya--of opulence; bhakti--of devotional service; rasa--of transcendental mellows; asrayam--the shelter; tattvam--the truth; sanatanaya--unto Sri Sanatana; isah--Sri Caitanya Mahaprabhu, the Supreme Lord; krpaya--by His causeless mercy; upadidesa--instructed; sah--He.

TRANSLATION

Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, personally told Sanatana Gosvami about Lord Krsna's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanatana Gosvami by the Lord Himself out of His causeless mercy.

TEXT 98

TEXT

tabe sanatana prabhura carane dhariya
dainya vinati kare dante trna lana

SYNONYMS

tabe--thereafter; sanatana--Sanatana Gosvami; prabhura--of Sri Caitanya Mahaprabhu; carane--the lotus feet; dhariya--catching; dainya--humility; vinati--bowing; kare--does; dante--in the teeth; trna--a straw; lana--taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanatana Gosvami clasped the lotus feet of Sri Caitanya Mahaprabhu and humbly spoke as follows.

TEXT 99

TEXT

"nica jati, nica-sangi, patita adhama
kuvisaya-kupe padi' gonainu janama!

SYNONYMS

nica jati--born of a low family; nica-sangi--associated with low men; patita--fallen; adhama--the lowest; ku-visaya-kupe--in a well of material enjoyment; padi'--having fallen down; gonainu--I have passed; janama--my life.

TRANSLATION

Sanatana Gosvami said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

PURPORT

Actually Sri Sanatana Gosvami belonged to a brahmana family because he belonged to the Sarasvata division of the brahmanas and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanatana Gosvami considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gaudiya Vaisnava-sampradaya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Sri Caitanya Mahaprabhu, they will be saved from sinful reactions.

TEXT 100

TEXT

apanara hitahita kichui na jani!
gramya-vyavahare pandita, tai satya mani

SYNONYMS

apanara--of my personal self; hita--welfare; ahita--inauspiciousness; kichui--anything; na jani--I do not know; gramya-vyavahare--in ordinary dealings; pandita--a learned man; tai satya mani--I accept that as truth.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

TEXT 101

TEXT

krpa kari' yadi more kariyacha uddhara
apana-krpate kaha 'kartavya' amara

SYNONYMS

krpa kari'--by Your causeless mercy; yadi--if; more--unto me; kariyacha--You have done; uddhara--deliverance; apana-krpate--by Your own mercy; kaha--please speak; kartavya amara--my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

TEXT

'ke ami', 'kene amaya jare tapa-traya'
iha nahi jani----'kemane hita haya'

SYNONYMS

ke ami--who am I; kene--why; amaya--unto me; jare--give trouble; tapa-traya--the three kinds of miserable conditions; iha--this; nahi jani--I do not know; kemane--how; hita--my welfare; haya--there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo, of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. Padam padam yad vipadam. There is danger in every step of life.

TEXT 103

TEXT

'sadhya'-'sadhana'-tattva puchite na jani
krpa kari' saba tattva kaha ta' apani"

SYNONYMS

sadhya--of the goal of spiritual life; sadhana--of the process of obtaining that goal; tattva--truth; puchite--to inquire; na jani--I do not know; krpa kari'--by Your causeless mercy; saba tattva--all such truths; kaha ta' apani--please personally explain to me.

TRANSLATION

"Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

TEXT 104

TEXT

prabhu kahe,----"krsna-krpa tomate purna haya

saba tattva jana, tomara nahi tapa-traya

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; kahe--said; krsna-krpa--the mercy of Krsna; tomate--on you; purna--full; haya--there is; saba tattva--all truths; jana--you know; tomara--of you; nahi--there is not; tapa-traya--the threefold miseries.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Lord Krsna has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

TEXT 105

TEXT

krsna-sakti dhara tumi, jana tattva-bhava
jani' dardhya lagi' puche,----sadhura svabhava

SYNONYMS

krsna-sakti--the energy of Lord Krsna; dhara--process; tumi--you; jana--know; tattva-bhava--the factual position; jani'--although knowing all these things; dardhya lagi'--for the sake of strictness; puche--he inquires; sadhura--of the saintly persons; sva-bhava--the nature.

TRANSLATION

"Since you possess Lord Krsna's potency, you certainly know these things. However, it is the nature of a sadhu to inquire. Although he knows these things, the sadhu inquires for the sake of strictness.

TEXT 106

TEXT

acirad eva sarvarthah
sidhyaty esam abhipsitah
sad-dharmasyavabodhaya
yesam nirbandhini matih

SYNONYMS

acirat--very soon; eva--certainly; sarva-arthah--the goal of life; sidhyati--becomes fulfilled; esam--of these persons; abhipsitah--desired; sat-dharmasya--of the path of progressive devotional service; avabodhaya--for understanding; yesam--those whose; nirbandhini--unflinching; matih--intelligence.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.'

PURPORT

This verse, quoted from the Naradiya Purana, is found in the Bhakti-rasamrta-sindhu (1.2.103).

TEXT 107

TEXT

yogya-patra hao tumi bhakti pravartaite
krame saba tattva suna, kahiye tomate

SYNONYMS

yogya-patra--fit person; hao--are; tumi--you; bhakti--devotional service; pravartaite--to propagate; krame--one after another; saba--all; tattva--truths; suna--please hear; kahiye--I shall speak; tomate--to you.

TRANSLATION

"You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

TEXTS 108-109

TEXT

jivera 'svarupa' haya----krsnera 'nitya-dasa'
krsnera 'tatastha-sakti' 'bhedabheda-prakasa

suryamsa-kirana, yaiche agni-jvala-caya
svabhavika krsnera tina-prakara 'sakti' haya

SYNONYMS

jivera--of the living entity; sva-rupa--the constitutional position; haya--is; krsnera--of Lord Krsna; nitya-dasa--eternal servant; krsnera--of Lord Krsna; tatastha--marginal; sakti--potency; bheda-abheda--one and different; prakasa--manifestation; surya-amsa--part and parcel of the sun; kirana--a ray of sunshine; yaiche--as; agni-jvala-ca ya--molecular particle of fire; svabhavika--naturally; krsnera--of Lord Krsna; tina-prakara--three varieties; sakti--energies; haya--there are.

TRANSLATION

"It is the living entity's constitutional position to be an eternal servant of Krsna because he is the marginal energy of Krsna and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Krsna has three varieties of energy.

PURPORT

Srila Bhaktivinoda Thakura paraphrases these verses as follows: Sri Sanatana Gosvami asked Sri Caitanya Mahaprabhu, "Who am I?" In answer, the Lord replied, "You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Krsna. Therefore you are His eternal servant. You belong to Krsna's marginal potency. There are two worlds--the spiritual world and the material world--and you are situated between the material and spiritual potencies. You have a relationship with both the material

and spiritual worlds; therefore you are called the marginal potency. You are related with Krsna as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire." Another explanation of these verses can be found in Adi-lila (Chapter Two, verse 96).

TEXT 110

TEXT

eka-desa-sthitasyagner
jyotsna vistarini yatha
parasya brahmanah saktis
tathedam akhilam jagat

SYNONYMS

eka-desa--in one place; sthitasya--being situated; agneh--of fire; jyotsna--the illumination; vistarini--expanded everywhere; yatha--just as; parasya--of the illumination; vistarini--expanded everywhere; yatha--just as; parasya--of the Supreme; brahmanah--of the Absolute Truth; saktih--the energy; tatha--similarly; idam--this; akhilam--entire; jagat--universe.

TRANSLATION

" 'Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

PURPORT

This is a quotation from the Visnu Purana (1.22.53).

TEXT 111

TEXT

krsnera svabhavika tina-sakti-parinati
cic-chakti, jiva-sakti, ara maya-sakti

SYNONYMS

krsnera--of Lord Krsna; svabhavika--natural; tina--three; sakti--of energies; parinati--transformations; cit-sakti--spiritual potency; jiva-sakti--spiritual sparks, living entities; ara--and; maya-sakti--illusory energy.

TRANSLATION

"Lord Krsna naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

TEXT 112

TEXT

visnu-saktih para prokta
ksetrajnakhya tatha para
avidya-karma-samjnan ya
trtiya saktir isyate

SYNONYMS

visnu-saktih--the potency of Lord Visnu; para--spiritual; prokta--it is said; ksetra-jna-akhya--the potency known as ksetrajna; tatha--as well as; para--spiritual; avidya--ignorance; karma--fruitive activities; samjna--known as; anya--other; trtiya--third; saktih--potency; isyate--known thus.

TRANSLATION

" 'Originally, Krsna's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency.'

PURPORT

This is a quotation from the Visnu Purana (6.7.61). For a further explanation of this verse, refer to the Adi-lila, Chapter Seven, verse 119.

TEXT 113

TEXT

saktayah sarva-bhavanam
acintya-jnana-gocarah
yato 'to brahmanas tas tu
sargadya bhava-saktayah
bhavanti tapatam srestha
pavakasya yathosnata

SYNONYMS

saktayah--energies; sarva-bhavanam--of all types of creation; acintya--inconceivable; jnana-gocarah--by the range of man's knowledge; yatah--from whom; atah--therefore; brahmanah--from the Absolute Truth; tah--those; tu--but; sarga-adyah--bringing about creation, maintenance and annihilation; bhava-saktayah--the creative energies; bhavanti--are; tapatam--of all the ascetics; srestha--O chief; pavakasya--of fire; yatha--as; usnata--heat.

TRANSLATION

" 'All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire--namely heat and light--these inconceivable creative energies are the natural characteristics of the Absolute Truth.'

PURPORT

This is a quotation from the Visnu Purana (1.3.2).

TEXT 114

TEXT

yaya ksetra-jna-saktih sa
vestita nrpa sarva-ga
samsara-tapan akhilan
avapnoty atra santatan

SYNONYMS

yaya--by which; ksetra-jna-saktih--the living entities, known as the ksetra-jna potency; sa--that potency; vestita--covered; nrpa--O King; sarva-ga--capable of going anywhere in the spiritual or material worlds; samsara-tapan--miseries due to the cycle of repeated birth and death; akhilan--all kinds of; avapnoti--obtains; atra--in this material world; santatan--arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the ksetra-jna-sakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidya [nescience] potency, which covers his constitutional position.

PURPORT

This and the following verse are also quoted from the Visnu Purana (6.7.62-63).

TEXT 115

TEXT

taya tirohitatvac ca
saktih ksetra-jna-samjnita
sarva-bhutesu bhu-pala
taratamyena vartate

SYNONYMS

taya--by her; tirah-hitatvat--from being freed from the influence; ca--also; saktih--the potency; ksetra-jna--ksetra-jna; samjnita--known by the name; sarva-bhutesu--in different types of bodies; bhu-pala--O King; taratamyena--in different degrees; vartate--exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.'

TEXT 116

TEXT

apareyam itas tv anyam

prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

SYNONYMS

apara--inferior energy; iyam--this material world; itah--beyond this; tu--but; anyam--another; prakrtim--energy; viddhi--you must know; me--of Me; param--which is superior energy; jiva-bhutam--they are the living entities; maha-baho--O mighty-armed; yaya--by which; idam--this material world; dharyate--is being conducted; jagat--the cosmic manifestation.

TRANSLATION

" 'Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

This is a verse from Bhagavad-gita (7.5). It is also quoted in the Adi-lila (Chapter Seven, verse 118).

TEXT 117

TEXT

krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duhkha

SYNONYMS

krsna bhuli'--forgetting Krsna; sei jiva--that living entity; anadi--from time immemorial; bahih-mukha--attracted by the external feature; ataeva--therefore; maya--illusory energy; tare--to him; deya--gives; samsara-duhkha--miseries of material existence.

TRANSLATION

"Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Krsna, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Krsna and is therefore the superior energy of Krsna. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement--past, present and future. Past, present and future belong only to

the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Krsna. The living entity's forgetfulness is described herein as anadi, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Krsna, the living entity comes into material existence.

TEXT 118

TEXT

kabhu svarge uthaya, kabhu narake dubaya
dandya-jane raja yena nadite cubaya

SYNONYMS

kabhu--sometimes; svarge--to higher planetary systems; uthaya--he rises; kabhu--sometimes; narake--in hellish conditions of life; dubaya--he is drowned; dandya-jane--a criminal; raja--a king; yena--as; nadite--in the river; cubaya--dunks.

TRANSLATION

"In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT

In the Vedas it is stated, asango 'yam purusah: the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Krsna as his master is called nitya-mukta. In other words, one who is eternally liberated from material contamination is called nitya-mukta. From time immemorial the nitya-mukta living entity has always been a devotee of Krsna, and his only attempt has been to serve Krsna. Thus he never forgets his eternal servitorship to Krsna. Any living entity who forgets his eternal relationship with Krsna is under the sway of the material condition. Bereft of the Lord's transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

TEXT 119

TEXT

bhayam dvitiyabhinivesatah syad
isad apetasya viparyayo 'smrtih
tan-mayayato budha abhajet tam
bhaktyaikayesam guru-devatatma

SYNONYMS

bhayam--fear; dvitiya-abhinivesatah--from the misconception of being a product of material energy; syat--arises; isat--from the Supreme Personality of Godhead, Krsna; apetasya--of one who has withdrawn (the conditioned soul); viparyayah--reversal of the position; asmrtih--no conception of his relationship with the Supreme Lord; tat-mayaya--because of the illusory energy of the Supreme Lord; atah--therefore; budhah--one who is wise; abhajet--must worship; tam--Him; bhaktya--by devotional service; ekaya--undiverted to karma and jnana; isam--the Supreme Personality of Godhead; guru--as the spiritual master; devata--the worshipable Lord; atma--the Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayo 'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.37). It is an instruction given by Kavi Rsi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Krsna's father, asked Devarsi Narada in Dvaraka about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Sri Narada Muni discoursed on bhagavata-dharma, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Krsna the supreme worshipful Deity for all living entities, but He is also the guru, or caitya-guru, the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person's instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

TEXT 120

TEXT

sadhu-sastra-krpaya yadi krsnonmukha haya
sei jiva nistare, maya tahare chadaya

SYNONYMS

sadhu--of saintly persons; sastra--of scriptures; krpaya--by the mercy; yadi--if; krsna-unmukha haya--one becomes Krsna conscious; sei--that; jiva--living entity; nistare--becomes liberated; maya--the illusory energy; tahare--him; chadaya--gives up.

TRANSLATION

"If the conditioned soul becomes Krsna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krsna conscious, the conditioned soul is liberated from the clutches of maya, who gives him up.

PURPORT

A conditioned soul is one who has forgotten Krsna as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (sadhus), Vaisnava devotees of the Lord, preach Krsna consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Krsna consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

bhaktih paresanubhavo viraktir
anyatra caisa trika eka-kalah

(Bhag. 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that maya has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Krsna consciousness, he does not consider himself as good as Krsna. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of maya. This is all explained in the following verse from Bhagavad-gita (7.14).

TEXT 121

TEXT

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

SYNONYMS

daivi--belonging to the Supreme Lord; hi--certainly; esa--this; guna-mayi--made of the three modes; mama--My; maya--external energy; duratyaya--very difficult to surpass; mam--unto Me; eva--certainly; ye--those who; prapadyante--surrender fully; mayam--illusory energy; etam--this; taranti--cross over; te--they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

TEXT 122

TEXT

maya-mugdha jivera nahi svatah krsna-jnana
jivere krpaya kaila krsna veda-purana

SYNONYMS

maya-mugdha--enchanted by the illusory energy; jivera--of the conditioned soul; nahi--there is not; svatah--automatically; krsna-jnana--knowledge of Krsna; jivere--unto the conditioned soul; krpaya--out of mercy; kaila--presented; krsna--Lord Krsna; veda-purana--the Vedic literature and the Puranas (supplements to the Vedic literature).

TRANSLATION

"The conditioned soul cannot revive his Krsna consciousness by his own effort. But out of causeless mercy, Lord Krsna compiled the Vedic literature and its supplements, the Puranas.

PURPORT

A conditioned soul is bewildered by the Lord's illusory energy (maya). Maya's business is to keep the conditioned soul forgetful of his real relationship with Krsna. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to Srimad-Bhagavatam (1.7.5):

yaya sammohito jiva
atmanam tri-gunatmakam
paro 'pi manute 'nartham
tat-krtam cabhipadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

This is a description of maya's action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Krsna has compiled various Vedic literatures in His incarnation as Vyasadeva. Vyasadeva is a saktyavesa-avatara of Lord Krsna. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of maya. The purpose of the Vedic literatures is explained in the following verses.

TEXT 123

TEXT

'sastra-guru-atma'-rupe apanare janana
'krsna mora prabhu, trata'----jivera haya jnana

SYNONYMS

sastra-guru-atma-rupe--in the form of Vedic literature, the spiritual master and the Supersoul; apanare janana--informs about Himself; krsna--Lord Krsna; mora--my; prabhu--Lord; trata--deliver; jivera--of the conditioned soul; haya--there is; jnana--knowledge.

TRANSLATION

"The forgetful conditioned soul is educated by Krsna through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Krsna is his eternal master and deliverer from the clutches of maya. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from sastra, guru and the Supersoul within his heart. Krsna is situated within everyone's heart as the Supersoul. As stated in Bhagavad-gita:

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

As the saktyavesa-avatara Vyasadeva, Krsna teaches the conditioned soul through Vedic literatures. Krsna externally appears as the spiritual master and trains the conditioned soul to come to Krsna consciousness. When his original Krsna consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of

Godhead in three ways--by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Krsna says in Bhagavad-gita (18.66):

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

This same instruction is found throughout all Vedic literature. Sadhu, sastra and guru act as the representatives of Krsna, and the Krsna consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

TEXT 124

TEXT

veda-sastra kahe----'sambandha' 'abhidheya' 'prayojana'
'krsna'----prapya sambandha, 'bhakti'----praptyera sadhana

SYNONYMS

veda-sastra kahe--the Vedic literature instructs; sambandha--the conditioned soul's relationship with the Lord; abhidheya--the regulated activities of the conditioned soul for reviving that relationship; prayojana--and the ultimate goal of life to be attained by the conditioned soul; krsna--Lord Krsna; prapya--to be awakened; sambandha--the original relationship; bhakti--devotional service; praptyera sadhana--the means of attaining Krsna.

TRANSLATION

"The Vedic literatures give information about the living entity's eternal relationship with Krsna, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

TEXT 125

TEXT

abhidheya-nama 'bhakti' 'prema'----prayojana
purusartha-siromani prema maha-dhana

SYNONYMS

abhidheya--activities to revive one's relationship; nama--named; bhakti--devotional service; prema--love of Godhead; prayojana--the ultimate goal of life; purusa-artha-siromani--the topmost interest of the living entity; prema--love of Godhead; maha-dhana--the greatest wealth.

TRANSLATION

"Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one's original Krsna consciousness is covered. However, as the supreme father of all living entities, Krsna wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like Bhagavad-gita. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone's heart, the Lord gives the living entities the conscience whereby they can accept the Vedas and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: through the study of Vedanta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity's best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore Srimad-Bhagavatam says: na te viduh svartha-gatim hi visnum (Bhag. 7.5.31).

Everyone wants to achieve life's ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures--of which the essence is Bhagavad-gita--one comes to Krsna consciousness. Thus one engages in devotional service, called abhidheya. When actually developed, love of Godhead is called prayojana, the living entity's ultimate goal. When one becomes fully Krsna conscious, he has attained the perfection of life.

TEXT 126

TEXT

krsna-madhurya-sevananda-praptira karana
krsna-seva kare, ara krsna-rasa-asvadana

SYNONYMS

krsna-madhurya--of an intimate relationship with Krsna; seva-ananda--of pleasure from rendering service unto Him; praptira--of achievement; karana--because; krsna-seva kare--one renders service to Krsna; ara--and; krsna-rasa--of the mellows of such service; asvadana--tasting.

TRANSLATION

"When one attains the transcendental bliss of an intimate relationship with Krsna, he renders service to Him and tastes the mellows of Krsna consciousness.

TEXT 127

TEXT

ihate drstanta----yaiche daridrera ghare
'sarvajna' asi' duhkha dekhi' puchaye tahare

SYNONYMS

ihate--in this connection; drstanta--the example; yaiche--just as; daridrera ghare--in the house of a poor man; sarva-jna--an astrologer; asi'--coming; duhkha--distressed condition; dekhi'--seeing; puchaye tahare--inquires from him.

TRANSLATION

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the circumstances, he is inquisitive about his position. For instance, Sanatana Gosvami approached the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called brahma-jijnasa. Athato brahma-jijnasa (Vedanta-sutra 1.1.1). Brahma here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the

conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajna and the poor man is very instructive.

TEXT 128

TEXT

'tumi kene duhkhi, tomara ache pitr-dhana
tomare na kahila, anyatra chadila jivana"

SYNONYMS

tumi--you; kene--why; duhkhi--distressed; tomara--your; ache--there is; pitr-dhana--the riches of your father; tomare--unto you; na kahila--he did not disclose; anyatra--somewhere else; chadila--gave up; jivana--his life.

TRANSLATION

"The astrologer asked, 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?'

TEXT 129

TEXT

sarvajnera vakye kare dhanera uddese
aiche veda-purana jive 'krsna' upadese

SYNONYMS

sarvajnera--of the astrologer; vak ye--the words; kare--make; dhanera--of the riches; uddese--news; aiche--similarly; veda-purana--Vedic literatures; jive--unto the living entity, the conditioned soul; krsna--of Lord Krsna; upadese--instructs.

TRANSLATION

"Just as the words of the astrologer Sarvajna gave news of the poor man's treasure, Vedic literatures advise one about Krsna consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

TEXT

sarvajnera vakye mula-dhana anubandha
sarva-sastre upadese, 'sri-krsna'----sambandha

SYNONYMS

sarvajnera--of the astrologer; vakye--by the assurance; mula-dhana--with the treasure; anubandha--connection; sarva-sastre--all Vedic literatures; upadese--instruct; sri-krsna--Lord Sri Krsna, the Supreme Personality of Godhead; sam-bandha--the central connection.

TRANSLATION

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Sri Krsna, the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gita (7.26), Sri Krsna says:

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows."

Thus Krsna knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Krsna. Krsna exhibits Himself in His relationships in Vrndavana and at the Battle of Kuruksetra so that people will be attracted to Him and will again return home, back to Godhead. Krsna also says in Bhagavad-gita that He is the proprietor of all universes, the enjoyer of everything that be and the friend of everyone. Suhrdam sarva-bhutanam jnatva mam santim rcchati (Bg. 5.29). If we revive our original intimate relationship with Krsna, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Krsna.

TEXT 131

TEXT

'bapera dhana ache'----jnane dhana nahi paya
tabe sarvajna kahe tare praptira upaya

SYNONYMS

bapera dhana ache--the father has some treasure; jnane--by this knowledge; dhana--treasure; nahi paya--one does not get; tabe--then; sarvajna--the astrologer; kahe--says; tare--unto the poor man; praptira upaya--the means of getting the treasure.

TRANSLATION

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

TEXT 132

TEXT

'ei sthane ache dhana'----yadi daksine khudibe
'bhimarula-baruli' uthibe, dhana na paibe

SYNONYMS

ei sthane--at this place; ache--is; dhana--treasure; yadi--if; daksine--on the southern side; khudibe--you will dig; bhimarula-baruli--wasps and drones; uthibe--will rise; dhana--the riches; na paibe--you will not get.

TRANSLATION

"The astrologer said, 'The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

TEXT 133

TEXT

'pascime' khudibe, taha 'yaksa' eka haya
se vighna karibe,----dhane hata na padaya

SYNONYMS

pascime--on the western side; khudibe--if you dig; taha--there; yaksa--ghost; eka--one; haya--there is; se--he; vighna karibe--will create disturbances; dhane--on the treasure; hata--hand; na--not; padaya--touches.

TRANSLATION

" 'If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

TEXT 134

TEXT

'uttare' khudile ache krsna 'ajagare'
dhana nahi pabe, khudite gilibe sabare

SYNONYMS

uttare--on the northern side; khudile--if you dig; ache--there is; krsna--black; ajagare--snake; dhana--treasure; nahi--not; pabe--you will get; khudite--digging; gilibe--will devour; sabare--everyone.

TRANSLATION

" 'If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

TEXT 135

TEXT

purva-dike tate mati alpa khudite
dhanera jhari padibeka tomara hatete

SYNONYMS

purva-dike--on the eastern side; tate--there; mati--the dirt; alpa--small quantity; khudite--digging; dhanera--of the treasure; jhari--the pot; padibeka--you will get; tomara--your; hatete--in the hands.

TRANSLATION

" 'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

PURPORT

The Vedic literatures, including the Puranas, state that according to the position of the conditioned soul, there are different processes--karma-kanda, jnana-kanda, the yogic process and the bhakti-yoga process. Karma-kanda is compared to wasps and drones that will simply bite if one takes shelter of them. jnana-kanda, the speculative process, is simply like a ghost who creates mental disturbances. Yoga, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of kaivalya. However, if one takes to bhakti-yoga, he becomes quickly successful. In other words, through bhakti-yoga, one's hands touch the hidden treasure without difficulty.

Therefore it is said in Bhagavad-gita: vedais ca sarvair aham eva vedyah. One has to take to devotional service. Although the Vedas enjoin one to search out Krsna and take shelter at His lotus feet, other Vedic processes will not help. According to Bhagavad-gita, only the bhakti process is said to be definitive. Bhaktya mam abhijanati. This is the conclusive statement of the Vedas, and one has to accept this process if one is serious in searching for Krsna, the Supreme Personality of Godhead. In this connection, Srila Bhaktisiddhanta Sarasvati Thakura gives the following statement. The eastern side represents devotional service to Lord Krsna. The southern side represents the process of fruitive activity (karma-kanda), which ends in material gain. The western side represents jnana-kanda, the process of mental speculation, sometimes called siddhi-kanda. The northern side represents the speculative method sometimes known as the mystic yoga system. It is only the eastern side, devotional service, that enables one to attain life's real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamaraja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic yoga process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the yoga system is to become one with the Absolute. This means finishing one's personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. Bhagavad-gita confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A yaksa, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called raksisyatiti visvasah or (in the Bengali poetry of Bhaktivinoda Thakura's Saranagati), 'avasya raksibe krsna'--visvasa palana. The surrendered soul must accept the fact that his real protector is Krsna, not his material acquisitions.

Considering all these points, devotional service to Krsna is the real treasure house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by

the black snake of the yoga system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to Srimad-Bhagavatam (10.2.32):

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

Such people may become sannyasis, but unless they take shelter of Krsna's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

TEXT 136

TEXT

aiche sastra kahe,----karma, jnana, yoga tyaji'
'bhaktye' krsna vasa haya, bhaktye tanre bhaji

SYNONYMS

aiche--in that way; sastra kahe--Vedic literatures confirm; karma--fruitive activities; jnana--speculative knowledge; yoga--the mystic yoga system; tyaji'--giving up; bhaktye--by devotional service; krsna--the Supreme Absolute Personality of Godhead; vasa haya--becomes satisfied; bhaktye--by devotional service; tanre--Him; bhaji--we worship.

TRANSLATION

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Krsna can be fully satisfied.

TEXT 137

TEXT

na sadhayati mam yogo
na sankhyam dharma uddhava
na svadhyayas tapas tyago
yatha bhaktir mamorjita

SYNONYMS

na--never; sadhayati--causes to remain satisfied; mam--Me; yogah--the process of control; na--nor; sankhyam--the process of gaining philosophical knowledge about the Absolute Truth; dharmah--such an occupation; uddhava--My dear Uddhava; na--nor; svadhyayah--study of the Vedas; tapah--austerities; tyagah--renunciation, acceptance of sannyasa, or charity; yatha--as much as; bhaktih--devotional service; mama--unto Me; urjita--developed.

TRANSLATION

[The Supreme Personality of Godhead, Krsna, said:] " 'My dear Uddhava, neither through astanga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.14.20). The explanation for this verse is given in Adi-lila (17.76).

TEXT 138

TEXT

bhaktyaham ekaya grahyah
sraddhayatma priyah satam
bhaktih punati man-nistha
sva-pakan api sambhavat

SYNONYMS

bhaktya--by devotional service; aham--I, the Supreme Personality of Godhead; ekaya--unflinching; grahyah--obtainable; sraddhaya--by faith; atma--the most dear; priyah--to be served; satam--by the devotees; bhaktih--the devotional service; punati--purifies; mat-nistha--fixed only on Me; sva-pakan--the lowest of human beings, who are accustomed to eat dogs; api--certainly; sambhavat--from all faults due to birth and other circumstances.

TRANSLATION

" 'Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Srimad-Bhagavatam (11.14.21).

TEXT 139

TEXT

ataeva 'bhakti'----krsna-praptyera upaya
'abhidheya' bali' tare sarva-sastre gaya

SYNONYMS

ataeva--therefore; bhakti--devotional service; krsna-praptyera--of achieving the lotus feet of Krsna; upaya--the only means; abhidheya--abhidheya; bali'--calling; tare--this system; sarva-sastre--in all revealed scriptures; gaya--is described.

TRANSLATION

"The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in Bhagavad-gita (18.55).

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God."

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the sastras prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. Sarva-dharman parityajya mam ekam saranam vraja (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

TEXT

dhana paile yaiche sukha-bhoga phala paya
sukha-bhoga haite duhkha apani palaya

SYNONYMS

dhana paile--when one gets riches; yaiche--just as; sukha-bhoga--enjoyment of happiness; phala--result; paya--one gets; sukha-bhoga--real enjoyment of happiness; haite--from; duhkha--all distresses; apani--themselves; palaya--run away.

TRANSLATION

"When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

TEXT 141

TEXT

taiche bhakti-phale krsne prema upajaya
preme krsnasvada haile bhava nasa paya

SYNONYMS

taiche--similarly; bhakti-phale--by the result of devotional service; krsne--unto Lord Krsna; prema--love; upajaya--arises; preme--in devotional love; krsna-asvada--tasting the association of Lord Krsna; haile--when there is; bhava--the

distress of the repetition of birth and death; nasa--annihilation; paya--obtains.

TRANSLATION

"Similarly, as a result of bhakti, one's dormant love for Krsna awakens. When one is so situated that he can taste the association of Lord Krsna, material existence, the repetition of birth and death, comes to an end.

TEXT 142

TEXT

daridrya-nasa, bha va-ksa ya,----premera 'phala' naya
prema-sukha-bhoga----mukhya prayojana haya

SYNONYMS

daridrya-nasa--the end of poverty-stricken life; bhava-ksaya--annihilation of material existence; premera--of love of Godhead; phala--the result; naya--certainly is not; prema-sukha-bhoga--enjoyment of the happiness of love of God; mukhya--chief; prayojana--goal of life; haya--is.

TRANSLATION

"The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Krsna. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

TEXT 143

TEXT

veda-sastre kahe sambandha, abhidheya, prayojana
krsna, krsna-bhakti, prema,----tina maha-dhana

SYNONYMS

veda-sastre--in Vedic literature; kahe--it is said; sambandha--relationship; abhidheya--execution; pra yojana--goal; krsna--Lord Krsna; krsna-bhakti--devotional service to the Lord; prema--love of Godhead; tina--these three; maha-dhana--the supreme treasure.

TRANSLATION

"In Vedic literatures, Krsna is the central point of attraction, and His service is our activity. To attain the platform of love of Krsna is life's ultimate goal. Therefore Krsna, Krsna's service and love of Krsna are the three great riches of life.

TEXT 144

TEXT

vedadi sakala sastre krsna----mukhya sambandha
tanra jnane anusange yaya maya-bandha

SYNONYMS

veda-adi--beginning with the Vedas; sakala--all; sastre--in the revealed scriptures; krsna--Lord Krsna; mukhya--chief; sambandha--central point or central attraction; tanra jnane--by knowledge of Him; anusange--simultaneously; yaya--goes away; maya-bandha--the bondage of material existence.

TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Krsna. When complete knowledge of Him is realized, the bondage of maya, the illusory energy, is automatically broken.

TEXT 145

TEXT

vyamohaya caracarasya jagatas te te puranagamas
tam tam eva hi devatam paramikam jalpantu kalpavadhi
siddhante punar eka eva bhagavan visnuh samastagama-
vyaparesu vivecana-vyatikaram nitesu nisciyate

SYNONYMS

vyamohaya--to increase the illusion and ignorance; cara-acarasya--of all living entities, moving and nonmoving; jagatah--of the world; te te--those respective; purana--the supplementary Vedic literatures called the Puranas; agamah--and Vedas; tam tam--that respective; eva hi--certainly; devatam--demigod; paramikam--as supreme; jalpantu--let them speak about; kalpa-avadhi--until the end of the millennium; siddhante--in conclusion; punah--but; ekah--one; eva--only; bhagavan--Supreme Personality of Godhead; visnuh--Lord Visnu; samasta--all; agama--of the Vedas; vyaparesu--in the dealings; vivecana-vyatikaram--to collective consideration; nitesu--when forcibly brought; nisciyate--is established.

TRANSLATION

" 'There are many types of Vedic literatures and supplementary Puranas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Visnu is the one and only Supreme Personality of Godhead.'

PURPORT

This is a verse from the Padma Purana.

TEXT 146

TEXT

mukhya-gauna-vrtti, kimva anvaya-vyatireke
vedera pratijna kevala kahaye krsnake

SYNONYMS

mukhya--chief; gauna--secondary; vrtti--meaning; kimva--or; anvaya-vyatireke--directly or indirectly; vedera pratijna--ultimate declaration of the Vedas; kevala--only; kahaye--speaks; krsnake--about Krsna.

TRANSLATION

"When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Krsna.

TEXTS 147-148

TEXT

kim vidhatte kim acaste
kim anudya vikalpayet
ity asya hrdayam loke
nanyo mad veda kascana

mam vidhatte 'bhidhatte mam
vikalpyapohyate hy aham
etavan sarva-vedarthah
sabda asthaya mam bhidam
maya-matram anudyante
pratisidhya prasidati

SYNONYMS

kim--what; vidhatte--direct; kim--what; acaste--declare; kim--what; anudya--taking as the object; vikalpayet--may conjecture; iti--thus; asyah--of the Vedic literature; hrdayam--intention; loke--in this world; na--not; anyah--other; mat--than Me; veda--knows; kascana--anyone; mam--Me; vidhatte--they ordain; abhidhatte--set forth; mam--Me; vikalpya--speculating; aphyate--am fixed; hi--certainly; aham--I; etavan--of such measures; sarva-veda-arthah--the purport of the Vedas; sabdah--the Vedas; asthaya--taking shelter of; mam--Me; bhidam--different; maya--illusory energy; matram--only; anudya--saying; ante--at the end; pratisidhya--driving away; prasidati--gets satisfaction.

TRANSLATION

" 'What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from maya. By considering the illusory energy, one comes to the

platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

PURPORT

These two verses are quoted from Srimad-Bhagavatam (11.21.42,43). When Uddhava asked Krsna about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The Vedas are composed of karma-kanda, jnana-kanda and upasana-kanda. If one analytically studies the purpose of the Vedas, he understands that by karma-kanda, sacrificial activity, one comes to the conclusion of jnana-kanda, speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

TEXT 149

TEXT

krsnera svarupa----ananta, vaibhava----apara
cic-chakti, maya-sakti, jiva-sakti ara

SYNONYMS

krsnera sva-rupa--the transcendental form of Krsna; ananta--unlimitedly expanded; vaibhava--opulence; apara--unlimited; cit-sakti--internal potency; maya-sakti--external potency; jiva-sakti--marginal potency; ara--and.

TRANSLATION

"The transcendental form of Lord Krsna is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

TEXT 150

TEXT

vaikuntha, brahmanda-gana----sakti-karya ha ya
svarupa-sakti sakti-karyera----krsna samasraya

SYNONYMS

vaikuntha--the spiritual world; brahmanda-gana--universes of the material world; sakti-karya haya--they are all activities of Krsna's potencies; svarupa-sakti--of the internal potency; sakti-karyera--of the activities of the external potency; krsna--Lord Krsna; samasraya--the original source.

TRANSLATION

"Both the material and spiritual world are transformations of Krsna's internal and external potencies. Therefore Krsna is the original source of both material and spiritual manifestations.

TEXT 151

TEXT

dasame dasamam laksyam
asritasraya-vigraham
sri-krsnakhyam param dhama
jagad-dhama namami tat

SYNONYMS

dasame--in the Tenth Canto; dasamam--the tenth subject matter; laksyam--to be seen; asrita--of the sheltered; asraya--of the shelter; vigraham--who is the form; sri-krsna-akhyam--known as Lord Sri Krsna; param--supreme; dhama--abode; jagat-dhama--the abode of the universes; namami--I offer my obeisances; tat--to Him.

TRANSLATION

" 'The Tenth Canto of Srimad-Bhagavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Sri Krsna, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This is a quotation from Bhavartha-dipika, Sridhara Svami's commentary on Srimad-Bhagavatam (10.1.1). In the Tenth Canto of Srimad-Bhagavatam there is a description of the asraya-tattva, Sri Krsna. There are two tattvas--asraya-tattva and asrita-tattva. Asraya-tattva is the objective, and asrita-tattva is the subjective. Since the lotus feet of Lord Sri Krsna are the shelter of all devotees, Sri Krsna is called param dhama. In Bhagavad-gita it is stated: param brahma param dhama pavitram paramam bhavan. Everything is resting under the lotus feet of Krsna. In Srimad-Bhagavatam (10.14.58) it is stated:

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso-murareh

Under the lotus feet of Sri Krsna, the entire mahat-tattva is existing. Since everything is under Sri Krsna's protection, Sri Krsna is called asraya-tattva. Everything else is called asrita-tattva. The material creation is also called asrita-tattva. Liberation from material bondage and the attainment of the spiritual platform are also asrita-tattva. Krsna is the only asraya-tattva. In the beginning of the creation there are Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. They are also asraya-tattva. Krsna is the cause of all causes (sarva-karana-karanam). To understand Krsna perfectly, one has to make an analytical study of asraya-tattva and asrita-tattva.

TEXT 152

TEXT

krsnera svarupa-vicara suna, sanatana
advaya-jnana-tattva, vraje vrajendra-nandana

SYNONYMS

krsnera--of Lord Krsna; svarupa-vicara--consideration of the eternal form; suna--please hear; sanatana--My dear Sanatana; advaya-jnana-tattva--the Absolute Truth without duality; vraje--in Vrndavana; vrajendra-nandana--the son of Nanda Maharaja.

TRANSLATION

"O Sanatana, please hear about the eternal form of Lord Krsna. He is the Absolute Truth, devoid of duality but present in Vrndavana as the son of Nanda Maharaja.

TEXT 153

TEXT

sarva-adi, sarva-amsi, kisora-sekhara
cid-ananda-deha, sarvasraya, sarvesvara

SYNONYMS

sarva-adi--origin of everything; sarva-amsi--sum total of all parts and parcels; kisora-sekhara--the supreme youth; cit-ananda-deha--a body of spiritual blissfulness; sarva-asraya--shelter of everyone; sarva-isvara--master of everyone.

TRANSLATION

"Krsna is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Krsna is the origin of all visnu-tattvas, including Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. He is the ultimate goal of Vaisnava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. Advaitam acyutam anadim ananta-rupam, adyam purana-purusam nava-yauvanam ca. Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

TEXT

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

SYNONYMS

isvarah--the controller; paramah--supreme; krsnah--Lord Krsna; sat--eternal existence; cit--absolute knowledge; ananda--absolute bliss; vigrahah--whose form; anadih--without beginning; adih--the origin; govindah--Lord Govinda; sarva-karana-karanam--the cause of all causes.

TRANSLATION

" 'Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of Brahma-samhita.

TEXT 155

TEXT

svayam bhagavan krsna, 'govinda' para nama
sarvaisvarya-purna yanra goloka----nitya-dhama

SYNONYMS

sva yam--personally; bhagavan--the Supreme Personality of Godhead; krsna--Krsna; govinda--Govinda; para nama--another name; sarva-aisvarya-purna--full of all opulences; yanra--whose; goloka--Goloka Vrndavana; nitya-dhama--eternal abode.

TRANSLATION

"The original Supreme Personality of Godhead is Krsna. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vrndavana.

TEXT 156

TEXT

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdayanti yuge yuge

SYNONYMS

ete--these; ca--and; amsa--plenary portions; kalah--parts of plenary portions; pumsah--of the purusa-avataras; krsnah--Lord Krsna; tu--but; bhagavan--the Supreme Personality of Godhead; svayam--Himself; indra-ari--the enemies of Lord Indra; vyakulam--full of; lokam--the world; mrdayanti--make happy; yuge yuge--at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avataras. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.3.28). See also Adi-lila, Chapter Two, verse 67.

TEXT 157

TEXT

jnana, yoga, bhakti,----tina sadhanera vase

brahma, atma, bhagavan----trividha prakase

SYNONYMS

jnana--knowledge; yoga--mystic power; bhakti--devotional service; tina--three; sadhanera--of the processes of spiritual life; vase--under the control; brahma--impersonal Brahman; atma--localized Paramatma; bhagavan--the Supreme Personality of Godhead; tri-vidha prakase--three kinds of manifestation.

TRANSLATION

"There are three kinds of spiritual processes for understanding the Absolute Truth--the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramatma and Bhagavan.

TEXT 158

TEXT

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidah--learned souls; tattvam--the Absolute Truth; yat--which; jnanam--knowledge; advayam--nondual; brahma--Brahman; iti--thus; paramatma--Paramatma; iti--thus; bhagavan--Bhagavan; iti--thus; sabdyate--is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.2.11). For an explanation, see also Adi-lila, Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic yoga can attain the localized aspect of Paramatma. As stated in Bhagavad-gita, isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: the Supreme Personality of Godhead is situated within the heart as Paramatma. He witnesses the activities of the living entities and gives them permission to act.

TEXT 159

TEXT

brahma----anga-kanti tanra, nirvisesa prakase
surya yena carma-cakse jyotirmaya bhase

SYNONYMS

brahma--the impersonal Brahman effulgence; anga-kanti--the bodily rays; tanra--of Him; nirvisesa--without varieties; prakase--manifestation; surya yena--exactly like the sun; carma-cakse--with our ordinary material eyes; jyotih-maya--simply effulgent; bhase--appears.

TRANSLATION

"The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Krsna's bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

TEXT 160

TEXT

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

SYNONYMS

yasya--of whom; prabha--the effulgence; prabhavatah--of one who excels in power; jagat-anda--of universes; koti-kotisu--in millions and millions; asesa--unlimited; vasudha-adi--with planets and other manifestations; vibhuti--with opulences; bhinnam--becoming variegated; tat--that; brahma--Brahman; niskalam--without parts; anantam--unlimited; asesa-bhutam--being complete; govindam--Lord Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

TRANSLATION

" 'I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.'

PURPORT

This verse is quoted from Brahma-samhita (5.40). For an explanation, refer to Adi-lila, Chapter Two, verse 14.

TEXT 161

TEXT

paramatma yenho, tenho krsnera eka amsa
atmara 'atma' haya krsna sarva-avatamsa

SYNONYMS

paramatma--the Supersoul within the heart; yenho--who; tenho--He; krsnera--of Lord Krsna; eka--one; amsa--plenary portion; atmara--of the soul; atma--the soul; haya--is; krsna--Lord Krsna; sarva--of everything; avatamsa--source.

TRANSLATION

"The Paramatma, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Krsna who is the original source of Paramatma.

TEXT 162

TEXT

krsnam enam avehi tvam
atmanam akhilatmanam
jagad-dhitaya so 'py atra
dehivabhati mayaya

SYNONYMS

krsnam--in the Supreme Personality of Godhead; enam--this; avehi--just try to understand; tvam--you; atmanam--the soul; akhila-atmanam--of all living entities; jagat-hita-ya--the benefit of the whole universe; sah--He; api--certainly; atra--here; dehi--a human being; iva--like; abhati--appears; mayaya--by His internal potency.

TRANSLATION

" 'You should know Krsna as the original soul of all atmas [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.14.55). Pariksit Maharaja asked Sukadeva Gosvami why Krsna was so beloved by the residents of Vrndavana, who loved Him even more than their own offspring or life itself. At that time Sukadeva Gosvami replied that everyone's atma, or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that atma, the spirit soul, is part and parcel of Krsna. For this reason, Krsna is very dear to every living entity. Everyone's body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Krsna, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (deha-atma-bud-dhi). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Krsna, he can understand that he is not the body but part and parcel of Krsna. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. janasya moho 'yam aham mameti. Material existence, wherein one thinks, "I am the body, and this belongs to me," is also illusory. One must redirect his attraction to Krsna. Srimad-Bhagavatam (1.2.7) states:

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world."

TEXT 163

TEXT

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

SYNONYMS

athava--or; bahuna--much; etena--with this; kim--what use; jnatena--being known; tava--by you; arjuna--O Arjuna; vistabhya--pervading; aham--I; idam--this; krtsnam--entire; eka-amsena--with one portion; sthitah--situated; jagat--universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from Bhagavad-gita (10.42).

TEXT 164

TEXT

'bhaktye' bhagavanera anubhava----purna-rupa
eka-i vigrahe tanra ananta svarupa

SYNONYMS

bhaktye--by devotional service; bhagavanera--of the Supreme Personality of Godhead; anubhava--perception; purna-rupa--perfectly; eka-i--one; vigrahe--in the transcendental form; tanra--His; ananta--unlimited; sva-rupa--expansions of plenary portions.

TRANSLATION

"Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

TEXT 165

TEXT

sva yam-rupa, tad-ekatma-rupa, avesa----nama
prathamei tina-rupe rahena bhagavan

SYNONYMS

sva yam-rupa--the personal form; tat-ekatma-rupa--the same form, nondifferent from svayam-rupa; avesa--especially empowered; nama--named; prathamei--in the

beginning; tina-rupe--in three forms; rahena--remains; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms--svayam-rupa, tad-ekatma-rupa, and avesa-rupa.

PURPORT

Srila Rupa Gosvami has described svayam-rupa in his Laghu-bhagavatamrta, purva-khanda, verse 12, ananyapeksi yad rupam svayam-rupah sa ucyate: the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called svayam-rupa, and it is described in Srimad-Bhagavatam: krsnas tu bhagavan svayam (1.3.28). Krsna's original form as a cowherd boy in Vrndavana is called svayam-rupa. It is confirmed in the Brahma-samhita (5.1):

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In Bhagavad-gita (7.7) the Lord says, mattah parataram nanyat: "There is no truth superior to Me.

The tad-ekatma-rupa is also described in the Laghu-bhagavatamrta, Purva-khanda, verse 14:

yad rupam tad-abhedena
svarupena virajate
akrtyadibhir anyadrk
sa tad-ekatma-rupakah

The tad-ekatma-rupa forms exist simultaneously with the svayam-rupa form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This tad-ekatma-rupa is also divided into two categories--svamsa and vilasa.

His avesa form is also explained in the Laghu-bhagavatamrta, verse 18:

jnana-saktyadi-kalaya
yatravisto janardanah
ta avesa nigadyante
jiva eva mahattamah

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called avesa-rupa. As stated in the Caitanya-caritamrta (Antya 7.11), krsna-sakti vina nahe tara pravartana: unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word avesa-rupa.

TEXT 166

TEXT

'svayam-rupa' 's va yam-prakasa'----dui rupe sphurti
svayam-rupe----eka 'krsna' vraje gopa-murti

SYNONYMS

sva yam-rupa--the original form of the Lord; sva yam-prakasa--the personal manifestation; dui rupe--in two forms; sphurti--exhibition; svayam-rupe--in the original form; eka--one; krsna--Krsna, the Supreme Personality of Godhead; vraje--in Vrndavana; gopa-murti--the cowherd boy.

TRANSLATION

"The original form of the Lord [svayam-rupa] is exhibited in two forms--svayam-rupa and svayam-prakasa. In His original form as svayam-rupa, Krsna is observed as a cowherd boy in Vrndavana.

TEXT 167

TEXT

'prabhava-vaibhava'-rupe dvividha prakase
eka-vapu bahu rupa yaiche haila rase

SYNONYMS

prabhava--prabhava; vaibhava--vaibhava; rupe--in forms; dvi-vidha pra-kase--twofold manifestations; eka-vapu--the same original form; bahu rupa--expanded into unlimited numbers; yaiche--like; haila--it was; rase--while dancing in the rasa dance with the gopis.

TRANSLATION

"In His original form, Krsna manifests Himself in two features--prabhava and vaibhava. He expands His one original form into many, as He did during the rasa-lila dance.

TEXT 168

TEXT

mahisi-vivahe haila bahu-vidha murti
'prabhava prakasa'----ei sastra-parasiddhi

SYNONYMS

mahisi-vivahe--in the matter of marrying 16,108 wives at Dvaraka; haila--there were; bahu-vidha murti--many forms; prabhava prakasa--called prabhava-prakasa; ei--this; sastra-parasiddhi--determined by reference to the revealed scriptures.

TRANSLATION

"When the Lord married 16,108 wives at Dvaraka, He expanded Himself into many forms. These expansions and the expansions at the rasa dance are called prabhava-prakasa, according to the directions of revealed scriptures.

TEXT 169

TEXT

saubhary-adi-praya sei kaya-vyuha naya

kaya-vyuha haile naradera vismaya na haya

SYNONYMS

saubhari-adi--beginning with the sage named Saubhari; praya--like; sei--that; kaya-vyuha--the expansion of one's body; naya--is not; kaya-vyuha--expansions of the body; haile--if there are; naradera--of Narada Muni; vismaya--the astonishment; na haya--there cannot be.

TRANSLATION

"The prabhava-prakasa expansions of Lord Krsna are not like the expansions of the sage Saubhari. Had they been so, Narada would not have been astonished to see them.

TEXT 170

TEXT

citram bataitad ekena
vapusa yugapat prthak
grhesu dvy-asta-sahasram
striya eka udavahat

SYNONYMS

citram--wonderful; bata--oh; etat--this; ekena--with one; vapusa--form; yugapat--simultaneously; prthak--separately; grhesu--in the houses; dvi-asta-sahasram--sixteen thousand; striyah--all the queens; ekah--the one Sri Krsna; udavahat--married.

TRANSLATION

" 'It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'

PURPORT

This verse is spoken by Narada Muni in Srimad-Bhagavatam (10.69.2).

TEXT 171

TEXT

sei vapu, sei akrti prthak yadi bhase
bhavavesa-bhede nama 'vaibhava-prakase'

SYNONYMS

sei vapu--that form; sei akrti--that feature; prthak--different; yadi--if; bhase--appears; bhava-avesa--of the ecstatic emotion; bhede--according to varieties; nama--named; vaibhava-prakase--vaibhava-prakasa.

TRANSLATION

"If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakasa.

TEXT 172

TEXT

ananta prakase krsnera nahi murti-bheda
akara-varna-astra-bhede nama-vibheda

SYNONYMS

ananta prakase--in innumerable manifestations; krsnera--of Lord Krsna; nahi--there is not; murti-bheda--difference of form; akara--of features; varna--of color; astra--of weapons; bhede--according to differentiation; nama-vibheda--difference of names.

TRANSLATION

"When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

TEXT 173

TEXT

anye ca samskrtatmano
vidhinabhihitena te
yajanti tvan-mayas tvam vai
bahu-murtyeka-murtikam

SYNONYMS

anye--different persons; ca--also; samskrta-atmanah--persons who are purified; vidhina--by the regulative principles; abhihitena--stated in the revealed scriptures; te--such persons; yajanti--worship; tvat-mayah--being absorbed in You; tvam--You; vai--certainly; bahu-murti--having many forms; eka-murtikam--although one.

TRANSLATION

" 'In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.40.7). In the Vedas it is stated that the one becomes many (eko bahu syam). The Supreme Personality of Godhead expands Himself in various forms--visnu-tattva, jiva-tattva and sakti-tattva.

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Krsna. Krsna says in Bhagavad-gita (4.11): mama vartmanuvartante manusyah partha sarvasah. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be avidhi-purvakam, improper. Actually demigod worship

is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: sarva dharman parityajya mam ekam saranam vraja. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

TEXT 174

TEXT

vaibhava-prakasa krsnera----sri-balarama
varna-matra-bheda, saba----krsnera samana

SYNONYMS

vaibhava-prakasa--manifestation of the vaibhava feature; krsnera--of Lord Krsna; sri-balarama--Sri Balarama; varna-matra--color only; bheda--difference; saba--everything; krsnera samana--equal to Krsna.

TRANSLATION

"The first manifestation of the vaibhava feature of Krsna is Sri Balaramaji. Sri Balarama and Krsna have different bodily colors, but otherwise Sri Balarama is equal to Krsna in all respects.

PURPORT

To understand the difference between svayam-rupa, tad-ekatma-rupa, avesa, prabhava and vaibhava, Srila Bhaktivinoda Thakura has given the following description. In the beginning, Krsna has three bodily features: (1) svayam-rupa, as a cowherd boy in Vrndavana; (2) tad-ekatma-rupa, which is divided into svamsaka and vilasa; and (3) avesa-rupa. The svamsaka, or expansions of the personal potency, are (1) Karanodakasayi, Garbhodakasayi, Ksirodakasayi and (2) incarnations such as the fish, tortoise, boar and Nrsimha. The vilasa-rupa has a prabhava division, including Vasudeva, Sankarsana, Pradyumna and Aniruddha. There is also a vaibhava division in which there are twenty-four forms, including the second Vasudeva, Sankarsana, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve tilaka marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Purusottama, Acyuta, etc. The four forms (Vasudeva, etc.), the twelve (Kesava, etc.), and the eight (Purusottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

TEXT 175

TEXT

vaibhava-prakasa yaiche devaki-tanuja
dvibhuja-svarupa kabhu, kabhu haya caturbhuja

SYNONYMS

vaibhava-prakasa--the feature of vaibhava-prakasa; yaiche--just as; devaki-tanuja--the son of Devaki; dvi-bhuja--two-handed; svarupa--form; kabhu--sometimes; kabhu--sometimes; haya--is; catuh-bhuja--four-handed.

TRANSLATION

"An example of vaibhava-prakasa is the son of Devaki. He sometimes has two hands and sometimes four hands.

PURPORT

When Lord Krsna took His birth, He appeared outside the womb as four-handed Visnu. Then Devaki and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two handed form and ordered that He be transferred to Gokula on the other side of the River Yamuna.

TEXT 176

TEXT

ye-kale dvibhuja, nama----vaibhava-prakasa
caturbhuja haile, nama----prabhava-prakasa

SYNONYMS

ye-kale dvi-bhuja--when the Lord appears as two-handed; nama--named; vaibhava-prakasa--vaibhava-prakasa; catuh-bhuja haile--when He becomes four-handed; nama--named; prabhava-prakasa--prabhava-prakasa.

TRANSLATION

"When the Lord is two-handed, He is called vaibhava-prakasa, and when He is four-handed He is called prabhava-prakasa.

TEXT 177

TEXT

sva yam-rupera gopa-vesa, gopa-abhimana
vasudevera ksatriya-vesa, 'ami----ksatriya'-jnana

SYNONYMS

svayam-rupera--of the original form; gopa-vesa--the dress of a cowherd boy; gopa-abhimana--thinking Himself a cowherd boy; vasudevera--of Vasudeva, the son of Vasudeva and Devaki; ksatriya-vesa--the dress is like that of a ksatriya; ami--I; ksatriya--a ksatriya; jnana--knowledge.

TRANSLATION

"In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vasudeva, the son of Vasudeva and Devaki, His dress and consciousness are those of a ksatriya, a warrior.

TEXT 178

TEXT

saundarya, aisvarya, madhurya, vaidagdhya-vilasa
vrajendra-nandane iha adhika ullasa

SYNONYMS

saundarya--the beauty; aisvarya--the opulence; madhurya--the sweetness; vaidagdhya-vilasa--the intellectual pastimes; vrajendra-nandane--of the son of Nanda Maharaja and Yasoda; iha--all these; adhika ullasa--more jubilant.

TRANSLATION

"When one compares the beauty, opulence, sweetness and intellectual pastimes of Vasudeva, the warrior, to Krsna, the cowherd boy, son of Nanda Maharaja, one sees that Krsna's attributes are more pleasant.

TEXT 179

TEXT

govindera madhuri dekhi' vasudevera ksobha
se madhuri asvadite upajaya lobha

SYNONYMS

govindera--of Lord Govinda; madhuri--the sweetness; dekhi'--seeing; vasudevera--of Vasudeva; ksobha--agitation; se--that; madhuri--sweetness; asvadite--to taste; upajaya--awakens; lobha--greed.

TRANSLATION

"Indeed, Vasudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

TEXT

udgirnadbhuta-madhuri-parimalasyabhira-lilasya me
dvaitam hanta samiksayan muhur asau citriyate caranah
cetah keli-kutuhalottaralitam satyam sakhe mamakam
yasya preksya svarupatam vraja-vadhu-sarupyam anvicchati

SYNONYMS

udgirna--overflowing; adbhuta--wonderful; madhuri--sweetness; parimalasya--whose fragrance; abhira--of a cowherd boy; lilasya--who has pastimes; me--My; dvaitam--second form; hanta--alas; samiksayan--showing; muhuh--again and again; asau--that; citriyate--is acting like a picture; caranah--dramatic actor; cetah--heart; keli-kutuhala--by longing for pastimes; uttaralitam--greatly excited; satyam--actually; sakhe--O dear friend; mamakam--My; yasya--of whom; preksya--by seeing; sva-rupatam--similarity to My form; vraja-vadhu--of the damsels of Vrajabhumi; sarupyam--a form like the forms; anvicchati--desires.

TRANSLATION

" 'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.'

PURPORT

This verse is found in the Lalita-madhava (4.19).

TEXT 181

TEXT

mathuraya yaiche gandharva-nrtya-darasane
punah dvarakate yaiche citra-vilokane

SYNONYMS

mathuraya--at Mathura; yaiche--just as; gandharva-nrtya--the dance of the Gandharvas; darasane--by seeing; punah--again; dvarakate--at Dvaraka; yaiche--just as; citra-vilokane--by seeing a picture of Krsna.

TRANSLATION

"One instance of Vasudeva's attraction to Krsna occurred when Vasudeva saw the Gandharva dance at Mathura. Another instance occurred in Dvaraka when Vasudeva was surprised to see a picture of Krsna.

TEXT 182

TEXT

aparikalita-purvah kas camatkara-kari
sphuratu mama gariyan esa madhurya-purah
ayam aham api hanta preksya yam lubdha-cetah
sarabhasam upabhoktum kamaye radhikeva

SYNONYMS

aparikalita--not experienced; purvah--previously; kah--who; camatkara-kari--causing wonder; sphuratu--manifests; mama--My; gariyan--more great; esah--this; madhurya-purah--abundance of sweetness; ayam--this; aham--I; api--even; hanta--alas; preksya--seeing; yam--which; lubdha-cetah--My mind being bewildered; sa-rabhasam--impetuously; upabhoktum--to enjoy; kamaye--desire; radhika iva--like Srimati Radharani.

TRANSLATION

" 'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srimati Radharani.'

PURPORT

This verse spoken by Vasudeva in Dvaraka is recorded by Srila Rupa Gosvami in his Lalita-madhava (8.34).

TEXT 183

TEXT

sei vapu bhinnabhase kichu bhinnakara

bhavavesakrti-bhede 'tad-ekatma' nama tanra

SYNONYMS

sei vapu--that body; bhinna-abhase--manifested differently; kichu--some; bhinna-akara--bodily differences; bhava-avesa-akrti--forms and transcendental emotions; bhede--by different; tat-ekatma nama--the name is tad-ekatma; tanra--of Krsna.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekatma.

TEXT 184

TEXT

tad-ekatma-rupe 'vilasa', 'svamsa'----dui bheda
vilasa, svamsera bhede vividha vibheda

SYNONYMS

tat-ekatma-rupe--in the form of tad-ekatma; vilasa--pastime; svamsa--personal expansion; dui bheda--two divisions; vilasa--of the pastime expansion; svamsera--of the personal expansion; bhede--by differences; vividha--various; vibheda--distinctions.

TRANSLATION

"In the tad-ekatma-rupa there are pastime expansions [vilasa] and personal expansions [svamsa]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

TEXT 185

TEXT

prabhava-vaibhava-bhede vilasa----dvidhakara
vilasera vilasa-bheda----ananta prakara

SYNONYMS

prabhava-vaibhava-bhede--by the differences between prabhava and vaibhava,; vilasa--pastime expansion; dvidha-akara--twofold; vilasera--of pastime forms; vilasa-bheda--by the different pastimes; ananta prakara--unlimited varieties.

TRANSLATION

"Again the vilasa forms are divided into twofold categories--prabhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the Laghu-bhagavatamrta, Purva-khanda, verse 17, it is stated:

tadrso nyuna-saktim yo
vyanakti svamsa iritah

sankarsanadir matsyadir
yatha tat-tat-svadhamasu

When a form of Krsna is nondifferent from the original form but is less important and exhibits less potency, it is called svamsa. Examples of the svamsa expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Sankarsana, Pradyumna and Aniruddha and including the purusa-avataras, lila-avataras, manvantara-avataras and yuga-avataras.

TEXT 186

TEXT

prabhava-vilasa----vasudeva, sankarsana
pradyumna, aniruddha,----mukhya cari-jana

SYNONYMS

prabhava-vilasa--the prabhava-vilasa forms; vasudeva--Vasudeva; sankarsana--Sankarsana; pradyumna--Pradyumna; aniruddha--Aniruddha; mukhya cari-jana--the four chief expansions.

TRANSLATION

"The chief quadruple expansions are named Vasudeva, Sankarsana, Pradyumna and Aniruddha. These are called prabhava-vilasa.

TEXT 187

TEXT

vraje gopa-bhava ramera, pure ksatriya-bhavana
varna-vesa-bheda, tate 'vilasa' tanra nama

SYNONYMS

vraje--in Vrndavana; gopa-bhava--emotion of a cowherd boy; ramera--of Balarama; pure--in Dvaraka; ksatriya-bhavana--the emotion of a ksatriya; varna-vesa-bheda--by differences of dress and color; tate--therefore; vilasa--pastime expansion; tanra nama--His name.

TRANSLATION

"Balarama, who has the same original form of Krsna, is Himself a cowherd boy in Vrndavana, and He also considers Himself to belong to the ksatriya race in Dvaraka. Thus His color and dress are different, and He is called a pastime form of Krsna.

TEXT 188

TEXT

vaibhava-prakase ara prabhava-vilase
eka-i murtye baladeva bhava-bhede bhase

SYNONYMS

vaibhava-prakase--in vaibhava manifestation; ara--and; prabhava-vilase--in the prabhava pastime form; eka-i murtye--in one form; baladeva--Lord Baladeva; bhava-bhede--according to different emotions; bhase--exists.

TRANSLATION

"Sri Balarama is a vaibhava-prakasa manifestation of Krsna. He is also manifest in the original quadruple expansion of Vasudeva, Sankarsana, Pradyumna and Aniruddha. These are prabhava-vilasa expansions with different emotions.

TEXT 189

TEXT

adi-catur-vyuha----inhara keha nahi sama
ananta caturvyuha-ganera prakatya-karana

SYNONYMS

adi-catuh-vyuha--the original quadruple group; inhara--of this; keha nahi--no one; sama--equal; ananta--unlimited; catuh-vyuha-ganera--of the quadruple expansions; prakatya--of manifestation; karana--the cause.

TRANSLATION

"The first expansion of the caturvyuha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

TEXT 190

TEXT

krsnera ei cari prabhava-vilasa
dvaraka-mathura-pure nitya inhara vasa

SYNONYMS

krsnera--of Lord Krsna; ei--these; cari--four; prabhava-vilasa--prabhava pastime forms; dvaraka-mathura-pure--in the two cities Dvaraka and Mathura; nitya--eternal; inhara--of Them; vasa--the residential quarters.

TRANSLATION

"These four prabhava pastime forms of Lord Krsna reside eternally in Dvaraka and Mathura.

TEXT 191

TEXT

ei cari haite cabbisa murti parakasa
astra-bhede nama-bheda----vaibhava-vilasa

SYNONYMS

ei cari haite--from these four; cabbisa--twenty-four; murti--forms; parakasa--manifestation; astra-bhede--according to the different weapons; nama-bheda--the difference of names; vaibhava-vilasa--the vaibhava pastime expansions.

TRANSLATION

"From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called vaibhava-vilasa.

TEXT 192

TEXT

punah krsna catur-vyuha lana purva-rupe
paravyoma-madhye vaise narayana-rupe

SYNONYMS

punah--again; krsna--Krsna; catuh-vyuha--the quadruple expansions; lana--taking; purva-rupe--as previously; paravyoma-madhye--in the paravyoma area; vaise--resides; narayana-rupe--in the form of four-handed Narayana.

TRANSLATION

"Lord Krsna again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Narayana, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the paravyoma, the spiritual sky, there is Goloka Vrndavana, which is divided into three parts. Two of the parts, called Mathura and Dvaraka, are the residences of Krsna in His prabhava-vilasa forms. Balarama, Krsna's vaibhava-prakasa, is eternally situated in Gokula. From the quadruple prabhava-vilasa, twenty-four forms of the vaibhava-vilasa are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vrndavana, and below that planet is the spiritual sky itself. In that spiritual sky, Krsna Himself is four-handed and is situated as Narayana.

TEXT 193

TEXT

tanha haite punah catur-vyuha-parakasa
avarana-rupe cari-dike yanra vasa

SYNONYMS

tanha haite--from that original catur-vyuha; punah--again; catuh-vyuha-parakasa--manifestation of quadruple expansions; avarana-rupe--in the form of a covering; cari-dike--in four directions; yanra--whose; vasa--residence.

TRANSLATION

"Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

TEXT 194

TEXT

cari-janera punah prthak tina tina murti
kesavadi yaha haite vilasera purti

SYNONYMS

cari-janera--of the original of the four expansions; punah--again; prthak--separate; tina tina--three each; murti--forms; kesava-adi--beginning with Lord Kesava; yaha haite--from which; vilasera purti--the vilasa expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Kesava. That is the fulfillment of the pastime forms.

TEXT 195

TEXT

cakradi-dharana-bhede nama-bheda saba
vasudevera murti----kesava, narayana, madhava

SYNONYMS

cakra-adi--of the disc and other weapons; dharana--of holding; bhede--by differences; nama--of names; bheda--differences; saba--all; vasudevera murti--the expansions of Vasudeva; kesava--Kesava; narayana--Narayana; madhava--Madhava.

TRANSLATION

"Out of the catur-vyuha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vasudeva expansions are Kesava, Narayana and Madhava.

TEXT 196

TEXT

sankarsanera murti----govinda, visnu, madhusudana
e anya govinda----nahe vrajendra-nandana

SYNONYMS

sankarsanera murti--the expansions of Sankarsana; govinda--Govinda; visnu--Visnu; madhu-sudana--Madhusudana; e--this; anya--another; govinda--Govinda; nahe vrajendra-nandana--not the son of Nanda Maharaja.

TRANSLATION

"The expansions of Sankarsana are Govinda, Visnu and Madhusudana. This Govinda is different from the original Govinda, for He is not the son of Maharaja Nanda.

TEXT 197

TEXT

pradyumnera murti----trivikrama, vamana, sridhara
aniruddhera murti----hrsikesa, padmanabha, damodara

SYNONYMS

pradyumnera murti--expansions of the form of Pradyumna; tri-vikrama--Trivikrama; vamana--Vamana; sridhara--Sridhara; aniruddhera murti--expansions of Aniruddha; hrsikesa--Hrsikesa; padmanabha--Padmanabha; damodara--Damodara.

TRANSLATION

"The expansions of Pradyumna are Trivikrama, Vamana and Sridhara. The expansions of Aniruddha are Hrsikesa, Padmanabha and Damodara.

TEXT 198

TEXT

dvadasa-masera devata----ei-bara jana
marga-sirse----kesava, pause----narayana

SYNONYMS

dvadasa-masera--of the twelve months; devata--predominating Deities; ei--these; bara jana--twelve Personalities of Godhead; marga-sirse--the month of Agrahayana (November-December); kesava--Kesava; pause--the month of Pausa (December-January); narayana--Narayana.

TRANSLATION

"These twelve are the predominating Deities of the twelve months. Kesava is the predominating Deity of Agrahayana, and Narayana is the predominating Deity of Pausa.

TEXT 199

TEXT

maghera devata----madhava, govinda----phalgune
caitre----visnu, vaisakhe----sri-madhusudana

SYNONYMS

maghera devata--the predominating Deity of the month of Magha (January-February); madhava--Madhava; govinda--Govinda; phalgune--in the month of Phalguna (February-March); caitre--in the month of Caitra (March-April); visnu--Lord Visnu; vaisakhe--in the month of Vaisakha (April-May); sri-madhusudana--Madhusudana.

TRANSLATION

"The predominating Deity for the month of Magha is Madhava, and the predominating Deity for the month of Phalguna is Govinda. Visnu is the predominating Deity for Caitra, and Madhusudana is the predominating Deity for Vaisakha.

TEXT 200

TEXT

jyaisthe----trivikrama, asadhe----vamana devesa
sravane----sridhara, bhadre----deva hrsikesa

SYNONYMS

jyaisthe--in the month of Jyaistha (May-June); trivikrama--Trivikrama; asadhe--in the month of Asadha (June-July); vamana deva-isa--Lord Vamana; sravane--in the month of Sravana (July-August); sridhara--Sridhara; bhadre--in the month of Bhadra (August-September); deva hrsikesa--Lord Hrsikesa.

TRANSLATION

"In the month of Jyaistha, the predominating Deity is Trivikrama. In Asadha the Deity is Vamana, in Sravana the Deity is Sridhara, and in Bhadra the Deity is Hrsikesa.

TEXT 201

TEXT

asvine----padmanabha, kartike damodara
'radha-damodara' anya vrajendra-konara

SYNONYMS

asvine--in the month of Asvina (September-October); padma-nabha--Padmanabha; kartike--in the month of Karttika (October-November); damodara--Damodara; radha-damodara--the Damodara of Srimati Radharani; anya--another; vrajendra-konara--the son of Maharaja Nanda.

TRANSLATION

"In the month of Asvina, the predominating Deity is Padmanabha, and in Karttika it is Damodara. This Damodara is different from Radha-Damodara, the son of Nanda Maharaja in Vrndavana.

TEXT 202

TEXT

dvadasa-tilaka-mantra ei dvadasa nama
acamane ei name sparsi tat-tat-sthana

SYNONYMS

dvadasa-tilaka--for twelve marks of tilaka; mantra--the mantra; ei--these; dvadasa nama--twelve names; acamane--in washing with water; ei name--with these names; sparsi--we touch; tat-tat-sthana--the respective places.

TRANSLATION

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Visnu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with tilaka, one should chant the following mantra, which consists of the twelve names of Lord Visnu.

lalate kesavam dhyayen
narayanam athodare
vaksah-sthale madhavam tu
govindam kantha-kupake

visnum ca daksine kuksau
bahau ca madhusudanam
trivikramam kandhare tu
vamanam vama-parsvake

sridharam vama-bahau tu
hrsikesam tu kandhare
prsthe ca padmanabham ca
katyam damodaram nyaset

"When one marks the forehead with tilaka, he must remember Kesava. When one marks the lower abdomen, he must remember Narayana. For the chest, one should remember Madhava, and when marking the hollow of the neck one should remember Govinda. Lord Visnu should be remembered while marking the right side of the belly, and Madhusudana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vamana should be remembered when marking the left side of the belly. Sridhara should be remembered while marking the left arm, and Hrsikesa should be remembered when marking the left shoulder. Padmanabha and Damodara should be remembered when marking the back."

TEXT 203

TEXT

ei cari-janera vilasa-murti ara asta jana
tan sabara nama kahi, suna sanatana

SYNONYMS

ei cari-janera--of the four personalities; vilasa-murti--pastime forms; ara--more; asta jana--eight personalities; tan sabara--of all of them; nama--the holy names; kahi--I shall mention; suna--hear; sanatana--O Sanatana.

TRANSLATION

"From Vasudeva, Sankarsana, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanatana, please hear Me as I mention Their names.

TEXT 204

TEXT

purusottama, acyuta, nrsimha, janardana
hari, krsna, adhoksaja, upendra,----asta-jana

SYNONYMS

purusottama--Purusottama; acyuta--Acyuta; nrsimha--Nrsimha; janardana--Janardana; hari--Hari; krsna--Krsna; adhoksaja--Adhoksaja; upendra--Upendra; asta-jana--eight persons.

TRANSLATION

"The eight pastime expansions are Purusottama, Acyuta, Nrsimha, Janardana, Hari, Krsna, Adhoksaja and Upendra.

TEXT 205

TEXT

vasudevera vilasa dui----adhoksaja, purusottama
sankarsanera vilasa----upendra, acyuta dui-jana

SYNONYMS

vasudevera vilasa--the pastime expansions of Vasudeva; dui--two; adhoksaja--Adhoksaja; purusottama--Purusottama; sankarsanera vilasa--the pastime expansions of Sankarsana; upendra--Upendra; acyuta--Acyuta; dui-jana--the two persons. persons.

TRANSLATION

"Of these eight expansions, two are pastime forms of Vasudeva. Their names are Adhoksaja and Purusottama. The two pastime forms of Sankarsana are Upendra and Acyuta.

TEXT 206

TEXT

pradyumnera vilasa----nrsimha, janardana
aniruddhera vilasa----hari, krsna dui-jana

SYNONYMS

pradyumnera vilasa--the pastime forms of Pradyumna; nrsimha--Nrsimha; janardana--Janardana; aniruddhera vilasa--the pastime forms of Aniruddha; hari--Hari; krsna--Krsna; dui-jana--the two persons.

TRANSLATION

"The pastime forms of Pradyumna are Nrsimha and Janardana, and the pastime forms of Aniruddha are Hari and Krsna.

TEXT 207

TEXT

ei cabbisa murti----prabhava-vilasa pradhana
astra-dharana-bhede dhare bhinna bhinna nama

SYNONYMS

ei cabbisa murti--all of these twenty-four forms; prabhava-vilasa--pastime forms of the prabhava expansions; pradhana--chief; astra-dharana--of holding the weapons; bhede--in terms of differences; dhare--accept; bhinna bhinna--separate from one another; nama--names.

TRANSLATION

"All these twenty-four forms constitute the chief prabhava-vilasa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

TEXT 208

TEXT

inhara madhye yahara haya akara-vesa-bheda
sei sei haya vilasa-vaibhava-vibheda

SYNONYMS

inhara madhye--out of Them all; yahara--of whom; haya--there is; akara--of bodily features; vesa--of dress; bheda--difference; sei sei haya--they are; vilasa-vaibhava--of vaibhava-vilasa; vibheda--the difference.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vaibhava-vilasa.

TEXT 209

TEXT

padmanabha, trivikrama, nrsimha, vamana
hari, krsna adi haya 'akare' vilaksana

SYNONYMS

padmanabha--Padmanabha; trivikrama--Trivikrama; nrsimha--Nrsimha; vamana--Vamana; hari--Hari; krsna--Krsna; adi--and so on; haya--are; akare vilaksana--different in bodily feature.

TRANSLATION

"Of them, Padmanabha, Trivikrama, Nrsimha, Vamana, Hari, Krsna, and so on all have different bodily features.

TEXT 210

TEXT

krsnera prabhava-vilasa----vasudevadi cari jana
sei cari-janara vilasa----vimsati ganana

SYNONYMS

krsnera--of Lord Krsna; prabhava-vilasa--prabhava pastime forms; vasudeva-adi--Vasudeva and others; cari jana--quadruple expansions; sei--those; cari-janara--of the four-personalities; vilasa--pastime forms; vimsati ganana--counted as twenty.

TRANSLATION

"Vasudeva and the three others are direct prabhava pastime forms of Lord Krsna. Of these quadruple forms, the pastime expansions are twenty in number.

TEXT 211

TEXT

inha-sabara prthak vaikuntha----paravyoma-dhame
purvadi asta-dike tina tina krame

SYNONYMS

inha--of them; sabara--of all; prthak--separate; vaikuntha--a Vaikuntha planet; paravyoma-dhame--in the spiritual world; purva-adi--beginning from the east; asta-dike--in the eight directions; tina tina--three in each; krame--in consecutive order.

TRANSLATION

"All these forms preside over different Vaikuntha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

TEXT 212

TEXT

yadyapi paravyoma sabakara nitya-dhama
tathapi brahmande karo kanho sannidhana

SYNONYMS

yadyapi--although; paravyoma--the spiritual sky; sabakara--of all of Them; nitya-dhama--the eternal abode; tathapi--still; brahmande--in the material universes; karo--of some of Them; kanho--somewhere; sannidhana--the residential places.

TRANSLATION

"Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

TEXT

paravyoma-madhye narayanera nitya-sthiti
paravyoma-upari krsnalokera vibhuti

SYNONYMS

paravyoma-madhye--in the spiritual sky; narayanera--of Narayana; nitya-sthiti--eternal residence; paravyoma-upari--in the upper portion of the spiritual sky; krsna-lokera vibhuti--the opulence of the Krsnaloka planet.

TRANSLATION

"There is an eternal residence of Narayana in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Krsnaloka, which is filled with all opulences.

TEXT 214

TEXT

eka 'krsnaloka' haya trividha-prakara
gokulakhya, mathurakhya, dvarakakhya ara

SYNONYMS

eka--one; krsna-loka--the planet known as Krsnaloka; haya--there is; tri-vidha-prakara--in three different divisions; gokula-akhya--Gokula; mathura-akhya--Mathura; dvaraka-akhya--Dvaraka; ara--and.

TRANSLATION

"The planet of Krsnaloka is divided into three sections--Gokula, Mathura and Dvaraka.

TEXT 215

TEXT

mathurate kesavera nitya sannidhana
nilacale purusottama----jagannatha' nama

SYNONYMS

mathurate--in Mathura; kesavera--of Lord Kesava; nitya--eternal; san-nidhana--residence; nilacale--in Nilacala (Jagannatha Puri); purusottama--Purusottama; jagannatha nama--also known as Jagannatha.

TRANSLATION

"Lord Kesava eternally resides at Mathura, and Lord Purusottama, known by the name Jagannatha, eternally resides at Nilacala.

TEXT 216

TEXT

prayage madhava, mandare sri-madhusudana
anandaranye vasudeva, padmanabha janardana

SYNONYMS

prayage--at Prayaga; madhava--Bindu Madhava; mandare--at Mandara-parvata; sri-madhusudana--Sri Madhusudana; ananda-aranye--at the place known as Anandaranya; vasudeva--Lord Vasudeva; padmanabha--Lord Padmanabha; janardana--Lord Janardana.

TRANSLATION

"At Prayaga, the Lord is situated as Bindu Madhava, and at Mandara-parvata, the Lord is known as Madhusudana. Vasudeva, Padmanabha and Janardana reside at Anandaranya.

TEXT 217

TEXT

visnu-kancite visnu, hari rahe, mayapure
aiche ara nana murti brahmanda-bhitare

SYNONYMS

visnu-kancite--at Visnu-kanci; visnu--Lord Visnu; hari--Lord Hari; rahe--remains; mayapure--at Mayapur; aiche--similarly; ara--also; nana--various; murti--forms; brahmanda-bhitare--throughout the universe.

TRANSLATION

"At Visnu-kanci there is Lord Visnu, at Mayapur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are murti forms, and They are worshiped in the temples. Their names are Kesava at Mathura, Purusottama or Jagannatha at Nilacala, Sri Bindu Madhava at Prayaga, Madhusudana at Mandara, and Vasudeva, Padmanabha and Janardana at Anandaranya, which is situated in Kerala, South India. At Visnu-kanci, which is situated in the Barada state, there is Lord Visnu, and Hari is situated at Mayapur, Lord Caitanya's birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the murtis in the spiritual world of the Vaikunthas. Although the arca-murti, the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikunthalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as arca-murti so that we can see Him. It is forbidden to consider the arca-murti to be made of stone or wood. In the Padma Purana it is said:

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir
visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih
sri-visnor namni mantre sakala-kalusa-he sabde-samanya-buddhir
visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaisnava to belong to a particular caste or creed, and no one

should consider caranamrta or Ganges water to be like ordinary water. Nor should anyone consider the Hare Krsna maha-mantra to be a material vibration. All these expansions of Krsna in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

TEXT 218

TEXT

ei-mata brahmanda-madhye sabara 'parakasa'
sapta-dvipe nava-khande yanhara vilasa

SYNONYMS

ei-mata--in this way; brahmanda-madhye--within this universe; sabara--of all of Them; parakasa--manifestations; sapta-dvipe--on seven islands; nava-khande--in different sections, nine in number; yanhara vilasa--the pastimes of whom.

TRANSLATION

"Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

PURPORT

The seven islands are mentioned in the Siddhanta-siromani:

bhumer ardham ksira-sindhor udaka-stham
jambu-dvipam prahur acarya-varyah
ardhe 'nyasmin dvipa-satkasya yamye
ksara-ksirady-ambudhinam nivesah

sakam tatah salmala-matra kausam
krauncam ca go-medaka-puskare ca
dvayor dvayor antaram ekam ekam
samudrayor dvipam udaharanti

The seven islands (dvipas) are known as (1) Jambu, (2) Saka, (3) Salmali, (4) Kusa, (5) Kraunca, (6) Gomeda, or Plaksa, and (7) Puskara. The planets are called dvipa. Outer space is like an ocean of air. just as there are islands in the watery ocean, these planets in the ocean of space are called dvipas, or islands in outer space. There are nine khandas, known as (1) Bharata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiranmaya, (6) Ramyaka, (7) Ilavrta, (8) Bhadrasva and (9) Ketumala. These are different parts of the Jambudvipa. A valley between two mountains is called a khanda or varsa.

TEXT 219

TEXT

sarvatra prakasa tanra----bhakte sukha dite
jagatera adharma nasi' dharma sthapite

SYNONYMS

sarvatra--everywhere; prakasa--manifestations; tanra--His; bhakte--to the devotees; sukha dite--to give happiness; jagatera--of the material world; adharma--irreligious principles; nasi'--destroying; dharma--religious principles; sthapite--to establish.

TRANSLATION

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

PURPORT

In the material world the Lord is situated in different arca-murtis (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannatha Puri, Vrndavana, Prayaga, Mathura, Hardwar and Visnu-kanci. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

TEXT 220

TEXT

inhara madhye karo haya 'avatare' ganana
yaiche visnu, trivikrama, nrsimha, vamana

SYNONYMS

inhara madhye--of Them; karo--of some; haya--there is; avatare--as incarnations; ganana--counting; yaiche--as; visnu--Lord Visnu; trivikrama--Lord Trivikrama; nrsimha--Lord Nrsimha; vamana--Lord Vamana.

TRANSLATION

"Of these forms, some are considered incarnations. Examples are Lord Visnu, Lord Trivikrama, Lord Nrsimha and Lord Vamana.

TEXT 221

TEXT

astra-dhrti-bheda----nama-bhedera karana
cakradi-dharana-bheda suna, sanatana

SYNONYMS

astra-dhrti--of holding the weapon; bheda--difference; nama-bhedera--of differences of names; karana--the cause; cakra-adi--of weapons, beginning with the disc; dharana--of holding; bheda--differences; suna--please hear; sanatana--O Sanatana.

TRANSLATION

"My dear Sanatana, just hear from Me as I tell you how the different visnu-murtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

TEXT 222

TEXT

daksinadho hasta haite vamadhah paryanta
cakradi astra-dharana-gananara anta

SYNONYMS

daksina-adhah--the lower right; hasta--hand; haite--from; vama-adhah--the lower left hand; paryanta--up to; cakra-adi--beginning with the disc; astra-dharana--of holding the weapons; gananara--of counting; anta--the end.

TRANSLATION

"The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Visnu is named according to the order the objects are held in His hands.

TEXT 223

TEXT

siddhartha-samhita kare cabbisa murti ganana
tara mate kahi age cakradi-dharana

SYNONYMS

siddhartha-samhita--the revealed scripture named Siddhartha-samhita; kare--does; cabbisa--twenty-four; murti--forms; ganana--counting; tara mate--according to the opinion of Siddhartha-samhita; kahi--I shall describe; age--first; cakra-adi-dharana--holding of the weapons, beginning with the disc.

TRANSLATION

"According to the Siddhartha-samhita there are twenty-four forms of Lord Visnu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT

The twenty-four forms are (1) Vasudeva, (2) Sankarsana, (3) Pradyumna, (4) Aniruddha, (5) Kesava, (6) Narayana, (7) Madhava, (8) Govinda, (9) Visnu, (10) Madhusudana, (11) Trivikrama, (12) Vamana, (13) Sridhara, (14) Hrsikesa, (15) Padmanabha, (16) Damodara, (17) Purusottama, (18) Acyuta, (19) Nrsimha, (20) Janardana, (21) Hari, (22) Krsna, (23) Adhoksaja and (24) Upendra.

TEXT 224

TEXT

vasudeva----gada-sankha-cakra-padma-dhara
sankarsana----gada-sankha-padma-cakra-kara

SYNONYMS

vasudeva--Vasudeva; gada--club; sankha--conchshell; cakra--disc; padma--lotus flower; dhara--holding; sankarsana--Sankarsana; gada--club; sankha--conchshell; padma--lotus flower; cakra-kara--the disc in the hand.

TRANSLATION

"In His lower right hand, Lord Vasudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Sankarsana holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

TEXT 225

TEXT

pradyumna----cakra-sankha-gada-padma-dhara
aniruddha----cakra-gada-sankha-padma-kara

SYNONYMS

pradyumna--Lord Pradyumna; cakra--disc; sankha--conch; gada--club; padma--lotus; dhara--holding; aniruddha--Lord Aniruddha; cakra--disc; gada--club; sankha--conch; padma-kara--lotus flower in hand.

TRANSLATION

"Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

TEXT 226

TEXT

paravyome vasudevadi----nija nija astra-dhara
tanra mata kahi, ye-saba astra-kara

SYNONYMS

para-vyome--in the spiritual sky; vasudeva-adi--beginning with Lord Vasudeva; nija nija--Their own respective; astra-dhara--holding of different weapons; tanra mata kahi--I am speaking the opinion of Siddhartha-samhita; ye-saba--all; astra-kara--weapons in the different hands.

TRANSLATION

"Thus in the spiritual sky the expansions, headed by Vasudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhartha-samhita in describing Them.

TEXT 227

TEXT

sri-kesava----padma-sankha-cakra-gada-dhara
narayana----sankha-padma-gada-cakra-dhara

SYNONYMS

sri-kesava--Lord Kesava; padma--lotus; sankha--conch; cakra--disc; gada--club; dhara--holding; narayana--Lord Narayana; sankha--conch; padma--lotus; gada--club; cakra--disc; dhara--holding.

TRANSLATION

"Lord Kesava holds the lotus, conch, disc and club. Lord Narayana holds the conch, lotus, club and disc.

TEXT 228

TEXT

sri-madhava----gada-cakra-sankha-padma-kara
sri-govinda----cakra-gada-padma-sankha-dhara

SYNONYMS

sri-madhava--Lord Madhava; gada--club; cakra--disc; sankha--conch; padma--lotus; kara--in the hands; sri-govinda--Lord Govinda; cakra--disc; gada--club; padma--lotus; sankha--conch; dhara--holding.

TRANSLATION

"Lord Madhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

TEXT

visnu-murti----gada-padma-sankha-cakra-kara
madhusudana----cakra-sankha-padma-gada-dhara

SYNONYMS

visnu-murti--Lord Visnu; gada--club; padma--lotus; sankha--conch; cakra--disc; kara--in the hands; madhusudana--Lord Madhusudana; cakra--disc; sankha--conch; padma--lotus; gada--club; dhara--holding.

TRANSLATION

"Lord Visnu holds the club, lotus, conch and disc. Lord Madhusudana holds the disc, conch, lotus and club.

TEXT 230

TEXT

trivikrama----padma-gada-cakra-sankha-kara
sri-vamana----sankha-cakra-gada-padma-dhara

SYNONYMS

trivikrama--Lord Trivikrama; padma--lotus; gada--club; cakra--disc; sankha--conch; kara--in the hands; sri-vamana--Lord Vamana; sankha--conch; cakra--disc; gada--club; padma--lotus; dhara--holding.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vamana holds the conch, disc, club and lotus.

TEXT 231

TEXT

sridhara----padma-cakra-gada-sankha-kara
hrsikesa----gada-cakra-padma-sankha-dhara

SYNONYMS

sridhara--Lord Sridhara; padma--lotus; cakra--disc; gada--club; sankha--conch; kara--in the hands; hrsikesa--Lord Hrsikesa; gada--club; cakra--disc; padma--lotus; sankha--conch; dhara--holding.

TRANSLATION

"Lord Sridhara holds the lotus, disc, club and conch. Lord Hrsikesa holds the club, disc, lotus and conch.

TEXT 232

TEXT

padmanabha----sankha-padma-cakra-gada-kara
damodara----padma-cakra-gada-sankha-dhara

SYNONYMS

padmanabha--Lord Padmanabha; sankha--conch; padma--lotus; cakra--disc; gada--club; kara--in the hands; damodara--Lord Damodara; padma--lotus; cakra--disc; gada--club; sankha--conch; dhara--holding.

TRANSLATION

"Lord Padmanabha holds the conch, lotus, disc and club. Lord Damodara holds the lotus, disc, club and conch.

TEXT 233

TEXT

purusottama----cakra-padma-sankha-gada-dhara
sri-acyuta----gada-padma-cakra-sankha-dhara

SYNONYMS

purusottama--Lord Purusottama; cakra--disc; padma--lotus; sankha--conch; gada--club; dhara--holding; sri-acyuta--Lord Acyuta; gada--club; padma--lotus; cakra--disc; sankha--conch; dhara--holding.

TRANSLATION

"Lord Purusottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

TEXT

sri-nrsimha----cakra-padma-gada-sankha-dhara
janardana----padma-cakra-sankha-gada-kara

SYNONYMS

sri-nrsimha--Lord Nrsimha; cakra--disc; padma--lotus; gada--club; sankha--conch; dhara--holding; janardana--Lord Janardana; padma--lotus; cakra--disc; sankha--conch; gada--club; kara--in the hands.

TRANSLATION

"Lord Nrsimha holds the disc, lotus, club and conch. Lord Janardana holds the lotus, disc, conch and club.

TEXT 235

TEXT

sri-hari----sankha-cakra-padma-gada-kara
sri-krsna----sankha-ga da-padma-cakra-kara

SYNONYMS

sri-hari--Lord Hari; sankha--conch; cakra--disc; padma--lotus; gada--club; kara--in the hand; sri-krsna--Lord Krsna; sankha--conch; gada--club; padma--lotus; cakra--disc; kara--in the hands.

TRANSLATION

"Sri Hari holds the conch, disc, lotus and club. Lord Sri Krsna holds the conch, club, lotus and disc.

TEXT 236

TEXT

adhoksaja----padma-gada-sankha-cakra-kara
upendra----sankha-gada-cakra-padma-kara

SYNONYMS

adhoksaja--Lord Adhoksaja; padma--lotus; gada--club; sankha--conch; cakra--disc; kara--in hand; upendra--Lord Upendra; sankha--conch; gada--club; cakra--disc; padma--lotus; kara--in hand.

TRANSLATION

"Lord Adhoksaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

TEXT 237

TEXT

hayasirsa-pancaratre kahe sola-jana
tara mate kahi ebe cakradi-dharana

SYNONYMS

hayasirsa-pancaratre--the revealed scripture named the Hayasirsa-pancaratra; kahe--says; sola-jana--sixteen personalities; tara mate--according to this opinion; kahi--I shall describe; ebe--now; cakra-adi-dharana--the holding of weapons, beginning with the disc.

TRANSLATION

"According to the Hayasirsa-pancaratra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

The sixteen personalities are as follows: (1) Vasudeva, (2) Sankarsana, (3) Pradyumna, (4) Aniruddha, (5) Kesava, (6) Narayana, (7) Madhava, (B) Govinda, (9) Visnu, (10) Madhusudana, (11) Trivikrama, (12) Vamana, (13) Sridhara, (14) Hrsikesa, (15) Padmanabha, (16) Damodara.

TEXT 238

TEXT

kesava-bhede padma-sankha-gada-cakra-dhara
madhava-bhede cakra-gada-sankha-padma-kara

SYNONYMS

kesava-bhede--according to the different opinion about Lord Kesava; padma--lotus; sankha--conch; gada--club; cakra--and disc; dhara--holding; madhava-bhede--according to the different opinion about the bodily features of Lord Madhava; cakra--disc; gada--club; sankha--conch; padma--lotus; kara--in the hands.

TRANSLATION

"Kesava is described differently as holding the lotus, conch, club and disc, and Madhava is described as holding disc, club, conch and lotus in His hands.

TEXT 239

TEXT

narayana-bhede nana astra-bheda-dhara
ityadika bheda ei saba astra-kara

SYNONYMS

narayana-bhede--according to the different opinion about the bodily features of Lord Narayana; nana--various; astra--of weapons; bheda-dhara--differences in holding; iti-adika--in this way; bheda--differentiated; ei saba--all these; astra-kara--weapons in the hands.

TRANSLATION

"According to the Hayasirsa Pancaratra, Narayana and others are also presented differently as holding the weapons in different hands.

TEXT 240

TEXT

'svayam bhagavan' ara 'lila-purusottama'
ei dui nama dhare vrajendra-nandana

SYNONYMS

svayam bhagavan--the Supreme Personality of Godhead; ara--and; lila-purusottama--the Lord Purusottama of pastimes; ei dui--these two; nama--names; dhare--takes; vrajendra-nandana--Krsna, the son of Nanda Maharaja.

TRANSLATION

"Krsna, the original Supreme Personality of Godhead, indicated as the son of Maharaja Nanda, has two names. One is svayam bhagavan, and the other is lila-purusottama.

TEXT 241

TEXT

purira avarana-rupe purira nava-dese
nava-vyuha-rupe nava-murti parakase

SYNONYMS

purira--of Dvaraka Puri; avarana-rupe--as a covering for the four sides; purira nava-dese--in nine different parts of the city; nava-vyuha-rupe--in nine Deities; nava-murti--nine forms; parakase--manifests.

TRANSLATION

"Lord Krsna personally surrounds Dvaraka Puri as its protector. In different parts of the Puri, in nine places, He expands in nine different forms.

TEXT 242

TEXT

catvaro vasudevadya
narayana-nrsimhakau
hayagrivo mahakrodo
brahma ceti navoditah

SYNONYMS

catvarah--four principal protectors; vasudeva-adyah--Vasudeva, Sankarsana, Pradyumna and Aniruddha; narayana--including Lord Narayana; nrsimhakau--as well as Lord Nrsimha; hayagrivah--Lord Hayagriva; mahakrodah--Lord Varaha; brahma--Lord Brahma; ca--also; iti--thus; nava-uditah--nine personalities.

TRANSLATION

" 'The nine personalities mentioned are Vasudeva, Sankarsana, Pradyumna, Aniruddha, Narayana, Nrsimha, Hayagriva, Varaha and Brahma.'

PURPORT

This verse is found in the Laghu-bhagavatamrta (1.451). The Brahma mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahma's post, Maha-Visnu expands Himself as Lord Brahma. This Brahma is not considered to be a living entity; He is an expansion of Visnu.

TEXT 243

TEXT

prakasa-vilasera ei kailun vivarana
svamsera bheda ebe suna, sanatana

SYNONYMS

prakasa-vilasera--of pastime forms and manifestations; ei--this; kailun--I have made; vivarana--description; svamsera--of personal expansions; bhede--the differences; ebe--now; suna--please hear; sanatana--O Sanatana Gosvami.

TRANSLATION

"I have already described the pastime and prakasa forms. Now please hear about the different personal expansions.

TEXT 244

TEXT

sankarsana, matsyadika,----dui bheda tanra
sankarsana----purusavatara, lilavatara ara

SYNONYMS

sankarsana--Sankarsana; matsya-adika--and incarnations such as the fish; dui--two; bheda--differentiations; tanra--His; sankarsana--Sankarsana; purusa-avatara--incarnations of Visnu; lila-avatara--pastime incarnations; ara--and.

TRANSLATION

"The first personal expansion is Sankarsana, and the others are incarnations like the fish incarnation. Sankarsana is an expansion of the Purusa, or Visnu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The purusa-avataras are the Lords of the universal creation. These are the Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. There are also lila-avataras, and these include (1) Catuhsana, (2) Narada, (3) Varaha, (4) Matsya, (5) Yajna, (6) Nara-Narayana, (7) Kardami Kapila, (8) Dattatreya, (9)

Hayasirsa, (10) Hamsa, (11) Dhruvapriya, or Prsnigarbha, (12) Rsabha, (13) Prthu, (14) Nrsimha, (15) Kurma, (16) Dhanvantari, (17) Mohini, (18) Vamana, (19) Bhargava Parasurama, (20) Raghavendra, (21) Vyasa, (22) Pralambari Balarama, (23) Krsna, (24) Buddha and (25) Kalki.

These twenty-five Personalities of Godhead are known as lila-avataras. Because they appear in each day of Brahma, or in each kalpa (millennium), they are sometimes known as kalpa-avataras. Of these incarnations, Hamsa and Mohini are not very permanent or well known, but They are listed among the prabhava-avataras. Kapila, Dattatreya, Rsabha, Dhanvantari and Vyasa are eternally situated and very widely known. They are also counted among the prabhava incarnations. Kurma, Matsya, Narayana, Varaha, Hayagriva, Prsnigarbha, and Baladeva, the killer of Pralambasura, are counted among the vaibhava-avataras.

TEXT 245

TEXT

avatara haya krsnera sad-vidha prakara
purusavatara eka, lilavatara ara

SYNONYMS

avatara--incarnations; haya--there are; krsnera--of Lord Krsna; sat-vidha prakara--six kinds; purusa-avatara--incarnations of Visnu; eka--one; lila-avatara--incarnations for the execution of pastimes; ara--also.

TRANSLATION

"There are six types of incarnations [avataras] of Krsna. One is the incarnations of Visnu [purusa-avataras], and another is the incarnations meant for the performance of pastimes [lila-avataras].

TEXT 246

TEXT

gunavatara, ara manvantaravatara
yugavatara, ara saktyavesavatara

SYNONYMS

guna-avatara--the incarnations to control the material qualities; ara--also; manu-antara-avatara--the incarnations of the Manus; yuga-avatara--the incarnations according to different yugas; ara--and; sakti-avesa-avatara--empowered incarnations.

TRANSLATION

"There are incarnations that control the material qualities [guna-avataras], incarnations of the Manus [manvantara-avataras], incarnations in different millenniums [yuga-avataras] and incarnations of empowered living entities [saktyavesa-avataras].

PURPORT

The guna-avataras are three--Lord Brahma, Lord Siva and Lord Visnu (Bhag. 10.88.3). The avataras of Manu, or manvantara-avataras, are listed as follows in Srimad-Bhagavatam (8.1.5,13): (1) Yajna, (2) Vibhu, (3) Satyasena, (4) Hari, (5)

Vaikuntha, (6) Ajita, (7) Vamana, (8) Sarvabhauma, (9) Rsabha, (10) Visvaksena, (11) Dharmasetu, (12) Sudhama, (13) Yogesvara and (14) Brhadbhanu. Altogether these are fourteen in number, and of these, both Yajna and Vamana are also counted among the lila-avataras. All these Manu incarnations are sometimes called vaibhava-avataras.

The four yuga-avataras are (1) sukla (white) in the Satya-yuga (Bhag. 11.5.21), (2) rakta (red) in the Treta-yuga (Bhag. 11.5.24), (3) syama (dark blue) in the Dvapara-yuga (Bhag. 11.5.27), and (4) generally krsna (black) but in special cases pita (yellow) as Caitanya Mahaprabhu in the Kali-yuga, (Bhag. 11.5.32 and 10.8.13).

The saktyavesa-avatara is categorized into (1) forms of divine absorption (bhagavad-avesa) like Kapiladeva or Rsabhadeva and (2) divinely empowered forms (saktyavesa), of whom there are seven: (1) Sesa Naga in the Vaikuntha world, empowered for the personal service of the Supreme Lord (sva-sevana-sakti), (2) Anantadeva, empowered to bear all the planets within the universe (bhu-dharana-sakti), (3) Lord Brahma, empowered with the energy to create the cosmic manifestation (srsti-sakti), (4) Catuhsana, or the Kumaras, specifically empowered to distribute transcendental knowledge (jnana-sakti), (5) Narada Muni, empowered to distribute devotional service (bhakti-sakti), (6) Maharaja Prthu, specifically empowered to rule and maintain the living entities (palana-sakti) and (7) Parasurama, specifically empowered to cut down rogues and demons (dusta-damana-sakti).

TEXT 247

TEXT

balya, pauganda haya vigrahera dharma
eta-rupe lila karena vrajendra-nandana

SYNONYMS

balya--childhood; pauganda--boyhood; haya--there are; vigrahera--of the Deity; dharma--characteristics; eta-rupe--in so many forms; lila--pastimes; karena--executes; vrajendra-nandana--Krsna, the son of Nanda Maharaja.

TRANSLATION

"Childhood and boyhood are the typical ages of the Deity. Krsna, the son of Maharaja Nanda, performed His pastimes as a child and as a boy.

TEXT 248

TEXT

ananta avatara krsnera, nahika ganana
sakha-candra-nyaya kari dig-darasana

SYNONYMS

ananta--unlimited; avatara--incarnations; krsnera--of Lord Krsna; nahika ganana--there is no possibility of counting; sakha-candra-nyaya--by the analogy of the moon and the branches of a tree; kari--I make; dik-darasana--a slight indication.

TRANSLATION

"There are innumerable incarnations of Krsna, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the avataras, or incarnations, of Lord Krsna are within this material world, but they are visible by the causeless mercy of the Lord. We should not consider them to belong to this material world. As stated in Bhagavad-gita:

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Avataras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Krsna and His avataras can be understood only by the grace of the Lord.

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

(Katha Upanisad 1.2.23)

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

(Bhag. 10.14.29)

TEXT 249

TEXT

avatara hy asankhyeya
hareh sattva-nidher dvijah
yatha 'vidasinah kulyah
sarasah syuh sahasrasah

SYNONYMS

avatarah--all the incarnations; hi--certainly; asankhyeyah--beyond counting; hareh--from the Supreme Personality of Godhead; sattva-nidheh--who is the reservoir of spiritual energy; dvijah--O brahmanas; yatha--as; avidasinah--containing a great reservoir of water; kulyah--small ponds; sarasah--from a lake; syuh--must be; sahasrasah--by hundreds and thousands of times.

TRANSLATION

" 'O learned brahmanas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Sri Hari, the Supreme Personality of Godhead and the reservoir of all power.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (1.3.26).

TEXT 250

TEXT

prathamei kare krsna 'purusavatara'
seita purusa haya trividha prakara

SYNONYMS

prathamei--in the beginning; kare--does; krsna--Lord Krsna; purusa-avatara--the incarnation of the three Visnus (Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu); seita--that; purusa--Visnu; haya--becomes; tri-vidha pra-kara--three different manifestations.

TRANSLATION

"In the beginning, Krsna incarnates Himself as purusa-avataras, or Visnu incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord's different potencies will be described.

TEXT 251

TEXT

visnos tu trini rupani
purusakhyany atho viduh
ekam tu mahatah srastr
dvitiyam tv anda-samsthitam
trtiyam sarva-bhuta-stham
tani jnatva vimucyate

SYNONYMS

visnoh--of Lord Visnu; tu--certainly; trini--three; rupani--forms; purusa-akhyani--celebrated as the purusa; atho--how; viduh--they know; ekam--one of them; tu--but; mahatah srastr--the creator of the total material energy; dvitiyam--the second; tu--but; anda-samsthitam--situated within the universe; trtiyam--the third; sarva-bhuta-stham--within the hearts of all living entities; tani--these three; jnatva--knowing; vimucyate--one becomes liberated.

TRANSLATION

" 'Visnu has three forms called purusas. The first, Maha-Visnu, is the creator of the total material energy [mahat], the second is Garbhodakasayi, who is situated within each universe, and the third is Ksirodakasayi, who lives in

the heart of every living being. He who knows these three becomes liberated from the clutches of maya.'

PURPORT

This verse appears in the Laghu-bhagavatamrta (Purva-khanda 33), where it has been quoted from the Satvata-tantra.

TEXT 252

TEXT

ananta-sakti-madhye krsnera tina sakti pradhana
'iccha-sakti' 'jnana-sakti' 'kriya-sakti' nama

SYNONYMS

ananta-sakti--of unlimited potencies; madhye--in the midst; krsnera--of Lord Krsna; tina--three; sakti--potencies; pradhana--are chief; iccha-sakti--willpower; jnana-sakti--the power of knowledge; kriya-sakti--the creative energy; nama--named.

TRANSLATION

"Krsna has unlimited potencies, out of which three are chief--willpower, the power of knowledge and the creative energy.

TEXT 253

TEXT

iccha-sakti-pradhana krsna----icchaya sarva-karta
jnana-sakti-pradhana vasudeva adhisthata

SYNONYMS

iccha-sakti--of willpower; pradhana--predominator; krsna--Lord Krsna; icchaya--simply by willing; sarva-karta--the creator of everything; jnana-sakti-pradhana--the predominator of the power of knowledge; vasudeva--Lord Vasudeva; adhisthata--reservoir.

TRANSLATION

"The predominator of the willing potency is Lord Krsna, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vasudeva.

TEXT 254

TEXT

iccha-jnana-kriya vina na haya srjana
tinera tina-sakti meli' prapanca-racana

SYNONYMS

iccha-jnana-kriya--thinking, feeling, willing, knowledge and activity; vina--without; na--not; haya--there is; srjana--creation; tinera--of the three; tina-

sakti--three potencies; meli'--being amalgamated; prapanca-racana--there is the cosmic manifestation.

TRANSLATION

"There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

TEXT 255

TEXT

kriya-sakti-pradhana sankarsana balarama
prakrtaprakrta-srsti karena nirmana

SYNONYMS

kriya-sakti-pradhana--the predominator of the creative energy; sankarsana--Lord Sankarsana; balarama--Lord Balarama; prakrta--material; aprakrta--spiritual; srsti--worlds; karena--does; nirmana--creation.

TRANSLATION

"Lord Sankarsana is Lord Balarama. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

TEXT 256

TEXT

ahankarera adhisthata krsnera icchaya
goloka, vaikuntha srje cic-chakti-dvaraya

SYNONYMS

ahankarera--of egotism; adhisthata--the source or predominating Deity; krsnera--of Lord Krsna; icchaya--by the will; goloka--the supreme spiritual planet, known as Goloka; vaikuntha--other, lower planets, known as Vaikunthas; srje--creates; cit-sakti-dvaraya--by the spiritual energy.

TRANSLATION

"That original Sankarsana [Lord Balarama] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Krsna and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vrndavana and the Vaikuntha planets.

TEXT 257

TEXT

yadyapi asrjya nitya cic-chakti-vilasa
tathapi sankarsana-icchaya tahara prakasa

SYNONYMS

yadyapi--although; asrjya--there is no question of creation; nitya--eternal; cit-sakti-vilasa--pastimes of the eternal spiritual energy; tathapi--still; sankarsana-icchaya--by the will of Sankarsana; tahara--of the spiritual world; prakasa--manifestation.

TRANSLATION

"Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sankarsana. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

TEXT

sahasra-patram kamalam
gokulakhyam mahat-padam
tat-karnikaram tad-dhama
tad anantamsa-sambhavam

SYNONYMS

sahasra-patram--with thousands of petals; kamalam--resembling a lotus flower; gokula-akhyam--named Gokula; mahat-padam--the supreme abode; tat-karnikaram--the whorl of that lotus flower; tat-dhama--the abode of the Lord; tat--that; ananta-amsa--from the expansion of energy of Ananta; sambhavam--creation.

TRANSLATION

" 'Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Krsna. This lotus-shaped supreme abode is created by the will of Lord Ananta.'

PURPORT

This verse is quoted from Brahma-samhita (5.2).

TEXT 259

TEXT

maya-dvare srje tenho brahmandera gana
jada-rupa prakrti nahe brahmanda-karana

SYNONYMS

maya-dvare--by the agency of the external energy; srje--creates; tenho--Lord Sankarsana; brahmandera gana--all the groups of universes; jada-rupa--appearing dull; prakrti--the material energy; nahe--is not; brahmanda-karana--the cause of the cosmic manifestation.

TRANSLATION

"By the agency of the material energy, this same Lord Sankarsana creates all the universes. The dull material energy--known in modern language as nature--is not the cause of the material universe.

TEXT 260

TEXT

jada haite srsti nahe isvara-sakti vine
tahatei sankarsana kare saktira adhane

SYNONYMS

jada haite--from the dull material energy; srsti nahe--the cosmic manifestation is not possible; isvara-sakti vine--without the help of the energy of the Supreme Lord, the Personality of Godhead; tahatei--in the material energy; sankarsana--Lord Sankarsana; kare--does; saktira--of the spiritual energy; adhane--empowering.

TRANSLATION

"Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Sankarsana.

TEXT 261

TEXT

isvarera saktye srsti karaye prakrti
lauha yena agni-saktye paya daha-sakti

SYNONYMS

isvarera saktye--by the energy of the Supreme Personality of Godhead; srsti--creation; kara ye--does; prakrti--material energy; lauha--iron; yena--as; agni-saktye--by the power of fire; paya--gets; daha-sakti--the power to burn.

TRANSLATION

"Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

TEXT 262

TEXT

etau hi visvasya ca bija-yoni
ramo mukundah purusah pradhanam
anviya bhutesu vilaksanasya
jnanasya cesata imau puranau

SYNONYMS

etau--these two, namely Rama and Krsna; hi--certainly; visvasya--of the universe; ca--and; bija-yoni--both the cause and ingredient; ramah--Balarama; mukundah--Krsna; purusah--the original Maha-Visnu; pradhanam--material energy; anviya--after entering; bhutesu--into the material elements; vilaksanasya--of varieties of manifestation; jnanasya--of knowledge; ca--also; isate--are the controlling power; imau--both of Them; puranau--are the original cause.

TRANSLATION

" 'Balarama and Krsna are the original efficient and material causes of the material world. As Maha-Visnu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.46.31).

TEXT 263

TEXT

srsti-hetu yei murti prapance avatare
sei isvara-murti 'avatara' nama dhare

SYNONYMS

srsti-hetu--for the purpose of creation; yei murti--which form of the Lord; prapance--in the material world; avatare--descends; sei--that; isvara-murti--form of the Lord; avatara--incarnation; nama dhare--takes the name.

TRANSLATION

"The form of the Lord that descends into the material world to create is called an avatara, or incarnation.

TEXT 264

TEXT

mayatita paravyome sabara avasthana
visve avatari' dhare 'avatara' nama

SYNONYMS

maya-atita--beyond the material nature; para-vyome--in the spiritual sky; sabara--all of them; avasthana--residence; visve--within the material universe; avatari'--coming down; dhare--take; avatara nama--the name avatara.

TRANSLATION

"All the expansions of Lord Krsna are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avataras].

TEXT 265

TEXT

sei maya avalokite sri-sankarsana
purusa-rupe avatirna ha-ila prathama

SYNONYMS

sei maya--that material energy; avalokite--just to glance over; sri-sankarsana--Sankarsana; purusa-rupe--in the original form of Maha-Visnu; avatirna--incarnated; ha-ila--became; prathama--at first.

TRANSLATION

"To glance over that material energy and empower her, Lord Sankarsana first incarnates as Lord Maha-Visnu.

TEXT 266

TEXT

jagrhe paurusam rupam
bhagavan mahad-adibhih
sambhutam sodasa-kalam
adau loka-sisrksaya

SYNONYMS

jagrhe--accepted; paurusam rupam--the form of the purusa incarnation; bhagavan--the Supreme Personality of Godhead; mahat-adibhih--with the material energy, etc.; sambhutam--created; sodasa--sixteen; kalam--elements; adau--in the beginning; loka--of the material worlds; sisrksaya--with a desire for the creation.

TRANSLATION

" 'In the beginning of the creation, the Lord expanded Himself in the form of the purusa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.3.1). For an explanation, refer to Adi-lila, Chapter Five, verse 84.

TEXT 267

TEXT

adyo 'vatarah purusah parasya
kalah svabhavah sad-asan-manas ca
dravyam vikaro guna indriyani
virat svarat sthasnu carisnu bhumnah

SYNONYMS

adyah avatarah--the original incarnation; purusah--the Lord; parasya--of the Supreme; kalah--time; svabhavah--nature; sat-asat--cause and effect; manah ca--as well as the mind; dravyam--the five elements; vikarah--transformation or the false ego; gunah--modes of nature; indriyani--senses; virat--the universal form; svarat--complete independence; sthasnu--immovable; carisnu--movable; bhumnah--of the Supreme Personality of Godhead.

TRANSLATION

" 'Karanabdhisayi Visnu [Maha-Visnu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and nonmoving.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.6.42). For an explanation, refer to Adi-lila, Chapter Five, verse 83.

TEXT 268

TEXT

sei purusa virajate karena sayana
'karanabdhisayi' nama jagat-karana

SYNONYMS

sei purusa--the Supreme Personality of Godhead; virajate--on the border known as Viraja; karena sayana--lies down; karana-abdhi-sayi--Karanabdhisayi; nama--named; jagat-karana--is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Sankarsana, first lies down in the river Viraja, which serves as a border between the material and spiritual worlds. As Karanabdhisayi Visnu, He is the original cause of the material creation.

TEXT 269

TEXT

karanabdhi-pare mayara nitya avasthiti
virajara pare paravyome nahi gati

SYNONYMS

karana-abdhi-pare--on one bank of the Causal Ocean; mayara--of the material energy; nitya--eternal; avasthiti--position; virajara pare--on the other bank of the Viraja, or the Causal Ocean; para-vyome--in the spiritual world or sky; nahi--there is not; gati--admission.

TRANSLATION

"The Viraja, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

TEXT 270

TEXT

pravartate yatra rajas tamas tayoh
sattvam ca misram na ca kala-vikramah
na yatra maya kim utapare harer

anuvrata yatra surasurarcitah

SYNONYMS

pravartate--exists; yatra--where; rajah--the mode of passion; tamah--the mode of ignorance; tayoh--of both of them; sattvam ca--and the mode of goodness; misram--mixture; na--not; ca--also; kala-vikramah--the influence of time or annihilation; na--not; yatra--where; maya--external energy; kim--what; uta--to speak; apare--others; hareh--of the Supreme Personality of Godhead; anuvratah--strict followers; yatra--where; sura--by demigods; asura--and by demons; arcitah--being worshiped.

TRANSLATION

" 'In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or maya itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord's associates.'

PURPORT

This verse from Srimad-Bhagavatam (2.9.10) was spoken by Srila Sukadeva Gosvami. He was answering the questions of Pariksit Maharaja, who asked how the living entity falls down into the material world. Sukadeva Gosvami explained the cream of Srimad-Bhagavatam in four verses, which had been explained to Lord Brahma at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahma was shown the spiritual world and its transcendental nature.

TEXT 271

TEXT

mayara ye dui vrtti----'maya' ara 'pradhana'
'maya' nimitta-hetu, visvera upadana 'pradhana'

SYNONYMS

mayara--of the material nature; ye--which; dui--two; vrtti--functions; maya--called maya; ara--and; pradhana--ingredients; maya--the word ma-ya; nimitta-hetu--the efficient cause; visvera--of the material universe; upadana--ingredients; pradhana--is called pradhana.

TRANSLATION

"Maya has two functions. One is called maya, and the other is called pradhana. Maya refers to the efficient cause, and pradhana refers to the ingredients that create the cosmic manifestation.

PURPORT

For a further explanation, see Adi-lila, Chapter Five, verse 58.

TEXT 272

TEXT

sei purusa maya-pane kare avadhana
prakrti ksobhita kari' kare viryera adhana

SYNONYMS

sei purusa--that Supreme Personality of Godhead; maya-pane--toward maya; kare avadhana--glances; prakrti--the material nature; ksobhita kari'--making agitated; kare--impregnates; viryera--of the semina; adhana--injection.

TRANSLATION

"When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT

In Bhagavad-gita (7.10), Krsna says, bijam mam sarva-bhutanam: "I am the original seed of all existences." This is also confirmed in another verse in Bhagavad-gita (14.4):

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad-yonir
aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father."

For a further explanation, one may refer to Brahma-samhita (Chapter Five, verses 10-13). Brahma-samhita also states (5.51):

agnir mahi gaganam ambu marud disas ca
kalas tathatma-manasiti jagat-trayani
yasmad bhavanti vibhavanti visanti yam ca
govindam adi-purusam tam aham bhajami

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the Vedanta-sutra (1.1). janmady asya yatah: "The Absolute Truth is He from whom everything emanates." He is the Supreme Truth: satyam param dhimahi (Bhag. 1.1.1). The absolute ultimate truth is Krsna. Om namo bhagavate vasudevaya. janmady asya yato 'nvayad itaratas carthesv abhijnah sva-rat: "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (Bhag. 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahma from the heart (Bhag. 1.1.1): tene brahma hrda ya adi-kavaye. Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. Sei purusa maya-pane kare avadhana. Simply by His glance, material nature is impregnated with all living entities. According to their karma and fruitive activity, they emerge in different bodies. That is the explanation given by Bhagavad-gita (2.13):

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

TEXT 273

TEXT

svanga-visesabhasa-rupe prakrti-sparsana
jiva-rupa 'bija' tate kaila samarpana

SYNONYMS

sva-anga-visesa-abhasa-rupe--in the form of a specific shadow from His personal body; prakrti-sparsana--the Lord glances over the material nature; jiva-rupa--having the form of the sparklike living entities, who are parts and parcels; bija--semina; tate--in that material nature; kaila samarpana--impregnated.

TRANSLATION

"To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

PURPORT

According to Bhagavad-gita:

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The word prakrti-sparsana is explained in Caitanya-caritamrta in reference to the way the living entities come in contact with dull matter. The glancing is performed by Maha-Visnu: sa aiksata lokan nu srja iti (Aitareya Upanisad 1.1.1). In the conditional stage we impregnate according to the bodily conception--that is, by sexual intercourse--but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in the Brahma-samhita (5.32):

angani yasya sakalendriya-vrttimanti
pasyanti panti kalayanti ciram jaganti
ananda-cinmaya-sad-ujjvala-vigrahasya
govindam adi-purusam tam aham bhajami

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Krsna can beget any one of the living entities with any part of His body.

The word svanga-visesabhasa-rupe, the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Siva. In the Brahma-samhita it is stated that Lord Siva, who is another form of Maha-Visnu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord

Siva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Siva and the goddess Durga. Together, Lord Siva's genitals and the vagina of goddess Durga are worshiped as siva-linga. This is the origin of the material creation. Thus Lord Siva's position is between the living entity and the Supreme Lord. Lord Siva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Siva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Siva, is wonderful because at one time innumerable living entities are conceived. Bhago jivah sa vijneyah sa canantyaya kalpate (Svetasvatara Upanisad 5.9). These living entities are very, very small.

kesagra-sata-bhagasya
satamsa-sadrsatmakah
jivah suksma-svarupo 'yam
sankhyatito hi cit-kanah

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kana, particles of spirit, not matter."

The innumerable brahmandas, or universes, come from the pores of the Lord's body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Maha-Visnu. They are different energies. That is explained in Bhagavad-gita:

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the Vedas. The materialistic theory that life develops from matter is incorrect. Life and matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Krsna, is described in Vedanta-sutra as janmady asya yatah (1.1), or the original source of everything, sarva-karana-karanam. This is further explained in the following verse.

TEXT 274

TEXT

daivat ksubhita-dharminyam
svasyam yonau parah puman
adhatta viryam sa 'suta
mahat-tattvam hiranmayam

SYNONYMS

daivat--from time immemorial; ksubhita-dharminyam--the material nature, which is subjected to agitation; svasyam--which belongs to the Supreme as one of His energies; yonau--in the womb from which the living entity takes his birth; parah puman--the Supreme Brahman, the Personality of Godhead; adhatta--impregnated; viryam--semina; sa--that material nature; asuta--produced; mahat-tattvam--the total material energy; hiranmayam--the original source for the emanation of varieties of material things.

TRANSLATION

" 'From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the semina of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiranmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from life itself. As explained in the Vedas: nityo nityanam cetanas cetananam (Katha Upanisad 2.2.13). The Supreme Lord is the original source of life.

TEXT 275

TEXT

kala-vrttya tu mayayam
gunamayyam adhoksajah
purusenatma-bhutena
viryam adhatta viryavan

SYNONYMS

kala-vrttya--in due course of time, as the immediate cause of creation; tu--but; mayayam--within the material nature; guna-mayyam--full of the three material modes of nature (sattva-guna, rajo-guna and tamo-guna); adhoksajah--the Supreme Personality of Godhead, who is beyond material conceptions; purusena--by the enjoyer of material nature; atma-bhutena--who is an expansion of His personal self; viryam--semina; adhatta--placed; viryavan--the omnipotent.

TRANSLATION

" 'In due course of time, the Supreme Personality of Godhead [Maha-Visnu or Maha-Vaikunthanatha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, "Give us this day our daily bread." Any religion that does not accept the Supreme Lord as the absolute father is called kaitava-dharma, or a cheating religion. Such religious systems are rejected in Srimad-Bhagavatam (1.1.2): dharmah projjhita-kaitavo 'tra. Only an atheist does not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

TEXT 276

TEXT

tabe mahat-tattva haite trividha ahankara
yaha haite devatendriya-bhutera pracara

SYNONYMS

tabe--thereafter; mahat-tattva haite--from the total material energy; tri-vidha--three kinds of; ahankara--egotism; yaha haite--from which; devata--of predominating deities; indriya--of the senses; bhutera--and of material elements; pracara--expansion.

TRANSLATION

"First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (ahankara) are technically known as vaikarika, taijasa and tamasa. The mahat-tattva is situated within the heart, or citta, and the predominating Deity of the mahat-tattva is Lord Vasudeva (Bhag. 3.26.21). The mahat-tattva is transformed into three divisions: (1) vaikarika, egotism in goodness (sattvika-ahankara), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (Bhag. 3.26.27-28); (2) taijasa, or egotism in passion (rajasa-ahankara), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (Bhag. 3.26.29-31); (3) tamasa, or egotism in ignorance, from which sound vibration (sabda-tanmatra) expands. From the sound vibration, the sky (akasa) is manifest and, the senses, beginning with the ear, are also manifest (Bhag. 3.26.32). Of these three types of egotism, Lord Sankarsana is the predominating Deity. In the philosophical discourse known as the Sankhya-karika, it is stated: sattvika ekadasakah pravartate vaikrtad ahankarat--bhutades tan-matram tamasa-taijasady-ubhayam.

TEXT 277

TEXT

sarva tattva mili' srjila brahmandera gana
ananta brahmanda, tara nahika ganana

SYNONYMS

sarva tattva--all different elements; mili'--combining; srjila--created; brahmandera gana--all the universes; ananta brahmanda--those universes are unlimited in number; tara nahika ganana--there is no possibility of counting them.

TRANSLATION

"Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

TEXT 278

TEXT

inho mahat-srasta purusa----'maha-visnu' nama
ananta brahmanda tanra loma-kupe dhama

SYNONYMS

inho--He; mahat-srasta--the creator of the mahat-tattva, or total material energy; purusa--the person; maha-visnu nama--called Lord Maha-Visnu; ananta--unlimited; brahmanda--universes; tanra--of His body; loma-kupe--within the hair holes; dhama--are situated.

TRANSLATION

"The first form of Lord Visnu is called Maha-Visnu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

TEXTS 279-280

TEXT

gavakse udiya yaiche renu ase yaya
purusa-nisvasa-saha brahmanda bahiraya

punarapi nisvasa-saha yaya abhyantara
ananta aisvarya tanra, saba----maya-para

SYNONYMS

gavakse--from a hole at the top of a wall; udiya--floating; yaiche--as; renu--atomic particles; ase yaya--come and go; purusa-nisvasa-saha--with the exhaling of Maha-Visnu; brahmanda--the universes; bahiraya--come outside; punarapi--again; nisvasa-saha--by His inhalation; yaya--go; abhyantara--within; ananta--

unlimited; aisvarya--opulences; tanra--of Him; saba--everything; maya-para--beyond the material conception.

TRANSLATION

"These universes are understood to be floating in air as the Maha-Visnu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Maha-Visnu, and when Maha-Visnu inhales, they return to His body. The unlimited opulences of Maha-Visnu are completely beyond material conception.

TEXT 281

TEXT

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

SYNONYMS

yasya--whose; eka--one; nisvasita--of breath; kalam--time; atha--thus; avalambya--taking shelter of; jivanti--live; loma-vilajah--grown from the hair holes; jagat-anda-nathah--the masters of the universes (the Brahmas); visnuh mahan--the Supreme Lord Maha-Visnu; sah--that; iha--here; yasya--whose; kala-visesah--particular plenary portion or expansion; govindam--Lord Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

TRANSLATION

" 'The Brahmas and other lords of the mundane worlds appear from the pores of the Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Maha-Visnu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-samhita (5.48).

TEXT 282

TEXT

samasta brahmanda-ganera inho antaryami
karanabdhisayi----saba jagatera svami

SYNONYMS

samasta brahmanda-ganera--of the aggregate of the brahmandas, or universes; inho--that Lord Maha-Visnu; antaryami--the Supersoul; karana-abdhi-sayi--Lord Maha-Visnu, lying on the Causal Ocean; saba jagatera--of all the universes; svami--the Supreme Lord.

TRANSLATION

"Maha-Visnu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

TEXT 283

TEXT

eita kahilun prathama purusera tattva
dvitiya purusera ebe sunaha mahattva

SYNONYMS

eita--thus; kahilun--I have explained; prathama purusera--of the first incarnation of the Personality of Godhead; tattva--the truth; dvitiya purusera--of the second incarnation of the Personality of Godhead; ebe--now; sunaha--please hear; mahattva--glories.

TRANSLATION

"I have thus explained the truth of the first Personality of Godhead, Maha Visnu. I shall now explain the glories of the second Personality of Godhead.

TEXT 284

TEXT

sei purusa ananta-koti brahmanda srjiya
ekaika-murtye pravesila bahu murti hana

SYNONYMS

sei purusa--that Personality of Godhead, Maha-Visnu; ananta-koti brahmanda--millions and trillions of brahmandas, or universes; srjiya--after creating; eka-eka--in each one of them; murtye--in a form; pravesila--entered; bahu murti hana--becoming many forms.

TRANSLATION

"After creating the total number of universes, which are unlimited, the Maha-Visnu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

TEXT

pravesa kariya dekhe, saba----andhakara
rahite nahika sthana, karila vicara

SYNONYMS

pravesa kariya--after entering; dekhe--He sees; saba--everywhere; andhakara--complete darkness; rahite--to remain there; nahika sthana--there was no place; karila vicara--then He considered.

TRANSLATION

"When Maha-Visnu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

TEXT 286

TEXT

nijanga-sveda-jale brahmandardha bharila
sei jale sesa-sayyaya sayana karila

SYNONYMS

nija-anga--from His own personal body; sveda-jale--by emitting the water of perspiration; brahmanda-ardha--half of the universe; bharila--filled; sei jale--on that water; sesa-sayyaya--on the bed of Lord Sesa; sayana karila--lay down.

TRANSLATION

"With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Sesa.

TEXT 287

TEXT

tanra nabhi-padma haite uthila eka padma
sei padme ha-ila brahmara janma-sadma

SYNONYMS

tanra nabhi-padma haite--from His lotus navel; uthila--grew; eka--one; padma--lotus flower; sei padme--on that lotus flower; ha-ila--there was; brahmara--of Lord Brahma; janma-sadma--the place of generation.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakasayi Visnu. That lotus flower became Lord Brahma's birthplace.

TEXT 288

TEXT

sei padma-nale ha-ila caudda bhuvana
tenho 'brahma' hana srsti karila srjana

SYNONYMS

sei padma-nale--within the stem of that lotus; ha-ila--became manifested; caudda--fourteen; bhuvana--planetary systems; tenho--He; brahma--Lord Brahma; hana--having become; srsti--the material creation; karila srjana--created.

TRANSLATION

"In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahma and created the entire universe.

TEXT 289

TEXT

'visnu'-rupa hana kare jagat palane

gunatita visnu----sparsa nahi maya-sane

SYNONYMS

visnu-rupa--Lord Krsna in His form as Visnu; hana--becoming; kare--does; jagat palane--maintenance of the material world; guna-atita--beyond the material qualities, transcendental; visnu--Lord Visnu; sparsa--touching; nahi--there is not; maya-sane--with maya, the material energy.

TRANSLATION

"In this way, the Supreme Personality of Godhead in His form of Visnu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

PURPORT

The influence of the material energy cannot touch Lord Visnu as she touches Lord Brahma and Lord Siva. Therefore it is said that Lord Visnu is transcendental to the material qualities. The incarnations of the material qualities--Lord Siva and Lord Brahma--are under the jurisdiction of the external energy. Lord Visnu, however, is different. In the mantras of the Rg Veda it is said: om tad visnoh paramam padam (Rg Veda-samhita 1.22.20). The words paramam padam indicate that He is transcendental to the material qualities. Because Lord Visnu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahma is a very powerful living entity, and Lord Siva is even more powerful. Therefore Lord Siva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Visnu.

TEXT 290

TEXT

'rudra'-rupa dhari kare jagat samhara
srsti, sthiti, pralaya haya icchaya yanhara

SYNONYMS

rudra-rupa dhari--accepting the form of Lord Siva; kare--performs; jagat samhara--dissolution of the universal creation; srsti--creation; sthiti--maintenance; pralaya--and dissolution; haya--take place; icchaya--by the will; yanhara--of whom.

TRANSLATION

"The Supreme Lord, and His form of Rudra [Lord Siva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291

TEXT

brahma, visnu, siva----tanra guna-avatara
srsti-sthiti-pralayera tinera adhikara

SYNONYMS

brahma--Lord Brahma; visnu--Lord Visnu; siva--Lord Siva; tanra--of Garbhodakasayi Visnu; guna-avatara--incarnations of the material qualities; srsti-sthiti-pralayera--of the three functions, namely creation, maintenance and dissolution; tinera adhikara--there is control by the three deities (Lord Brahma, Lord Visnu and Lord Siva).

TRANSLATION

"Brahma, Visnu and Siva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

TEXT 292

TEXT

hiranyagarbha-antaryami----garbhodakasayi
'sahasra-sirsadi' kari' vede yanre gai

SYNONYMS

hiranyagarbha--named Hiranyagarbha; antaryami--the Supersoul; garbha-udaka-sayi--Lord Garbhodakasayi Visnu; sahasra-sirsa-adi kari'--by the Vedic hymns beginning with sahasra-sirsa (Rg Veda-samhita 10.90); vede yanre ga-i--unto whom the Vedas pray.

TRANSLATION

"Garbhodakasayi Visnu, known within the universe as Hiranyagarbha and the antaryami, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-sirsa.

TEXT 293

TEXT

ei ta' dvitiya-purusa----brahmandera isvara
mayara 'asraya' haya, tabu maya-para

SYNONYMS

ei ta'--in this way; dvitiya-purusa--the second Personality of Godhead; brahmandera isvara--the master of the universe; mayara--of the external, material energy; asraya haya--becomes the shelter; tabu--still; maya-para--is beyond the touch of the material energy.

TRANSLATION

"This second Personality of Godhead, known as Garbhodakasayi Visnu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

TEXT 294

TEXT

trtiya-purusa visnu----'guna-avatara'
dui avatara-bhitara ganana tanhara

SYNONYMS

trtiya-purusa--the third Personality; visnu--Lord Visnu; guna-avatara--the incarnation of the material quality of goodness; dui avatara-bhitara--within the two incarnations; ganana-tanhara--He is designated.

TRANSLATION

"The third expansion of Visnu is the Ksirodakasayi Visnu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [purusa-avataras and guna-avataras].

TEXT 295

TEXT

virat vyasti-jivera tenho antaryami
ksirodakasayi tenho----palana-karta, svami

SYNONYMS

virat--the universal form; vyasti-jivera--of all other living entities; tenho--He; antaryami--the Supersoul; ksira-udaka-sayi--Lord Visnu who lies down in the ocean of milk; tenho--He; palana-karta--the maintainer; svami--the master.

TRANSLATION

"This Ksirodakasayi Visnu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Ksirodakasayi, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

TEXT 296

TEXT

purusavatarera ei kailun nirupana
lilavatara ebe suna, sanatana

SYNONYMS

purusa-avatarera--of all the purusa-avataras; ei--this; kailun nirupana--I have described; lila-avatara--incarnations for pastimes; ebe--now; suna--please hear; sanatana--O Sanatana.

TRANSLATION

"O Sanatana, I have definitively described the three purusa-avataras of Visnu. Now please hear from Me about the pastime incarnations.

TEXT 297

TEXT

lilavatara krsnera na yaya ganana

pradhana kariya kahi dig-darasana

SYNONYMS

lila-avatara--incarnations for pastimes; krsnera--of Lord Krsna; na yaya ganana--are not countable; pradhana kariya--chiefly; kahi--let me describe; dik-darasana--by a sample direction.

TRANSLATION

"No one can count the innumerable pastime incarnations of Lord Krsna, but I shall describe the principal ones.

TEXT 298

TEXT

matsya, kurma, raghunatha, nrsimha, vamana
varahadi----lekha yanra na yaya ganana

SYNONYMS

matsya--the fish incarnation; kurma--the tortoise incarnation; raghunatha--Lord Ramacandra; nrsimha--the man-lion incarnation; vamana--the dwarf incarnation; varaha-adi--the hog incarnation and others; lekha--describing; yanra--of which incarnations; na yaya ganana--cannot be counted.

TRANSLATION

"Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Ramacandra, Lord Nrsimha, Lord Vamana, and Lord Varaha. There is no end to them.

TEXT 299

TEXT

matsyasva-kacchapa-nrsimha-varaha-hamsa-
rajanya-vipra-vibudhesu krtavatarah
tvam pasi nas tribhuvanam ca tathadhunesa
bharam bhuvo hara yaduttama vandanam te

SYNONYMS

matsya--in the forms of a fish; asva--of a horse; kacchapa--of a tortoise; nrsimha--of Lord Nrsimhadeva; varaha--of a boar; hamsa--of a swan; rajanya--of Lord Ramacandra; vipra--of Lord Parasurama; vibudhesu--and of Vamanadeva; krta-avatarah--who have accepted incarnation; tvam--You; pasi--please protect; nah--us demigods; tri-bhuvanam ca--and the three worlds; tatha--as well; adhuna--now; isa--O Lord; bharam--the burden; bhuvah--of the universe; hara--kindly take away; yadu-uttama--O best of the Yadu dynasty; vandanam te--to You we offer our prayers.

TRANSLATION

" 'O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a

horse [Hayagriva], a tortoise, a lion [Lord Nrsimha], a boar [Lord Varaha] and a swan. You also incarnated as Lord Ramacandra, Parasurama and Vamana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.2.40).

TEXT 300

TEXT

lilavatarera kailun dig-darasana
gunavatarera ebe suna vivarana

SYNONYMS

lila-avatarera--of the incarnations of pastimes; kailun--I have done; dik-darasana--indicating the direction only; guna-avatarera--of incarnations of the material qualities; ebe--now; suna vivarana--hear the description.

TRANSLATION

"I have given a few examples of pastime incarnations. Now I will describe the guna-avataras, the incarnations of the material qualities. Please listen.

TEXT 301

TEXT

brahma, visnu, siva,----tina guna avatara
tri-guna angikari' kare srsty-adi-vyavahara

SYNONYMS

brahma, visnu, siva--Lord Brahma, Lord Visnu and Lord Siva; tina--three; guna avatara--the incarnations of the material qualities; tri-guna--the three qualities of material nature; angikari'--accepting; kare--does; srsti-adi-vyavahara--transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

"There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities--sattva-guna, rajo-guna and tamo-guna [goodness, passion and ignorance]. Thus the transactions of the material world take place.

TEXT 302

TEXT

bhakti-misra-krta-punye kona jivottama
rajo-gune vibhavita kari' tanra mana

SYNONYMS

bhakti-misra-krta-punye--because of pious activities mixed with devotional service; kona--someone; jiva-uttama--the best of the living entities; rajah-gune--by the mode of passion; vibhavita--influenced; kari'--making; tanra--his; mana--mind.

TRANSLATION

"Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

TEXT 303

TEXT

garbhodakasayi-dvara sakti sancari'
vyasti srsti kare krsna brahma-rupa dhari'

SYNONYMS

garbha-udaka-sayi-dvara--by Lord Garbhodakasayi Visnu; sakti sancari'--giving him special powers; vyasti--total; srsti--creation; kare--does; krsna--Lord Krsna; brahma-rupa dhari'--accepting the form of Lord Brahma.

TRANSLATION

"Such a devotee is empowered by Garbhodakasayi Visnu. In this way, an incarnation of Krsna in the form of Brahma engineers the total creation of the universe.

PURPORT

The Garbhodakasayi Visnu purusa-avatara expansion of Lord Visnu accepts the material modes--sattva-guna, rajo-guna and tamo-guna--and thus incarnates as Lord Visnu, Brahma and Siva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahma, is infused with the quality of passion by the supreme will of Garbhodakasayi Visnu. Thus Lord Brahma becomes the incarnation of the creative energy of the Lord.

TEXT 304

TEXT

bhasvan yathasma-sakalesu nijesu tejah
sviyam kiyat prakatayaty api tadvad atra
brahma ya esa jagad-anda-vidhana-karta
govindam adi-purusam tam aham bhajami

SYNONYMS

bhasvan--the illuminating sun; yatha--as; asma-sakalesu--in various types of precious stones; nijesu--his own; tejah--brilliance; sviyam--his own; kiyat--to some extent; prakatayati--manifests; api--also; tadvat--similarly; atra--here; brahma--Lord Brahma; yah--who is; esah--the Lord; jagat-anda-vidhana-karta--becomes the chief of the universe; govindam adi-purusam--Lord Govinda, the original Supreme Personality of Godhead; tam--Him; aham--I; bhajami--worship.

TRANSLATION

" 'The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahma and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.'

PURPORT

This is a quotation from Brahma-samhita (5.49).

TEXT 305

TEXT

kona kalpe yadi yogya jiva nahi paya
apane isvara tabe amse 'brahma' haya

SYNONYMS

kona kalpe--in some lifetime of Brahma; yadi--if; yogya--suitable; jiva--living entity; nahi--not; paya--is available; apane--personally; isvara--the Supreme Lord; tabe--then; amse--by His plenary expansion; brahma haya--becomes Lord Brahma.

TRANSLATION

"If in a kalpa a suitable living entity is not available to take charge of Brahma's post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahma.

PURPORT

One day of Brahma consists of the four yugas multiplied a thousand times--or, according to solar calculations, 4,320,000,000 years--and such also is the duration of his night. One year of Brahma's life consists of 360 days and nights, and Brahma lives for one hundred such years. Such is the life of a Brahma.

TEXT 306

TEXT

yasyanghri-pankaja-rajo 'khila-loka-palair
mauly-uttamair dhrtam upasita-tirtha-tirtham
brahma bhavo 'ham api yasya kalah kalayah
sris codvahema ciram asya nrpasanam kva

SYNONYMS

yasya--whose; anghri-pankaja--lotuslike feet; rajah--the dust; akhila-loka--of the universal planetary systems; palaih--by the masters; mauli-uttamaih--with valuable turbans on their heads; dhrtam--accepted; upasita--worshiped; tirtha-tirtham--the sanctifier of the holy places; brahma--Lord Brahma; bhavah--Lord Siva; aham api--even I; yasya--of whom; kalah--portions; kalayah--of a plenary portion; srih--the goddess of fortune; ca--and; udvahema--we carry; ciram--eternally; asya--of Him; nrpa-asanam--the throne of a king; kva--where.

TRANSLATION

" 'What is the value of a throne to Lord Krsna? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahma, Lord Siva, Laksmi and I myself, who are all portions of His plenary portion, eternally carry that dust on our heads.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Sri Krsna, Lord Baladeva was angry and spoke this verse.

TEXT 307

TEXT

nijamsa-kalaya krsna tamo-guna angikari'
samhararthe maya-sange rudra-rupa dhari

SYNONYMS

nija-amsa--of His personal plenary expansion; kalaya--by an expansion known as kala; krsna--Lord Krsna; tamah-guna--the material mode of darkness; angikari'--accepting; samhara-arthe--for the purpose of dissolution; maya-sange--in association with the external energy; rudra-rupa--the form of Rudra; dhari--assumes.

TRANSLATION

"Lord Krsna, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Krsna. Only visnu-murtis are expansions of Krsna's personal and plenary portions. Maha Visnu, who lies on the Causal Ocean, is an expansion of Sankarsana. When Garbhodakasayi Visnu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Visnu is the controller of maya. How, then, can He associate with maya? The conclusion is that the incarnation of Lord Siva or Lord Brahma indicates the absence of the supreme power of Visnu. When the supreme power is not there, it is possible to associate with maya, the external energy. Lord Brahma and Lord Siva are to be considered creations of maya.

TEXT 308

TEXT

maya-sanga-vikari rudra----bhinnabhinna rupa
jiva-tattva nahe, nahe krsnera 'svarupa'

SYNONYMS

maya-sanga--by association with maya; vikari--transformed; rudra--the form of Rudra; bhinna-abhinna rupa--having different types of forms; jiva-tattva nahe--still he is not called jiva-tattva; nahe--nor; krsnera--of Lord Krsna; sva-rupa--personal form.

TRANSLATION

"Rudra, Lord Siva, has various forms, which are transformations brought about by association with maya. Although Rudra is not on a level with the jiva-tattvas, he still cannot be considered a personal expansion of Lord Krsna.

PURPORT

Rudra is simultaneously one with and different from the visnu-tattva. Due to his association with maya, he is different from the visnu-tattva, but at the same time he is an expansion of Krsna's personal form. This situation is called bhedabheda-tattva, or acintya-bhedabheda-tattva, simultaneously one and different.

TEXT 309

TEXT

dugdha yena amla-yoge dadhi-rupa dhare
dugdhantara vastu nahe, dugdha haite nare

SYNONYMS

dugdha--milk; yena--as; amla:yoge--in association with a sour substance; dadhi-rupa--the form of yogurt; dhare--takes; dugdha-antara--something other than milk; vastu--substance; nahe--is not; dugdha--milk; haite--to be; nare--is not able.

TRANSLATION

"Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Visnu is never separate from the original Visnu. However, Lord Siva and Brahma, due to their association with maya, are different from Visnu. Visnu cannot be transformed into any form of material energy. Whenever there is association with maya, the personality involved must be different from Lord Visnu. Therefore Lord Siva and Lord Brahma are called guna-avataras, for they associate with the material qualities. The conclusion is that Rudra is a transformation of Visnu, but he is not exactly Lord Visnu. Therefore, he does not come within the category of the visnu-tattvas. Thus he is inconceivably one with Visnu and different from Him. The example given in this verse is very clear. Milk is compared to Visnu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Siva. Although yogurt is constitutionally milk it cannot be used in place of milk.

TEXT 310

TEXT

ksiram yatha dadhi vikara-visesa-yogat
sanjayate na tu tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purusam tam aham bhajami

SYNONYMS

ksiram--milk; yatha--as; dadhi--yogurt; vikara-visesa--with a special transforming agent; yogat--by mixing; sanjayate--is transformed into; na--not; tu--but; tatah--from the milk; prthak--separated; asti--is; hetoh--which is the cause; yah--who; sambhutam--the nature of Lord Siva; api--even though; tatha--as; samupaiti--accepts; karyat--from the matter of some particular business; govindam--unto Govinda, the Supreme Personality of Godhead; adi-purusam--the original person; tam--unto Him; aham--I; bhajami--offer my respectful obeisances.

TRANSLATION

" 'Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Siva [Sambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.'

PURPORT

This is a quotation from Brahma-samhita (5.45).

TEXT 311

TEXT

'siva'----maya-sakti-sangi, tamo-guna vesa
mayatita, gunatita 'visnu'----paramesa

SYNONYMS

siva--Lord Siva; maya-sakti-sangi--an associate of the external energy; tamah-guna-avesa--absorbed by the quality of ignorance; maya-atita--transcendental to the external energy; guna-atita--transcendental to the qualities of matter; visnu--Visnu; parama-isa--the Supreme Lord.

TRANSLATION

"Lord Siva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Visnu is transcendental to maya and the qualities of maya. Therefore He is the Supreme Personality of Godhead.

PURPORT

Visnu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Sankaracarya: narayanah paro 'vyaktat (Gita-bhasya). In his constitutional form, Siva is a maha-bhagavata, a supreme devotee of the Lord, but because he accepts maya's association--especially the quality of ignorance--he is not free from maya's influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Visnu. Lord Siva accepts maya, but in the presence of Lord Visnu, maya does not exist. Consequently Lord Siva has to be considered a product of maya. When Lord Siva is

free from maya's influence, he is in the position of a maha-bhagavata, a supreme devotee of Lord Visnu. Vaisnavanam yatha sambhuh.

TEXT 312

TEXT

sivah sakti-yuktah sasvat
trilingo guna-samvrtah
vaikarikas taijasas ca
tamasas cety aham tridha

SYNONYMS

sivah--Lord Siva; sakti-yuktah--associated with material nature; sasvat--eternally; tri-lingah--in three features; guna-samvrtah--covered by the modes of nature; vaikarikah--one is called vaikarika; taijasah ca--another is called taijasa; tamasah ca--as well as tamasa; iti--thus; aham--egotism; tri-dha--three kinds.

TRANSLATION

" 'The truth about Lord Siva is that he is always covered with three material coverings--vaikarika, taijasa and tamasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.88.3).

TEXT 313

TEXT

harir hi nirgunah saksat
purusah prakrteh parah
sa sarva-drg upadrasta
tam bhajan nirguno bhavet

SYNONYMS

harih--the Supreme Personality of Godhead, Visnu; hi--certainly; nirgunah--transcendental to all material qualities; saksat--directly; purusah--the supreme enjoyer; prakrteh--material nature; parah--beyond; sah--He; sarva-drk--the seer of everything; upadrasta--the overseer of everything; tam--Him; bhajan--by worshiping; nirgunah--transcendental to material qualities; bhavet--one becomes.

TRANSLATION

" 'Sri Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.'

PURPORT

This is also a quotation from Srimad-Bhagavatam (10.88.5).

TEXT 314

TEXT

palanartha svamsa visnu-rupe avatara
sattva-guna drasta, tate guna-maya-para

SYNONYMS

palana-artha--for maintenance; svamsa--personal plenary expansion; visnu-rupe--in the form of Lord Visnu; avatara--incarnation; sattva-guna--of the mode of goodness; drasta--director; tate--therefore; guna-maya-para--transcendental to the material modes of nature.

TRANSLATION

"For the maintenance of the universe, Lord Krsna descends as His personal plenary expansion in the form of Visnu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

TEXT 315

TEXT

svarupa----aisvarya-purna, krsna-sama praya
krsna amsi, tenho amsa, vede hena gaya

SYNONYMS

sva-rupa--personal expansion; aisvarya-purna--full of all opulences; krsna-sama--equal to Krsna; praya--almost; krsna amsi--Krsna is the Supreme Personality of Godhead; tenho--Lord Visnu; amsa--personal expansion; vede--the Vedas; hena--thus; gaya--sing.

TRANSLATION

"Lord Visnu is in the category of svamsa because He has opulences almost equal to Krsna's. Krsna is the original person, and Lord Visnu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahma is nonetheless the director of the material mode of passion. Similarly, Lord Siva, although simultaneously one with and different from Lord Krsna, is still the incarnation of the mode of darkness. However, Lord Visnu is Krsna's personal expansion; therefore He is the director of the mode of goodness and is always transcendentally situated beyond the jurisdiction of the modes of material nature. Lord Visnu is the original personal expansion of Krsna, and Krsna is the original source of all incarnations. As far as power is concerned, Lord Visnu is as powerful as Lord Krsna because He possesses all the opulences.

TEXT 316

TEXT

diparcir eva hi dasantaram abhyupetya
dipayate vivrta-hetu-samana-dharma
yas tadrg eva hi ca visnutaya vibhati
govindam adi-purusam tam aham bhajami

SYNONYMS

dipa-arcih--the flame of a lamp; eva--as; hi--certainly; dasa-antaram--another lamp; abhyupetya--expanding; dipayate--illuminates; vivrta-hetu--with its expanded cause; samana-dharma--equally powerful; yah--who; tadrk--similarly; eva--certainly; hi--certainly; ca--also; visnutaya--by His expansion as Lord Visnu; vibhati--illuminates; govindam--to Lord Krsna; adi-purusam--the supreme original person; tam--to Him; aham--I; bhajami--offer my worshipful respect.

TRANSLATION

" 'When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Visnu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.'

PURPORT

This is a quotation from Brahma-samhita (5.46).

TEXT 317

TEXT

brahma, siva----ajna-kari bhakta-avatara
palanarthe visnu----krsnera svarupa-akara

SYNONYMS

brahma--Lord Brahma; siva--Lord Siva; ajna-kari--order carriers; bhakta-avatara--incarnations of devotees; palana-arthe--for maintenance; visnu--Lord Visnu; krsnera--of Lord Krsna; svarupa-akara--in the form of a personal feature.

TRANSLATION

"The conclusion is that Lord Brahma and Lord Siva are simply devotee incarnations who carry out orders. However, Lord Visnu, the maintainer, is the personal feature of Lord Krsna.

TEXT 318

TEXT

srjami tan-niyukto 'ham-
haro harati tad-vasah
visvam purusa-rupena
paripati trisakti-dhrk

SYNONYMS

srjami--create; tat-niyuktah--engaged by Him; aham--I; harah--Lord Siva; harati--annihilates; tat-vasah--under His control; visvam--the whole universe;

purusa-rupena--in the form of Lord Visnu; paripati--maintains; tri-sakti-dhrk--the controller of the three modes of material nature.

TRANSLATION

" 'Lord Brahma said, "I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Siva dissolves everything. The Supreme Personality of Godhead, in His form of Ksirodakasayi Visnu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Visnu." '

PURPORT

This is a quotation from Srimad-Bhagavatam (2.6.32). Lord Brahma gave this information to Devarsi Narada when he was receiving instructions from Lord Brahma to understand the Supreme Personality of Godhead, Paramatma. After describing the universal form of the Lord, Lord Brahma explained that his position and Lord Siva's position are controlled by Lord Visnu.

TEXT 319

TEXT

manvantaravatara ebe suna, sanatana
asankhya ganana tanra, sunaha karana

SYNONYMS

manu-antara-avatara--the Manu incarnations; ebe--now; suna--hear; sanatana--O Sanatana Gosvami; asankhya--unlimited; ganana--counting; tanra--of them; sunaha--just hear; karana--the cause.

TRANSLATION

"O Sanatana, just hear about the Manu incarnations [manvantara-avataras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

TEXT

brahmara eka-dine haya caudda manvantara
caudda avatara tahan karena isvara

SYNONYMS

brahmara eka-dine--in one day of Brahma; haya--there are; caudda--14; manu-antara--changes of Manu; caudda--14; avatara--incarnations; tahan--in that time; karena--manifests; isvara--the Supreme Personality of Godhead.

TRANSLATION

"In one day of Brahma, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahma, there are 14 Manus, and all of them are considered to be manvantara-avataras of the Supreme Personality of Godhead. Thus in one month days) of Brahma's life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahma's life, there is a total of 504,000 manvantara-avataras.

TEXT 321

TEXT

caudda eka dine, mase cari-sata bisa
brahmara vatsare panca-sahasra callisa

SYNONYMS

caudda--14; eka dine--in one day; mase--in one month; cari-sata bisa--420; brahmara vatsare--in one year of Brahma; panca-sahasra callisa--5,040 avataras.

TRANSLATION

"There are 14 manvantara-avataras in one day of Brahma, 420 in one month, and 5,040 in one year.

TEXT 322

TEXT

sateka vatsara haya jivana' brahmara
panca-laksa cari-sahasra manvantaravatara

SYNONYMS

sateka vatsara haya--there are one hundred years; jivana--the duration of life; brahmara--of Brahma; panca-laksa--500,000; cari-sahasra--4,000; manu-antara-avatara--incarnations of Manu.

TRANSLATION

"During the hundred years of Brahma's life, there are 504,000 manvantara-avataras.

TEXT 323

TEXT

ananta brahmande aiche karaha ganana
maha-visnu eka-svase brahmara jivana

SYNONYMS

ananta brahmande--in innumerable universes; aiche--in that way; karaha ganana--just try to count; maha-visnu--Lord Maha-Visnu; eka-svase--by one exhalation; brahmara jivana--the duration of life of one Brahma.

TRANSLATION

"The number of manvantara-avataras for only one universe has been given. One can only imagine how many manvantara-avataras exist in the innumerable

universes. And all these universes and Brahmas exist only during one exhalation of Maha-Visnu.

TEXT 324

TEXT

maha-visnura nisvasera nahika paryanta
eka manvantaravatarera dekha lekhara anta

SYNONYMS

maha-visnura--of Lord Maha-Visnu; nisvasera--of the exhalations; nahika paryanta--there is no limit; eka manvantara-avatarera--of only one feature of the Lord, namely the manvantara-avatara; dekha--just see; lekhara anta--it is beyond the power of writing.

TRANSLATION

"There is no limit to the exhalations of Maha-Visnu. Just see how impossible it is to speak or write of even only the manvantara-avatara.

TEXT 325

TEXT

svayambhuve 'yajna', svarocise 'vibhu' nama
auttame 'satyasena', tamase 'hari' abhidhana

SYNONYMS

svayambhuve--in the Svayambhuva-manvantara; yajna--the avatara named Yajna; svarocise--in the Svarocisa-manvantara; vibhu--the avatara Vibhu; nama--named; auttame--in the Auttama-manvantara; satyasena--the avatara named Satyasena; tamase--in the Tamasa-manvantara; hari--Hari; abhidhana--named.

TRANSLATION

"In the Svayambhuva-manvantara, the avatara was named Yajna. In the Svarocisa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tamasa-manvantara he was named Hari.

TEXT 326

TEXT

raivate 'vaikuntha' caksuse 'ajita', vaivasvate 'vamana'
savarnye 'sarvabhauma', daksa-savarnye 'rsabha' ganana

SYNONYMS

raivate--in the Raivata-manvantara; vaikuntha--the avatara named Vaikuntha; caksuse--in the Caksusa-manvantara; ajita--the avatara named Ajita; vaivasvate--in the Vaivasvata-manvantara; vamana--the avatara named Vamana; savarnye--in the Savarnya-manvantara; sarvabhauma--the avatara named Sarvabhauma; daksa-savarnye--in the Daksa-savarnya-manvantara; rsabha--the avatara Rsabha; ganana--named.

TRANSLATION

"In the Raivata-manvantara, the avatara was named Vaikuntha, and in the Caksusa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vamana, and in the Savarnya-manvantara, he was named Sarvabhauma. In the Daksa-savarnya-manvantara, he was named Rsabha.

TEXT 327

TEXT

brahma-savarnye 'visvaksena', 'dharmasetu' dharma-savarnye
rudra-savarnye 'sudhama', 'yogesvara' deva-savarnye

SYNONYMS

brahma-savarnye--in the Brahma-savarnya-manvantara; visvaksena--the avatara named Visvaksena; dharmasetu--the avatara named Dharmasetu; dharma-savarnye--in the Dharma-savarnya-manvantara; rudra-savarnye--in the Rudra-savarnya-manvantara; sudhama--the avatara named Sudhama; yogesvara--the avatara named Yogesvara; deva-savarnye--in the Deva-savarnya-manvantara.

TRANSLATION

"In the Brahma-savarnya-manvantara, the avatara was named Visvaksena, and in the Dharma-savarnya, he was named Dharmasetu. In the Rudra-savarnya he was named Sudhama, and in the Deva-savarnya, he was named Yogesvara.

TEXT 328

TEXT

indra-savarnye 'brhadbhanu' abhidhana
ei caudda manvantare caudda 'avatara' nama

SYNONYMS

indra-savarnye--in the Indra-savarnya-manvantara; brhadbhanu--the avatara named Brhadbhanu; abhidhana--named; ei caudda manvantare--in the fourteen manvantaras; caudda--fourteen; avatara--of the incarnations; nama--different names.

TRANSLATION

"In the Indra-savarnya-manvantara, the avatara was named Brhadbhanu. These are the names of the fourteen avataras in the fourteen manvantaras.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, in his Anubhasya, gives a list of Manus and their fathers' names: (1) Svayambhuva Manu, the son of Lord Brahma; (2) Svarocisa, the son of Svarocih, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tamasa, the brother of Uttama; (5) Raivata, the twin brother of Tamasa; (6) Caksusa, the son of the demigod Caksu; (7) Vaivasvata, the son of Vivasvan, the sun-god (whose name is also mentioned in Bhagavad-gita (4.1)); (8) Savarni, a son born to the sun-god and wife named Chaya; (9) Daksa-savarni, the son of the demigod Varuna; (10) Brahma-savarni, the son of Upasloka; (11-14) Rudra-savarni, Dharma-savarni, Deva-savarni and Indra-savarni, the sons of Rudra, Ruci, Satyasaha and Bhuti respectively.

TEXT 329

TEXT

yugavatara ebe suna, sanatana
satya-treta-dvapara-kali-yugera ganana

SYNONYMS

yuga-avatara--incarnation of millenniums; ebe--now; suna--hear; sanatana--O Sanatana Gosvami; satya-treta-dvapara-kali-yugera--of the Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga; ganana--the chronological order.

TRANSLATION

"O Sanatana, now hear from Me about the yuga-avataras, the incarnations for the millenniums. First of all, there are four yugas--Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga.

TEXT 330

TEXT

sukla-rakta-krsna-pita----krame cari varna
cari varna dhari' krsna karena yuga-dharma

SYNONYMS

sukla--white; rakta--red; krsna--black; pita--yellow; krame--one after another; cari varna--four colors; cari varna dhari'--accepting these four colors; krsna--Lord Krsna; karena yuga-dharma--manifests His pastimes in different millenniums.

TRANSLATION

"In the four yugas--Satya, Treta, Dvapara and Kali--the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

TEXT 331

TEXT

asan varnas trayo hy asya
grhnato 'nu-yugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

SYNONYMS

asan--there were; varnah--colors; trayah--three; hi--certainly; asya--of your son; grhnatah--accepting; anu-yugam--according to the millennium; tanuh--body; suklah--white; raktah--red; tatha--as well as; pitah--yellow; idanim--just now; krsnatam gatah--He has assumed a blackish hue.

TRANSLATION

" 'This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.'

PURPORT

This verse from Srimad-Bhagavatam (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Krsna at the house of Nanda Maharaja. The following two verses are also from Srimad-Bhagavatam (11.5.21,24).

TEXT 332

TEXT

krte suklas catur-bahur
jatilo valkalambarah
krsnajinopavitaksan
bibhrad danda-kamandalu

SYNONYMS

krte--in the Satya-yuga; suklah--having a white color and bearing the name Sukla; catuh-bahuh--having four arms; jatilah--with a bunch of hair; valkala-ambarah--wearing a garment made of tree bark; krsna-ajina--black-colored antelope skin; upavita--sacred thread; aksan--a garland of beads for chanting; bibhrat--carried; danda-kamandalu--a rod and waterpot.

TRANSLATION

" 'In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudraksa beads. He carried a rod and a waterpot, and He was a brahmacari.'

TEXT 333

TEXT

tretayam rakta-varno 'sau
catur-bahus trimekhalah
hiranya-kesas trayy-atma
sruk-sruv-ady-upalaksanah

SYNONYMS

tretayam--in the Treta-yuga; rakta-varnah--of a reddish color; asau--He; catuh-bahuh--with four arms; tri-mekhalah--having three circles on the abdomen; hiranya-kesah--hair colored like gold; trayi-atma--whose form manifests the Vedas; sruk-sruv-adi-upalaksanah--decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

" 'In the Treta-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.'

TEXT 334

TEXT

satya-yuge dharma-dhyana karaya 'sukla'-murti dhari'
kardamake vara dila yenho krpa kari'

SYNONYMS

satya-yuge--in the millennium of Satya-yuga; dharma-dhyana--religious principles and meditation; karaya--induces; sukla--whitish; murti--form; dhari'--accepting; kardamake--to Kardama Muni; vara dila--gave benedictions; yenho--who; krpa kari'--out of causeless mercy.

TRANSLATION

"As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

PURPORT

Kardama Muni was one of the prajapatis. He married Devahuti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni's austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

TEXT 335

TEXT

krsna-'dhyana' kare loka jnana-adhikari
tretara dharma 'yajna' karaya 'rakta'-varna dhari'

SYNONYMS

krsna-dhyana--meditation upon Krsna; kare--perform; loka--the people; jnana-adhikari--who are advanced in spiritual knowledge; tretara--of the Treta-yuga; dharma--the occupational duty; yajna--performance of sacrifices; karaya--induces; rakta-varna dhari'--assuming a reddish color.

TRANSLATION

"In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Krsna very easily. The people's occupational duty in Treta-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

TEXT 336

TEXT

'krsna-padarcana' haya dvaparera dharma
'krsna'-varne karaya loke krsnarcana-karma

SYNONYMS

krsna-pada-arcana--worshiping the lotus feet of Krsna; haya--is; dvaparera--of the Dvapara millennium; dharma--the occupational duty; krsna-varne--in a blackish color; karaya--induces; loke--to the people; krsna-arcana-karma--the activities of worshiping Lord Krsna.

TRANSLATION

"In Dvapara-yuga the people's occupational duty was to worship the lotus feet of Krsna. Therefore Lord Krsna, appearing in a blackish body, personally induced people to worship Him.

TEXT 337

TEXT

dvapare bhagavan syamah
pita-vasa nijayudhah
sri-vatsadibhir ankais ca
laksanair upalaksitah

SYNONYMS

dvapare--in the Dvapara-yuga; bhagavan--the Supreme Personality of Godhead; syamah--blackish; pita-vasah--having yellow clothes; nija--own; ayudhah--having weapons; sri-vatsa-adibhih--such as Srivatsa; ankaih--by bodily markings; ca--and; laksanaih--by external characteristics such as the Kaustubha jewel; upalaksitah--characterized.

TRANSLATION

" 'In the Dvapara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Srivatsa. That is how His symptoms are described.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.5.27). The syama color is not exactly blackish. Srila Bhaktisiddhanta Sarasvati Thakura compares it to the color of the atasi flower. It is not that Lord Krsna Himself appears in a blackish color in all the Dvapara-yugas. In other Dvapara-yugas, previous to Lord Krsna's appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the Visnu Purana, Hari-vamsa and Mahabharata.

TEXT 338

TEXT

namas te vasudevaya
namah sankarsanaya ca
pradyumnayaniruddhaya
tubhyam bhagavate namah

SYNONYMS

namah--let me offer my respectful obeisances; te--unto You; vasudevaya--Lord Vasudeva; namah--respectful obeisances; sankarsanaya ca--also to Lord Sankarsana; pradyumnaya--to Lord Pradyumna; aniruddhaya--unto Aniruddha;

tubhyam--unto You; bhagavate--unto the Supreme Personality of Godhead; namah--my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vasudeva, Sankarsana, Pradyumna and Aniruddha.'

PURPORT

This is a prayer from Srimad-Bhagavatam (11.5.29) spoken by Karabhajana Muni when he was questioned by Maharaja Nimi, the King of Videha, about the incarnations in specific yugas and their method of worship. Karabhajana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

TEXT 339

TEXT

ei mantre dvapare kare krsnarcana
'krsna-nama-sankirtana'----kali-yugera dharma

SYNONYMS

ei mantre--by this mantra; dvapare--in the age of Dvapara; kare--perform; krsna-arcana--the worship of Lord Krsna; krsna-nama-sankirtana--chanting of the holy name of Lord Krsna; kali-yugera dharma--the occupational duty in the Age of Kali.

TRANSLATION

"By this mantra, the people worship Lord Krsna in the Dvapara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Krsna.

PURPORT

As stated in Srimad-Bhagavatam (12.3.51):

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

In Kali-yuga one worships Lord Krsna by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. To propagate this movement, Lord Krsna personally appeared as Lord Caitanya Mahaprabhu. That is described in the following verse.

TEXT 340

TEXT

pita'-varna dhari' tabe kaila pravartana
prema-bhakti dila loke lana bhakta-gana

SYNONYMS

pita-varna dhari'--assuming the color yellow; tabe--thereafter; kaila pravartana--introduced the sankirtana movement; prema-bhakti dila--He distributed love of Krsna; loke--to the people in general; lana bhakta-gana--accompanied by His devotees.

TRANSLATION

"Accompanied by His personal devotees, Lord Krsna, assuming a golden color, introduces the hari-nama-sankirtana, the chanting of the Hare Krsna mantra, in the Age of Kali. By this process, He delivers love for Krsna to the general populace.

TEXT 341

TEXT

dharma pravartana kare vrajendra-nandana
preme gaya nace loka kare sankirtana

SYNONYMS

dharma pravartana kare--introduces a particular type of religious activity; vrajendra-nandana--Krsna Himself; preme--in love; gaya--chants; nace--dances; loka--all people; kare--perform; sankirtana--congregational chanting.

TRANSLATION

"Lord Krsna, the son of Nanda Maharaja, personally introduces the occupational duty of the Age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

TEXT 342

TEXT

krsna-varnam tvisakrsnam-
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah

SYNONYMS

krsna-varnam--repeating the syllables krs-na; tvisa--with a luster; akrsnam--not black (golden); sa-anga--with associates; upanga--servitors; astra--weapons; parsadam--confidential companions; yajnaih--by sacrifice; sankirtana-prayaih--consisting chiefly of congregational chanting; yajanti--they worship; hi--certainly; su-medhasah--intelligent persons.

TRANSLATION

" 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.5.32). See also Adi-lila, Chapter Three, text 52.

TEXT 343

TEXT

ara tina-yuge dhyanadite yei phala haya
kali-yuge krsna-name sei phala paya

SYNONYMS

ara tina-yuge--in the three other yugas; dhyana-adite--by processes beginning with meditation; yei--whatever; phala--result; haya--there is; kali-yuge--in this Age of Kali; krsna-name--by chanting the Hare Krsna maha-mantra; sei phala paya--one gets the same achievement.

TRANSLATION

"In the other three yugas--Satya, Treta and Dvapara--people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Krsna mahamantra.

TEXT 344

TEXT

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-bandhah param vrajet

SYNONYMS

kaleh--of the Age of Kali; dosa-nidhe--in the ocean of faults; rajan--O King; asti--there is; hi--certainly; ekah--one; mahan--very great; gunah--good quality; kirtanat--by chanting; eva--certainly; krsnasya--of the holy name of Krsna; mukta-bandhah--liberated from material bondage; param--to the transcendental spiritual kingdom; vrajet--one can go.

TRANSLATION

" 'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

This is a verse from Srimad-Bhagavatam (12.3.51).

TEXT 345

TEXT

krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam

kalau tad dhari-kirtanat

SYNONYMS

krte--in the Satya-yuga; yat--which; dhyayatah--from meditation; visnum--on Lord Visnu; tretayam--in the Treta-yuga; yajatah--from worshiping; makhaih--by performing sacrifices; dvapare--in the age of Dvapara; paricaryayam--by worshiping the lotus feet of Krsna; kalau--in the Age of Kali; tat--that same result (can be achieved); hari-kirtanat--simply by chanting the Hare Krsna maha-mantra.

TRANSLATION

" 'Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. Yad dhyayato visnum. One has to meditate upon Lord Visnu or Lord Krsna. Without referring to the sastras, so-called meditators aim at impersonal objects. Lord Krsna has condemned them in Bhagavad-gita (12.5):

kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatir duhkham
dehavadbhir avapyate

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the Visnu Purana (6.2.17), Padma Purana (Uttara-khanda 72.25) and Brhan-naradiya Purana (38.97).

TEXT 346

TEXT

dhyayan krte yajan yajnais
tretayam dvapare 'rcayan
yad apnoti tad apnoti
kalau sankirtya kesavam

SYNONYMS

dhyayan--meditating; krte--in the Satya-yuga; yajan--worshiping; yajnaih--by the performance of great sacrifices; tretayam--in the Treta-yuga; dvapare--in the Dvapara-yuga; arcayan--worshiping the lotus feet; yat--whatever; apnoti--is achieved; tat--that; apnoti--is obtained; kalau--in the Age of Kali; sankirtya--simply by chanting; kesavam--the pastimes and qualities of Lord Kesava.

TRANSLATION

" 'Whatever is achieved by meditation in Satya-yuga, by the performance of yajna in Treta-yuga or by the worship of Krsna's lotus feet in Dvapara-yuga is also obtained in the Age of Kali simply by chanting and glorifying Lord Kesava.'

TEXT 347

TEXT

kalim sabhajayanty arya
guna-jnah sara-bhaginah
yatra sankirtanenaiva
sarva-svartho 'bhilabhyate

SYNONYMS

kalim--the Kali-yuga; sabhajayanti--worship; aryah--advanced people; guna-jnah--appreciating this good quality of Kali-yuga; sara-bhaginah--persons who accept the essence of life; yatra--in which age; sankirtanena--simply by performing sankirtana-yajna, the chanting of the Hare Krsna mantra; eva--certainly; sarva-sva-arthah--all interests of life; abhilabhyate--are achieved.

TRANSLATION

" 'Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the Age of Kali because in this age, simply by chanting the Hare Krsna mahamantra, one can advance in spiritual knowledge and attain life's goal.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.5.36) spoken by the great sage Karabhajana Rsi, one of the nine Yogendras. The sage was informing Maharaja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different yugas.

TEXT 348

TEXT

purvavat likhi yabe gunavatara-gana
asankhya sankhya tanra, na haya ganana

SYNONYMS

purva-vat--as previously; likhi--I write; yabe--when; guna-avatara-gana--incarnations of the material modes of nature; asankhya--innumerable; sankhya--counting; tanra--of them; na haya ganana--not actually countable.

TRANSLATION

"As stated before when I described the incarnations of the material modes [guna-avataras], one should consider that these incarnations also are unlimited and that no one can count them.

TEXT 349

TEXT

cari-yugavatare ei ta' ganana
suni' bhangi kari' tanre puche sanatana

SYNONYMS

cari-yuga-avatare--of the incarnations in the four different yugas; ei ta' ganana--such enumeration; suni'--hearing; bhangi kari'--giving a hint; tanre--unto Lord Sri Caitanya Mahaprabhu; puche--inquired; sanatana--Sanatana Gosvami.

TRANSLATION

"Thus I have given a description of the incarnations of the four different yugas." After hearing all this, Sanatana Gosvami gave an indirect hint to the Lord.

TEXT 350

TEXT

raja-mantri sanatana----buddhye brhaspati
prabhura krpate puche asankoca-mati

SYNONYMS

raja-mantri sanatana--Sanatana Gosvami was formerly an intelligent minister for Nawab Hussain Shah; buddhye--in intelligence; brhaspati--exactly like Brhaspati, the priest in the heavenly kingdom; prabhura krpate--because of the unlimited mercy of the Lord; puche--inquires; asankoca-mati--without hesitation.

TRANSLATION

Sanatana Gosvami had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Brhaspati, the chief priest of the heavenly kingdom. Due to the Lord's unlimited mercy, Sanatana Gosvami questioned Him without hesitation.

TEXT 351

TEXT

'ati ksudra jiva muni nica, nicacara
kemane janiba kalite kon avatara?'

SYNONYMS

ati--very; ksudra--unimportant, insignificant; jiva--living entity; muni--I; nica--low; nica-acara--having very abominable behavior; kemane--how; janiba--shall i know; kalite--in this age; kon avatara--who is the incarnation.

TRANSLATION

Sanatana Gosvami said, "I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this Age of Kali?"

PURPORT

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanatana Gosvami presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this Age of Kali. To guide these foolish people, Sri Caitanya Mahaprabhu answers the question as follows.

TEXT 352

TEXT

prabhu kahe,----"anyavatara sastra-dvare jani
kalite avatara taiche sastra-vakye mani

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; anya-avatara--the incarnations in other yugas; sastra-dvare jani--one has to accept by reference to the sastras; kalite--in this Age of Kali; avatara--incarnation; taiche--similarly; sastra-vakye mani--one has to accept according to the description of revealed scriptures.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "As in other ages an incarnation is accepted according to the directions of the sastras, in this Age of Kali an incarnation of God should be accepted in that way.

PURPORT

According to Sri Caitanya Mahaprabhu, this is the way an incarnation should be accepted. Srila Narottama dasa Thakura says, sadhu-sastra-guru-vakya, cittete kariya aikya. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and sastra. The actual center is sastra, the revealed scripture. If a spiritual master does not speak according to revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the sastra, he is not a saintly person. Sastra is the center for all. Unfortunately, at the present moment, people do not refer to the sastras; therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Sri Caitanya Mahaprabhu's instructions and the instructions of the acarya, the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Sri Caitanya Mahaprabhu. Imitation incarnations take advantage of Sri Caitanya Mahaprabhu. The Lord appeared within the past five hundred years, played as the son of a brahmana from Nadia and introduced the sankirtana movement. Imitating Sri Caitanya Mahaprabhu and ignoring the sastra, rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in Caitanya-caritamrta, we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this Age of Kali, the only incarnation of Krsna is Sri Caitanya Mahaprabhu, and He introduced the religious duty of Kali-yuga, the

chanting of the Hare Krsna maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare.Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 353

TEXT

sarvajna munira vakya----sastra-'paramana'
ama-saba jivera haya sastra-dvara jnana'

SYNONYMS

sarva-jna munira vakya--the words of the omniscient muni (Vyasadeva); sastra-paramana--evidence of revealed scriptures; ama-saba--all of us; jivera--of the conditioned souls; haya--there is; sastra-dvara--through the medium of revealed scriptures; jnana--knowledge.

TRANSLATION

"The Vedic literatures composed by the omniscient Mahamuni Vyasadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is sabda-pramana, evidence from Vedic literature. Srila Vyasadeva is called Mahamuni. He is also known as Vedavyasa because he has compiled so many sastras. He has divided the Vedas into four divisions--Sama, Rg, Yajur and Atharva. He has expanded the Vedas into eighteen Puranas and has summarized Vedic knowledge in the Vedanta-sutra. He also compiled the Mahabharata, which is accepted as the fifth Veda. Bhagavad-gita is contained within the Mahabharata. Therefore Bhagavad-gita is also Vedic literature (smrti). Some of the Vedic literatures are called srutis, and some are called smrtis. Srila Rupa Gosvami recommends in the Bhakti-rasamrta-sindhu (1.2.101):

sruti-smrti-puranadi-
pancaratra-vidhim vina
aikantiki harer bhaktir
utpatayaiva kalpate

Unless one refers to sastra (sruti, smrti and puranadi), one's spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

TEXT 354

TEXT

avatara nahi kahe----'ami avatara'
muni saba jani' kare laksana-vicara

SYNONYMS

avatara--the actual incarnation of Godhead; nahi--never; kahe--says; ami avatara--I am an incarnation; muni--the great sage Mahamuni Vyasadeva; saba jani'--knowing all (past, present and future); kare laksana-vicara--describes the symptoms of the avataras.

TRANSLATION

"An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyasadeva, knowing all, has already recorded the characteristics of the avataras in the sastras.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the sastra, one can understand who is an avatara and who is not.

TEXT 355

TEXT

yasyavatara jnayante
saririsv asaririnah
tais tair atulyatisayair
viryair dehisv asangataih

SYNONYMS

yasya--whose; avatarah--incarnations; jnayante--can be known; saririsu--among the living entities; asaririnah--of the Lord, who has no material body; taih taih--all those; atulya--incomparable; atisayaih--extraordinary; viryaih--by prowess; dehisu--among the living entities; asangataih--impossible.

TRANSLATION

" 'The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.10.34).

TEXT 356

TEXT

'svarupa'-laksana, ara 'tatastha-laksana'
ei dui laksane 'vastu' jane muni-gana

SYNONYMS

svarupa-laksana--the personal characteristics; ara--and; tatastha-laksana--the marginal characteristics; ei dui laksane--by these two symptoms; vastu--an object; jane--know; muni-gana--the great sages.

TRANSLATION

"By two symptoms--personal characteristics and marginal characteristics--the great sages can understand an object.

TEXT 357

TEXT

akrti, prakrti, svarupa,----svarupa-laksana
karya-dvara jnana,----ei tatastha-laksana

SYNONYMS

akrti--bodily features; prakrti--nature; svarupa--form; svarupa-laksana--personal symptoms; karya-dvara--by activities; jnana--knowledge; ei--this; tatastha-laksana--the marginal symptom.

TRANSLATION

"Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

TEXT 358

TEXT

bhagavatarambhe vyasa mangalacarane
'paramesvara' nirupila ei dui laksane

SYNONYMS

bhagavata-arambhe--in the beginning of Srimad-Bhagavatam; vyasa--the great author Vyasadeva; mangala-acarane--in the auspicious invocation; parama-isvara--the Supreme Personality of Godhead; nirupila--has described; ei dui laksane--by these two characteristics, namely svarupa (personal) and tatastha (marginal) symptoms.

TRANSLATION

"In the auspicious invocation in the beginning of Srimad-Bhagavatam, Srila Vyasadeva has described the Supreme Personality of Godhead by these symptoms.

TEXT 359

TEXT

janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta-kuhakam satyam param dhimahi

SYNONYMS

janma-adi--creation, maintenance and dissolution; asya--of this (the universe); yatah--from whom; anvayat--directly from the spiritual connection; itaratah--indirectly from the lack of material contact; ca--also; arthesu--in all affairs; abhijnah--perfectly cognizant; sva-rat--independent; tene--imparted; brahma--the Absolute Truth; hrda--through the heart; yah--who; adi-kavaye--unto Lord Brahma; muhyanti--are bewildered; yat--in whom; surayah--great personalities like Lord Brahma and other demigods or great brahmanas; tejah-vari-mrdam--of fire, water and earth; yatha--as; vinimayah--the exchange; yatra--in whom; tri-sargah--the material creation of three modes; amrsa--factual; dhamna--with the abode; svena--His own personal; sada--always; nirasta-kuhakam--devoid of all illusion; satyam--the truth; param--absolute; dhimahi--let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Sri Krsna, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahma, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.'

PURPORT

This verse, quoted from Srimad-Bhagavatam (1.1.1), links Srimad-Bhagavatam with the Vedanta-sutra with the words janmady asya yatah. It is stated that the Supreme Personality of Godhead, Vasudeva, is the Absolute Truth beyond the material creation. This has been accepted by all acaryas. Even Sankaracarya, the most elevated impersonalist, says in the beginning of his commentary on Bhagavad-gita: narayanah paro 'vyaktat. When this material creation is not yet manifested from the mahat-tattva, it is called avyakta, and when it is demonstrated from that total energy, it is called vyakta. Narayana, the Supreme Personality of Godhead, is beyond this vyakta-avyakta, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Krsna tells Arjuna that they both took birth many, many times before. Krsna remembers everything about His previous appearances, but Arjuna does not remember. Since Krsna is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Krsna, being beyond the material cosmic creation, always has a spiritual body. He imparted Vedic knowledge into the heart of Brahma. Although Brahma is the most important and exalted personality within this universe, he could not remember what he did in his past life. Krsna has to remind him through the heart. When Lord Brahma was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahma to create are vivid examples of the characteristics called svarupa-laksana and tatastha-laksana.

TEXT 360

TEXT

ei sloke 'param'-sabde 'krsna'-nirupana
'satyam' sabde kahe tanra svarupa-laksana

SYNONYMS

ei sloke--in this verse; param-sabde--by the word param, or supreme; krsna--of Lord Krsna; nirupana--there is an indication; satyam sabde--by the word satyam, or Absolute Truth; kahe--indicates; tanra--His; svarupa-laksana--personal characteristics.

TRANSLATION

"In this invocation from Srimad-Bhagavatam, the word param indicates Lord Krsna, the Supreme Personality of Godhead, and the word satyam indicates His personal characteristics.

TEXT 361

TEXT

visva-srsty-adi kaila, veda brahmake padaila
arthabhijnata, svarupa-saktye maya dura kaila

SYNONYMS

visva-srsti-adi--creation, maintenance and dissolution of the cosmic manifestation; kaila--performed; veda--the Vedic knowledge; brahmake--unto Lord Brahma; padaila--instructed; artha-abhijnata--having full knowledge of past, present and future; svarupa-saktye--by His personal energy; maya--the illusory energy; dura kaila--separated.

TRANSLATION

"In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahma to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past, present and future and that His personal energy is separate from maya, the illusory energy.

TEXT 362

TEXT

ei saba karya----tanra tatastha-laksana
anya avatara aiche jane muni-gana

SYNONYMS

ei saba karya--all these activities; tanra--His; tatastha-laksana--marginal characteristics; anya avatara--another incarnation; aiche--in that same way; jane--know; muni-gana--the great saintly persons like Vyasadeva.

TRANSLATION

"All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the

indications of the two characteristics known as svarupa and tatastha. All the incarnations of Krsna should be understood in this way.

TEXT 363

TEXT

avatara-kale haya jagate gocara
ei dui laksane keha janaye isvara"

SYNONYMS

avatara-kale--at the time of incarnation; haya--there is; jagate--in the world; gocara--information; ei dui laksane--by these two characteristics, namely svarupa and tatastha; keha--some persons; janaye--know; isvara--the incarnation of the Supreme Lord.

TRANSLATION

"At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the sastras to understand the incarnation's chief characteristics, known as svarupa and tatastha. In this way the incarnations become known to great saintly persons."

TEXT 364

TEXT

sanatana kahe,----"yate isvara-laksana
pita-varna, karya----prema-dana-sankirtana

SYNONYMS

sanatana kahe--Sanatana said; yate--in whom; isvara-laksana--the characteristics of the Lord are found; pita-varna--yellowish color; karya--activities; prema-dana--distributing love of Godhead; sankirtana--and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanatana Gosvami, "The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

TEXT 365

TEXT

kali-kale sei 'krsnavatara' niscaya
sudrdha kariya kaha, yauka samsaya"

SYNONYMS

kali-kale--in the Age of Kali; sei--that personality; krsna-avatara--the incarnation of Krsna; niscaya--certainly; su-drdha kariya--firmly; kaha--kindly inform me; yauka samsaya--so that all doubts may go away.

TRANSLATION

"The incarnation of Krsna for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away."

PURPORT

Sanatana Gosvami wanted to confirm the fact that Sri Caitanya Mahaprabhu is the incarnation of Krsna for this age. According to sastra, in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Krsna and the sankirtana movement. In accordance with sastra and saintly persons, these characteristics were vividly displayed by Sri Caitanya Mahaprabhu, and it was therefore clear that Sri Caitanya Mahaprabhu was an incarnation of Krsna. He was confirmed by the sastras, and His characteristics were accepted by saintly people. Since Sri Caitanya Mahaprabhu could not escape Sanatana Gosvami's argument, He remained silent on this point and thereby indirectly accepted Sanatana's statement. By this we can clearly understand that Sri Caitanya Mahaprabhu was the direct incarnation of Lord Krsna.

TEXT 366

TEXT

prabhu kahe,----caturali chada, sanatana
saktyavesavatarera suna vivarana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu replied; caturali--very intelligent argument; chada--give up; sanatana--O Sanatana; sakti-avesa-avatarera--of the especially empowered incarnations; suna--hear; vivarana--the description.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "O Sanatana, you must give up your intelligent tricks. Just try to understand the meaning of the saktyavesa-avatara.

TEXT 367

TEXT

saktyavesavatara krsnera asankhya ganana
dig-darasana kari mukhya mukhya jana

SYNONYMS

sakti-avesa-avatara--incarnations especially empowered by the Lord; krsnera--of Lord Krsna; asankhya ganana--unlimited and innumerable; dik-darasana kari--let Me describe some of them; mukhya mukhya jana--who are counted as the chief.

TRANSLATION

"There are unlimited saktyavesa-avataras of Lord Krsna. Let Me describe the chief among them.

TEXT 368

TEXT

saktyavesa dui-rupa----'mukhya', 'gauna' dekhi
saksat-saktye 'avatara', abhase 'vibhuti' likhi

SYNONYMS

sakti-avesa--empowered incarnations; dui-rupa--two categories; mukhya--primary; gauna--secondary; dekhi--I see; saksat-saktye--when there is direct power; avatara--they are called incarnations; abhase--when there is indication; vibhuti likhi--they are called vibhuti, or possessing special favor.

TRANSLATION

"Empowered incarnations are of two types--primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhuti.

TEXT 369

TEXT

'sanakadi', 'narada', 'prthu' 'parasurama'
jiva-rupa 'brahmara' avesavatara-nama

SYNONYMS

sanaka-adi--the four Kumaras; narada--Narada; prthu--Maharaja Prthu; parasurama--Parasurama; jiva-rupa--as the living entity; brahmara--of Lord Brahma; avesa-avatara-nama--all of them are called empowered incarnations.

TRANSLATION

"Some saktyavesa-avataras are the four Kumaras, Narada, Maharaja Prthu and Parasurama. When a living being is empowered to act as Lord Brahma, he is also considered a saktyavesa-avatara.

TEXT 370

TEXT

vaikunthe 'sesa'----dhara dharaye 'ananta'
ei mukhyavesavatara----vistare nahi anta

SYNONYMS

vaikunthe--in the spiritual world; sesa--Lord Sesa; dhara dharaye--carries innumerable planets; ananta--Ananta; ei--these; mukhya-avesa-avatara--primary directly empowered incarnations; vistare--in expanding them; nahi--there is not; anta--limit.

TRANSLATION

"Lord Sesa in the spiritual world of Vaikuntha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

TEXT

sanakadye 'jnana'-sakti, narade sakti 'bhakti'
brahmaya 'srsti'-sakti, anante 'bhu-dharana'-sakti

SYNONYMS

sanaka-adye--in the four Kumaras; jnana-sakti--the power of knowledge; narade--in Narada Muni; sakti--the power; bhakti--of devotional service; brahmaya--in Lord Brahma; srsti-sakti--the power of creation; anante--in Lord Ananta; bhu-dharana-sakti--the power to carry the planets.

TRANSLATION

"The power of knowledge was invested in the four Kumaras, and the power of devotional service was invested in Narada. The power of creation was invested in Lord Brahma, and the power to carry innumerable planets was invested in Lord Ananta.

TEXT 372

TEXT

sese 'sva-sevana'-sakti, prthute 'palana'
parasurame 'dusta-nasaka-virya-sancarana'

SYNONYMS

sese--in Lord Sesa; sva-sevana sakti--the power to serve the Lord personally; prthute--in King Prthu; palana--the power to rule; parasurame--in Parasurama; dusta-nasaka-virya--the extraordinary power to kill rogues and miscreants; sancarana--empowering.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Sesa, and He invested the power to rule the earth in King Prthu. Lord Parasurama received the power to kill rogues and miscreants.

PURPORT

Krsna says in Bhagavad-gita (Bg. 4.8): paritranaya sadhunam vinasaya ca duskrtam. Sometimes the Lord invests His power to rule in a king like Prthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Parasurama.

TEXT 373

TEXT

jnana-sakty-adi-kala ya
yatravisto janardanah
ta avesa nigadyante
jiva eva mahattamah

SYNONYMS

jnana-sakti-adi-kalaya--by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants; yatra--wherever; avistah--is entered; janardanah--the Supreme Personality of Godhead, Visnu; te--they; avesah--empowered; nigadyante--are called; jivah--living entities; eva--although; mahat-tamah--most exalted devotees.

TRANSLATION

" 'Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called saktyavesa-avatara--that is, an incarnation invested with special power.'

PURPORT

This verse is found in the Laghu-bhagavatamrta (1.18).

TEXT 374

TEXT

'vibhuti' kahiye yaiche gita-ekadase
jagat vyapila krsna-sakty-abhasavese

SYNONYMS

vibhuti--specific power; kahiye--we say; yaiche--just like; gita--of Bhagavad-gita; ekadase--in the Eleventh Chapter; jagat--throughout the whole universe; vyapila--He expanded; krsna-sakti-abhasa-avese--by the reflection of His power.

TRANSLATION

"As explained in the Eleventh Chapter of Bhagavad-gita, Krsna has spread Himself all over the universe in many personalities through specific powers, known as vibhuti.

PURPORT

The expansion of specific maya powers is explained in Srimad-Bhagavatam (2.7.39).

TEXT 375

TEXT

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo 'msa-sambhavam

SYNONYMS

yat yat--whatever and wherever; vibhutimat--extraordinarily opulent; sat-tvam--living entity; srimat--full of wealth; urjitam--full of power; eva--certainly; va--or; tat tat--there; eva--certainly; avagaccha--should know; tvam--you; mama--of Me; tejah--of power; amsa--of a part; sambhavam--exhibition.

TRANSLATION

" 'Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Krsna in Bhagavad-gita (10.41).

TEXT 376

TEXT

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

SYNONYMS

athava--or; bahuna--much; etena--with this; kim--what use; jnatena--being known; tava--by you; arjuna--O Arjuna; vistabhya--pervading; aham--I; idam--this; krtsnam--entire; eka-amsena--with one portion; sthitah--situated; jagat--universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

PURPORT

This is also a statement made by Krsna in Bhagavad-gita (10.42).

TEXT 377

TEXT

eita kahilun sakty-avesa-avatara
balya-pauganda-dharmera sunaha vicara

SYNONYMS

eita--thus; kahilun--I have explained; sakti-avesa-avatara--the incarnations specifically empowered; balya--in childhood; pauganda--in boyhood; dharmera--of the characteristics; sunaha--now hear; vicara--the consideration.

TRANSLATION

"Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Krsna's childhood, boyhood and youth.

TEXT 378

TEXT

kisora-sekhara-dharmi vrajendra-nandana

prakata-lila karibare yabe kare mana

SYNONYMS

kisora-sekhara--topmost of youth; dharmi--whose natural position; vrajendra-nandana--the son of Maharaja Nanda; prakata-lila--manifested pastimes; karibare--to perform; yabe--when; kare--makes; mana--mind.

TRANSLATION

"As the son of Maharaja Nanda, Lord Krsna is by nature the paragon of kisora [youth]. He chooses to exhibit His pastimes at that age.

TEXT 379

TEXT

adau prakata karaya mata-pita----bhakta-gane
pache prakata haya janmadika-lila-krame

SYNONYMS

adau--first; prakata--manifest; karaya--He makes; mata-pita--His mother and father; bhakta-gane--similar devotees; pache--after that; prakata haya--becomes manifest; janma-adika-lila-krame--such pastimes as birth, in order.

TRANSLATION

"Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

TEXT 380

TEXT

vayaso vividhatve 'pi
sarva-bhakti-rasasrayah
dharmi kisora evatra
nitya-lila-vilasa van

SYNONYMS

vayasah--of age; vividhatve--in varieties; api--although; sarva--of all kinds; bhakti-rasa-asrayah--the shelter of devotional service; dharmi--whose constitutional nature; kisorah--in the age before youth; eva--certainly; atra--in this; nitya-lila--of eternal pastimes; vilasavan--the supreme enjoyer.

TRANSLATION

" 'The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kisora [pre-youth] is best of all.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (2.1.63).

TEXT 381

TEXT

putana-vadhadi yata lila ksane ksane
saba lila nitya prakata kare anukrame

SYNONYMS

putana-vadha-adi--killing of the demons like Putana; yata--all; lila--pastimes; ksane ksane--one moment after another; saba lila--all these pastimes; nitya--eternally; prakata--manifesting; kare--does; anukrame--one after another.

TRANSLATION

"When Lord Krsna appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Putana. All these pastimes are eternally being demonstrated one after another.

TEXT 382

TEXT

ananta brahmanda, tara nahika ganana
kona lila kona brahmande haya prakatana

SYNONYMS

ananta brahmanda--innumerable universes; tara--of which; nahika ganana--there is no counting; kona lila--some pastimes; kona brahmande--in some universe; haya--there is; prakatana--manifestation.

TRANSLATION

"The consecutive pastimes of Krsna are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.

TEXT 383

TEXT

ei-mata saba lila----yena ganga-dhara
se-se lila prakata kare vrajendra-kumara

SYNONYMS

ei-mata--in this way; saba lila--all pastimes; yena--like; ganga-dhara--the flowing of the water of the Ganges; se-se--those; lila--pastimes; prakata kare--demonstrates; vrajendra-kumara--the son of Maharaja Nanda.

TRANSLATION

"Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Maharaja.

TEXT 384

TEXT

krame balya-pauganda-kaisorata-prapti
rasa-adi lila kare, kaisore nitya-sthiti

SYNONYMS

krame--gradually; balya--childhood; pauganda--boyhood; kaisorata--youth; prapti--development; rasa--dancing with the gopis; adi--and others; lila--pastimes; kare--performs; kaisore--in His age of pre-youth; nitya-sthiti--eternally existing.

TRANSLATION

"Lord Krsna exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rasa dance and other pastimes.

PURPORT

The comparison made here is very interesting. Krsna does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, kaisora, He does not grow any older. He simply remains in His kaisora age. He is therefore described in the Brahma-samhita (5.33) as nava-yauvana.

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

This nava-yauvana, or pre-youth, is the eternal transcendental form of Krsna. Krsna never grows older than nava-yauvana.

TEXT 385

TEXT

'nitya-lila' krsnera sarva-sastre kaya
bujhite na pare lila kemane 'nitya' haya

SYNONYMS

nitya-lila--eternal pastimes; krsnera--of Lord Krsna; sarva-sastre kaya--described in every sastra; bujhite na pare--not able to understand; lila--pastimes; kemane--how; nitya haya--are eternal.

TRANSLATION

"Descriptions of Krsna's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

TEXT 386

TEXT

drstanta diya kahi tabe loka yadi jane
krsna-lila----nitya, jyotiscakra-pramane

SYNONYMS

drstanta diya--giving an example; kahi--let Me say; tabe--then; loka--people; yadi--if; jane--can understand; krsna-lila--pastimes of Lord Krsna; nitya--eternal; jyotih-cakra--of the zodiac; pramane--by evidence.

TRANSLATION

"Let me give an example by which people may understand Lord Krsna's eternal pastimes. An example can be found in the zodiac.

TEXT 387

TEXT

jyotiscakre surya yena phire ratri-dine
sapta-dvipambudhi langhi' phire krame krame

SYNONYMS

jyotih-cakre--in the zodiac; surya--of the sun; yena--as; phire--moves; ratri-dine--the day and night; sapta-dvipa-ambudhi--the oceans of the islands; langhi'--crossing; phire--rotates; krame krame--one after another.

TRANSLATION

"The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

TEXT 388

TEXT

ratri-dine haya sasti-danda-parimana
tina-sahasra chaya-sata 'pala' tara mana

SYNONYMS

ratri-dine--during the whole day and night; haya--there is; sasti-danda--of sixty dandas (a measure of time); parimana--duration; tina-sahasra--three thousand; chaya-sata--six hundred; pala--palas; tara--of that; mana--measurement.

TRANSLATION

"According to Vedic astronomical calculations, the rotation of the sun consists of sixty dandas, and it is divided into thirty-six hundred palas.

TEXT 389

TEXT

suryodaya haite sasti-pala-kramodaya
sei eka danda, asta dande 'prahara' haya

SYNONYMS

surya-udaya haite--beginning from the sunrise; sasti-pala--sixty palas; krama-udaya--gradually rising higher and higher; sei--that; eka danda--one danda; asta dande--in eight dandas; prahara haya--there is a prahara.

TRANSLATION

"The sun rises in steps consisting of sixty palas. Sixty palas equal one danda, and eight dandas comprise one prahara.

TEXT 390

TEXT

eka-dui-tina-cari prahare asta haya
cari-prahara ratri gele punah suryodaya

SYNONYMS

eka-dui-tina-cari--one, two, three, four; prahare--in praharas; asta haya--the sun sets in the evening; cari-prahara--generally after four praharas; ratri--the night; gele--when it passes; punah--again; suryodaya--the sun rises.

TRANSLATION

"Day and night are divided into eight praharas--four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

TEXT 391

TEXT

aiche krsnera lila-mandala caudda-manvantare
brahmanda-mandala vyapi' krame krame phire

SYNONYMS

aiche--in the same way; krsnera--of Lord Krsna; lila-mandala--groups of different pastimes; caudda-manvantare--in the duration of fourteen Manus; brahmanda-mandala--all of the universes; vyapi'--spreading through; krame krame--gradually; phire--return.

TRANSLATION

"Just like the sun, there is an orbit to Krsna's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Krsna moves with His pastimes through all the universes, one after another.

TEXT 392

TEXT

saoyasata vatsara krsnera prakata-prakasa
taha yaiche vraja-pure karila vilasa

SYNONYMS

saoyasata--125; vatsara--years; krsnera--of Lord Krsna; prakata-prakasa--manifestation of the appearance; taha--that; yaiche--like; vraja-pure--in Vrndavana and Dvaraka; karila vilasa--enjoys the pastimes.

TRANSLATION

"Krsna remains within a universe for 125 years, and He enjoys His pastimes both in Vrndavana and Dvaraka.

TEXT 393

TEXT

alata-cakra-praya sei lila-cakra phire
saba lila saba brahmande krame udaya kare

SYNONYMS

alata-cakra-praya--exactly like a wheel of fire; sei--that; lila-cakra--the cycle of Krsna's pastimes; phire--turns; saba lila--all these pastimes; saba brahmande--in all the universes; krame--one after another; udaya kare--become manifest.

TRANSLATION

"The cycle of His pastimes turns like a wheel of fire. Thus Krsna exhibits His pastimes one after the other in every universe.

TEXT 394

TEXT

janma, balya, pauganda, kaisora prakasa
putana-vadhadi kari' mausalanta vilasa

SYNONYMS

janma--birth; balya--childhood; pauganda--boyhood; kaisora--pre-youth; prakasa--manifestation; putana-vadha-adi--killing the demons, beginning from Putana; kari'--manifesting; mausalanta--until the end of the mausala pastimes; vilasa--pastimes.

TRANSLATION

"Krsna's pastimes--appearance, childhood, boyhood and youth--are all manifest, beginning with the killing of Putana and extending to the end of mausala-lila, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

TEXT 395

TEXT

kona brahmande kona lilara haya avasthana
tate lila 'nitya' kahe agama-purana

SYNONYMS

kona brahmande--in some universe; kona lilara--some pastimes; haya--there is; avasthana--the presence; tate--therefore; lila--pastimes; nitya--eternal; kahe--explains; agama-purana--the Vedas and Puranas.

TRANSLATION

"Since all Krsna's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Puranas.

TEXT 396

TEXT

goloka, gokula-dhama----'vibhu' krsna-sama
krsnecchaya brahmanda-gane tahara sankrama

SYNONYMS

goloka--the planet known as Goloka; gokula-dhama--the spiritual land, the pasturing fields for the surabhi cows; vibhu--opulent and powerful; krsna-sama--as much as Krsna; krsna-icchaya--by the supreme will of Krsna; brahmanda-gane--in each of the universes; tahara--of the Goloka and Gokula dhamas; sankrama--appearance.

TRANSLATION

"The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Krsna. By the will of Krsna, the original Goloka and Gokula dhamas are manifest with Him in all the universes.

TEXT 397

TEXT

ataeva goloka-sthane nitya vihara
brahmanda-gane krame prakatya tahara

SYNONYMS

ataeva--therefore; goloka-sthane--in the original Goloka Vrndavana planet; nitya vihara--eternal pastimes; brahmanda-gane--within the material universes; krame--gradually; prakatya--manifestation; tahara--of them.

TRANSLATION

"The eternal pastimes of Krsna are continuously taking place in the original Goloka Vrndavana planet. These same pastimes are gradually manifest within the material world, in each and every brahmanda.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura elucidates this complicated explanation of Krsna's pastimes. Krsna's pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Krsna's appearance may be manifest in this universe at one moment, and

immediately after His birth, this pastime is manifest in the next universe. After His killing of Putana is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Krsna are eternally existing both in the original Goloka Vrndavana planet and in the material universes. The 125 years calculated in our solar system to be Krsna's lifetime equal one moment for Krsna. One moment these pastimes are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Krsna's pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun's moving across the sky. Krsna appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Krsna's pastimes seem to appear and disappear, they are continuously existing in one brahmanda (universe) or another. Thus all of Krsna's lilas are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Krsna's eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vrndavana. Therefore these pastimes are called nitya-lila (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Krsna is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahma, and this time calculation is also taking place in other universes. Krsna's pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Krsna in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees--the sadhaka, who is preparing for perfection, and the siddha, who is already perfect. As far as those who are already perfect are concerned, Bhagavad-gita says, tyaktva deham punar janma naiti mam eti so 'rjuna: "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a gopi on a planet where Krsna's pastimes are going on. This may be in this universe or another universe. This statement is found in the Ujjvala-nilamani, which is commented upon by Visvanatha Cakravarti Thakura. When a devotee becomes perfect, he is transferred to the universe where Krsna's pastimes are taking place. Krsna's eternal associates go wherever Krsna manifests His pastimes. As stated before, first the father and mother of Krsna appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Krsna and His other associates.

TEXT 398

TEXT

vraje krsna----sarvaisvarya-prakase 'purnatama'
puri-dvaye, paravyome----'purnatara', 'purna'

SYNONYMS

vraje--in Vrndavana; krsna--Lord Krsna; sarva-aisvarya-prakase--manifestation of His full opulence; purna-tama--most complete; puri-dvaye--in Dvaraka and Mathura; para-vyome--and in the spiritual world; purna-tara--more complete; purna--complete.

TRANSLATION

"Krsna is complete in the spiritual sky [Vaikuntha]. He is more complete in Mathura and Dvaraka, and He is most complete in Vrndavana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from the Bhakti-rasamrta-sindhu (2.1.221-223).

TEXT 399

TEXT

harih purnatamah purna-
tarah purna iti tridha
srestha-madhyadibhih sabdair
natye yah paripathyate

SYNONYMS

harih--the Supreme Personality of Godhead; purna-tamah--most complete; purna-tarah--more complete; purnah--complete; iti--thus; tri-dha--three stages; srestha--best; madhya-adibhih--middle, etc.; sabdaih--by the words; natye--in books on dramatics; yah--who; paripathyate--is proclaimed.

TRANSLATION

" 'This is stated in the dramatic literatures as "perfect," "more perfect," and "most perfect." Thus Lord Krsna manifests Himself in three ways--perfect, more perfect and most perfect.

TEXT 400

TEXT

prakasitakhila-gunah
smrtah purnatamo budhaih
asarva-vyanjakah purna-
tarah purno 'lpa-darsakah

SYNONYMS

prakasita-akhila-gunah--having all transcendental qualities manifested; smrtah--is understood; purna-tamah--most perfect; budhaih--by learned scholars; asarva-vyanjakah--having qualities not fully manifested; purna-tarah--more perfect; purnah--perfect; alpa-darsakah--still less fully manifested.

TRANSLATION

" 'When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

TEXT 401

TEXT

krsnasya purnatamata
vyaktabhud gokulantare
purnata purnatarata
dvaraka-mathuradisu

SYNONYMS

krsnasya--of Lord Krsna; purna-tamata--being most perfect; vyakta--manifested; abhut--became; gokula-antare--in the domain of Gokula Vrndavana; purnata--completeness; purna-tarata--more completeness; dvaraka--in Dvaraka; mathura-adisu--and Mathura, and so on.

TRANSLATION

" 'The most complete qualities of Krsna are manifest within Vrndavana, and His complete and more complete qualities are manifest in Dvaraka and Mathura.'

TEXT 402

TEXT

ei krsna----vraje 'purnatama' bhagavan
ara saba svarupa----'purnatara' 'purna' nama

SYNONYMS

ei krsna--the same Krsna; vraje--Vrndavana; purna-tama bhagavan--the most complete manifestation of the Supreme Personality of Godhead; ara--other; saba--all; sva-rupa--forms; purna-tara--more complete; purna--complete; nama--named.

TRANSLATION

"Lord Krsna is the most complete Supreme Personality of Godhead in Vrndavana. Elsewhere all His expansions are either complete or more complete.

TEXT 403

TEXT

sanksepe kahilun krsnera svarupa-vicara
'ananta' kahite nare ihara vistara

SYNONYMS

sanksepe--in brief; kahilun--I have described; krsnera--of Lord Krsna; svarupa-vicara--consideration of His different forms and features; ananta--Lord Ananta; kahite nare--not able to describe; ihara--of this; vistara--the expanse.

TRANSLATION

"Thus I have briefly described Krsna's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

TEXT 404

TEXT

ananta svarupa krsnera nahika ganana
sakha-candra-nyaye kari dig-darasana

SYNONYMS

ananta--unlimited; svarupa--forms; krsnera--of Lord Krsna; nahika ganana--there is no counting; sakha-candra-nyaye--by the logic of showing the moon through the branches of a tree; kari--I do; dik-darasana--only partial showing.

TRANSLATION

"In this way Krsna's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree."

TEXT 405

TEXT

iha yei sune, pade, sei bhagyavan
krsnera svarupa-tattvera haya kichu jnana

SYNONYMS

iha--this narration; yei sune--anyone who hears; pade--or reads; sei--such a person; bhagyavan--is most fortunate; krsnera--of Lord Krsna; svarupa-tattvera--of personal bodily features; haya--there is; kichu--something; jnana--knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Krsna's body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Krsna's body.

TEXT 406

TEXT

sri-rupa-raghunatha pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twentieth Chapter, describing how Sanatana Gosvami met the Lord at Varanasi and received knowledge of the Absolute Truth.

Chapter 21
The Opulence and Sweetness of Lord Sri Krsna

Srila Bhaktivinoda Thakura gives the following summary study of the Twenty-first Chapter. In this chapter Sri Caitanya Mahaprabhu fully describes Krsnaloka, the spiritual sky, the Causal Ocean and the material world, which consists of innumerable universes. Sri Caitanya Mahaprabhu then describes Lord Brahma's interview with Krsna at Dvaraka and the Lord's curbing the pride of Brahma. There is also a description of one of Krsna's pastimes with Brahma. In this chapter the author of Caitanya-caritamrta has presented some nice poems about the pastimes of Krsna and Krsna's superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (sambandha) with Krsna is described.

TEXT 1

TEXT

agaty-eka-gatim natva
hinarthadhika-sadhakam
sri-caitanyam likhamy asya
madhuryaisvarya-sikaram

SYNONYMS

agati-eka-gatim--to the only shelter for the conditioned souls who do not know the goal of life; natva--offering obeisances; hina-artha--of the necessities of the conditioned souls, who are poor in spiritual knowledge; adhika--increase; sadhakam--bringing about; sri-caitanyam--unto Lord Sri Caitanya Mahaprabhu; likhami--I am writing; asya--of Him; madhurya-aisvarya--of the sweetness and opulence; sikaram--a small portion.

TRANSLATION

Offering my obeisances unto Sri Caitanya Mahaprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya--all glories; jaya--all glories; sri-caitanya--to Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! All glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

sarva svarupera dhama----paravyoma-dhame
prthak prthak vaikuntha saba, nahika ganane

SYNONYMS

sarva--all; svarupera--of the personal forms; dhama--abode; para-vyoma-dhame--in the spiritual sky; prthak prthak--separate; vaikuntha--Vaikuntha planets; saba--all; nahika ganane--there is no counting.

TRANSLATION

Sri Caitanya Mahaprabhu continued,"All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuntha planets.

TEXT 4

TEXT

sata, sahasra, ayuta, laksa, koti-yojana
eka eka vaikunthera vistara varnana

SYNONYMS

sata--a hundred; sahasra--a thousand; ayuta--ten thousand; laksa--a hundred thousand; koti--ten million; yojana--a distance of eight miles; eka eka--each and every one; vaikunthera--of the spiritual planets; vistara--the breadth; varnana--description.

TRANSLATION

"The breadth of each Vaikuntha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words, each Vaikuntha planet is expanded beyond our ability to measure.

TEXT 5

TEXT

saba vaikuntha----vyapaka, ananda-cinmaya
parisada-sadaisvarya-purna saba haya

SYNONYMS

saba--all; vaikuntha--the spiritual planets; vyapaka--vast; ananda-cit-maya--made of spiritual bliss; parisada--associates; sat-aisvarya--six kinds of opulence; purna--in full; saba--all; haya--are.

TRANSLATION

"Each Vaikuntha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

TEXT 6

TEXT

ananta vaikuntha eka eka dese yara
sei paravyoma-dhamera ke karu vistara

SYNONYMS

ananta vaikuntha--unlimited Vaikuntha planets; eka eka--certain; dese--in a place; yara--of which; sei--that; para-vyoma--of the spiritual sky; dhamera--of the abode; ke karu vistara--who can understand the breadth.

TRANSLATION

"Since all the Vaikuntha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

TEXT

ananta vaikuntha-paravyoma yara dala-sreni
sarvopari krsnaloka 'karnikara' gani

SYNONYMS

ananta--unlimited; vaikuntha--Vaikuntha planets; para-vyoma--the spiritual sky; yara--of which; dala-sreni--the bunches of outlying petals; sarva-upari--in the topmost portion of the spiritual sky; krsna-loka--the abode of Lord Krsna; karnikara gani--we consider the whorl of the lotus flower.

TRANSLATION

"The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Krsna's abode. The petals of the spiritual lotus flower consist of many Vaikuntha planets.

TEXT 8

TEXT

ei-mata sad-aisvarya, sthana, avatara
brahma, siva anta na paya----jiva kon chara

SYNONYMS

ei-mata--such; sat-aisvarya--six opulences; sthana--abode; avatara--incarnations; brahma--Lord Brahma; siva--Lord Siva; anta na paya--cannot find the limit; jiva--a living entity; kon--what of; chara--worthless.

TRANSLATION

"Each Vaikuntha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahma and Lord Siva cannot estimate the length and breadth of the spiritual sky and the Vaikuntha planets, how can ordinary living entities begin to imagine them?

TEXT 9

TEXT

ko vetti bhuman bhagavan paratman
yogesvarotir bhavatas trilokyam
kva va katham va kati va kadeti
vistarayan kridasi yoga-mayam

SYNONYMS

kah--who; vetti--knows; bhuman--O supreme great one; bhagavan--O Supreme Personality of Godhead; para-atman--O Supersoul; yoga-isvara--O master of mystic power; utih--pastimes; bhavatah--of Your Lordship; tri-lokyam--in the three worlds; kva--where; va--or; katham--how; va--or; kati--how many; va--or; kada--when; iti--thus; vistarayan--expanding; kridasi--You play; yoga-mayam--spiritual energy.

TRANSLATION

" 'O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.14.21).

TEXT 10

TEXT

ei-mata krsnera divya sad-guna ananta
brahma-siva-sanakadi na paya yanra anta

SYNONYMS

ei-mata--in this way; krsnera--of Lord Krsna; divya--transcendental; sat-guna--spiritual qualities; ananta--unlimited; brahma--Lord Brahma; siva--Lord Siva; sanaka-adi--the four Kumaras and so on; na--not; paya--obtain; yanra--of which; anta--the limit.

TRANSLATION

"The spiritual qualities of Krsna are also unlimited. Great personalities like Lord Brahma, Lord Siva and the four Kumaras cannot estimate the spiritual qualities of the Lord.

TEXT 11

TEXT

gunatmanas te 'pi gunan vimatum
hitavatirnasya ka isire 'sya
kalena yair va vimitah sukalpair
bhu-pamsavah khe mihika dyubhasah

SYNONYMS

guna-atmanah--the overseer of the three qualities; te--of You; api--certainly; gunan--the qualities; vimatum--to count; hita-avatirnasya--who have descended for the benefit of all living entities; ke--who; isire--were able; asya--of the universe; kalena--in due course of time; yaih--by whom; va--or; vimitah--counted; su-kalpaih--by great scientists; bhu-pamsavah--the atoms of the universe; khe--in the sky; mihikah--particles of snow; dyu-bhasah--the illuminating stars and planets.

TRANSLATION

" 'In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.14.7).

TEXT 12

TEXT

brahmadi rahu----sahasra-vadane 'ananta'
nirantara gaya mukhe, na paya gunera anta

SYNONYMS

brahma-adi rahu--leave aside Lord Brahma and others; sahasra-vadane--in thousands of mouths; ananta--Lord Ananta; nirantara--continuously; gaya--chants; mukhe--in the mouths; na paya--does not obtain; gunera--of qualities of the Lord; anta--the end.

TRANSLATION

"To say nothing of Lord Brahma, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord's transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

TEXT

nantam vidamy aham ami munayo 'grajas te
maya-balasya purusasya kuto 'vara ye
gayan gunan dasa-satanana adi-devah
seso 'dhunapi samavasyati nasya param

SYNONYMS

na antam--no limit; vidami--know; aham--I; ami--those; munayah--great saintly persons; agrajah--brothers; te--of you; maya-balasya--who has multi-energies; purusasya--of the Personality of Godhead; kutah--how; avarah--less intelligent; ye--those who; gayan--chanting; gunan--the qualities; dasa-sata-ananah--who has a thousand hoods; adi-devah--the Personality of Godhead; sesah--Ananta Sesa; adhuna api--even until now; samavasyati--reaches; na--not; asya--of the Lord; param--limit.

TRANSLATION

" 'If I, Lord Brahma, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Sesa has not yet reached the end of the Lord's activities.'

PURPORT

This verse, spoken to Narada Muni, is from Srimad-Bhagavatam (2.7.41).

TEXT 14

TEXT

seho rahu----sarvajna-siromani sri-krsna
nija-gunera anta na pana hayena satrsna

SYNONYMS

seho rahu--let Him (Ananta) alone; sarva-jna--the omniscient; siromani--the topmost; sri-krsna--Lord Krsna; nija-gunera--of His personal qualities; anta--limit; na--not; pana--getting; hayena--becomes; sa-trsna--very inquisitive.

TRANSLATION

"To say nothing of Anantadeva, even Lord Krsna Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

TEXT

dyu-pataya eva te na yayur antam anantataya
tvam api yad antaranda-nicaya nanu savaranah
kha iva rajamsi vanti vayasa saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanah

SYNONYMS

dyu-patayah--the predominating deities of higher planetary systems (Lord Brahma and others); eva--also; te--Your; na--not; yayuh--could reach; antam--the limit of transcendental qualities; anantataya--due to being unlimited; tvam api--You also; yat--since; antara--within You; anda-nicayah--the groups of universes; nanu--O sir; savaranah--having different coverings; khe--in the sky; iva--like; rajamsi--atoms; vanti--rotate; vayasa--the course of time; saha--with; yat--what; srutayah--great personalities who understand the Vedas; tvayi--

in You; hi--certainly; phalanti--end in; atannirasanena--by refuting the inferior elements; bhavat-nidhanah--whose conclusion is in You.

TRANSLATION

" 'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahma, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.'

PURPORT

This verse from Srimad-Bhagavatam (10.87.41) is confirmed in Bhagavad-gita:

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Krsna.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as neti neti ("not this, not that"). Until one comes to the right conclusion, the process of thinking, "This is not the Absolute Truth, that is not the Absolute Truth," will continue. When we come to the right conclusion, we accept the Supreme Personality of Godhead, Krsna, as the ultimate truth.

TEXT 16

TEXT

seha rahu----vraje yabe krsna avatara
tanra caritra vicarite mana na paya para

SYNONYMS

seha rahu--leave aside such negative arguments; vraje--in Vrndavana; yabe--when; krsna--Lord Krsna; avatara--incarnation; tanra--His; caritra--character; vicarite--to deliberate; mana--mind; na--not; paya--gets; para--the limit.

TRANSLATION

"Apart from all argument, logic and negative or positive processes, when Lord Sri Krsna was present as the Supreme Personality of Godhead at Vrndavana, one could not find a limit to His potencies by studying His characteristics and activities.

TEXT 17

TEXT

prakrtaprakrta srsti kaila eka-ksane
asesa-vaikunthajanda svasvanatha-sane

SYNONYMS

prakrta-aprakrta--material and spiritual; srsti--creation; kaila--did; eka-ksane--in one moment; asesa--unlimited; vaikuntha--Vaikuntha planets; aja-anda--material planets; sva-sva-natha-sane--with their own predominating deities.

TRANSLATION

"At Vrndavana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

TEXT 18

TEXT

e-mata anyatra nahi suniye adbhuta
yahara sravane citta haya avadhuta

SYNONYMS

e-mata--like this; anyatra--anywhere else; nahi--not; suniye--I hear; adbhuta--wonderful event; yahara--of which; sravane--by hearing; citta--consciousness; haya--becomes; avadhuta--agitated and cleansed.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

When Lord Krsna was present in the earthly Vrndavana, Lord Brahma, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahma stole all the cows, calves and cowherd boys from Krsna and hid them by his illusory energy. When Krsna saw that Brahma had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahma's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikunthas-all expansions of the Lord's spiritual energy-were manifested. As stated in the Brahma-samhita: ananda-cinmaya-rasa-pratibhavitabhih. Not only did Krsna create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmas. All these pastimes, which are described in Srimad-Bhagavatam, will cleanse one's consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikunthas, and each of them has a predominating Deity (Narayana) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahma. Krsna simultaneously created all these Vaikuntha planets and universes within a moment of Brahma's return.

The word avadhuta means "rambling, agitating, moving, absorbed, defeated." In some readings of Caitanya-caritamrta, it is said: yahara sravane citta-mala haya dhuta. Instead of the word avadhuta, the words haya dhuta, meaning that the

heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Krsna is. This is also confirmed in Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Unless one is freed from the reaction of sinful activities, one cannot understand Krsna or engage in His transcendental loving service.

TEXT 19

TEXT

"krsna-vatsair asankhyataih"----sukadeva-vani
krsna-sange kata gopa----sankhya nahi jani

SYNONYMS

krsna-vatsaih asankhyataih--Krsna was accompanied by an unlimited number of calves and cowherd boys; sukadeva-vani--the words of Sukadeva Gosvami; krsna-sange--with Lord Krsna; kata gopa--how many cowherd boys; sankhya--the count; nahi jani--we do not know.

TRANSLATION

"According to Sukadeva Gosvami, Krsna had unlimited cows and cowherd boys with Him. No one could count their actual number.

TEXT 20

TEXT

eka eka gopa kare ye vatsa carana
koti, arbuda, sankha, padma, tahara ganana

SYNONYMS

eka eka--one after another; gopa--cowherd boys; kare--do; ye--whatever; vatsa--calves; carana--grazing; koti--ten millions; arbuda--a hundred million; sankha--one trillion; padma--ten trillion; tahara ganana--the enumeration of that.

TRANSLATION

"Each of the cowherd boys was tending calves to the extent of a koti, arbuda, sankha and padma. That is the way of counting.

PURPORT

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (dasa), hundreds (sata), thousands (sahasra), ten thousands (ayuta) and hundred thousands (laksa). Ten times laksa is niyuta. Ten

times niyuta is koti. Ten times koti is arbuda. Ten times arbuda is vrnda. Ten times vrnda is kharva. Ten times kharva is nikharva. Ten times nikharva is sankha. Ten times sankha is padma, and ten times padma is sagara. Ten times sagara is antya, and ten times antya is madhya, and ten times madhya is parardha. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Krsna had many calves to take care of.

TEXT 21

TEXT

vetra, venu, dala, srnga, vastra, alankara
gopa-ganera yata, tara nahi lekha-para

SYNONYMS

vetra--canes; venu--flutes; dala--lotus flowers; srnga--horns; vastra--garments; alankara--ornaments; gopa-ganera yata--as many as are possessed by the cowherd boys; tara--of them; nahi--there is not; lekha-para--limitation to writing.

TRANSLATION

"All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

TEXT 22

TEXT

sabe haila caturbhuja vaikunthera pati
prthak prthak brahmandera brahma kare stuti

SYNONYMS

sabe--all of them: haila--became; catuh-bhuja--four-handed; vaikunthera pati--predominating Deities of the Vaikuntha planets; prthak prthak--separately; brahmandera--of the universes; brahma--the predominating deities known as Lord Brahma; kare stuti--offer prayers.

TRANSLATION

"The cowherd boys then became four-handed Narayanas, predominating Deities of Vaikuntha planets. All the separate Brahmas from different universes began to offer their prayers unto the Lords.

TEXT 23

TEXT

eka krsna-deha haite sabara prakase
ksaneke sabai sei sarire pravese

SYNONYMS

eka--one; krsna-deha--transcendental body of Krsna; haite--from; sabara--of everyone; prakase--the manifestation; ksaneke--in a second; sabai--every one of Them; sei sarire--in that body of Krsna; pravese--enter.

TRANSLATION

"All these transcendental bodies emanated from the body of Krsna, and within a second They all entered again into His body.

TEXT 24

TEXT

iha dekhi' brahma haila mohita, vismita
stuti kari' ei pache karila niscita

SYNONYMS

iha dekhi'--seeing this; brahma--Lord Brahma; haila--became; mohita--astonished; vismita--struck with wonder; stuti kari'--offering prayers; ei--this; pache--at the end; karila--made; niscita--conclusion.

TRANSLATION

"When the Lord Brahma from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

TEXT 25

TEXT

"ye kahe----'krsnera vaibhava muni saba janon'
se januka,----kaya-mane muni ei manon

SYNONYMS

ye kahe--if anyone says; krsnera--of Lord Krsna; vaibhava--opulences; muni--I; saba--all; janon--know; se januka--let him know; kaya-mane--by my body and mind; muni--myself; ei--this; manon--accept.

TRANSLATION

"Lord Brahma said, 'If someone says that he knows everything about Krsna's opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

TEXT

ei ye tomara ananta vaibhavamrta-sindhu
mora van-mano-gamya nahe eka bindu

SYNONYMS

ei ye--all this; tomara--Your; ananta--unlimited; vaibhava-amrta-sindhu--ocean of the nectar of Your opulence; mora--my; vak-manah-gamya--within the reach of words and mind; nahe--not; eka bindu--even a drop.

TRANSLATION

" 'My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

TEXT 27

TEXT

jananta eva janantu
kim bahuktya na me prabho
manaso vapuso vaco
vaibhavam tava gocarah"

SYNONYMS

janantah--persons who think they are aware of Your unlimited potency; eva--certainly; janantu--let them think like that; kim--what is the use; bahu-uktya--with many words; na--not; me--my; prabho--O Lord; manasah--of the mind; vapusah--of the body; vacah--of the words; vaibhavam--opulences; tava--Your; gocarah--within the range.

TRANSLATION

" 'There are people who say, "I know everything about Krsna." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.14.38), spoken by Lord Brahma after he had stolen Lord Krsna's cows, calves and cowherd boys and Krsna had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His visnu-murti expansions. After he had seen this, Brahma offered the above prayer.

TEXT 28

TEXT

krsnera mahima rahu----keba tara jnata
vrndavana-sthanera dekha ascarya vibhuta

SYNONYMS

krsnera--of Lord Krsna; mahima--glories; rahu--let be; keba--who; tara--of those; jnata--a knower; vrndavana-sthanera--of the abode of Krsna, Vrndavana; dekha--just see; ascarya--wonderful; vibhuta--opulences.

TRANSLATION

"Let the glories of Lord Krsna be! Who could be aware of all of them? His abode, Vrndavana, has many wonderful opulences. Just try to see them all.

TEXT 29

TEXT

sola-krosa vrndavana,----sastrera prakase
tara eka-dese vaikunthajanda-gana bhase

SYNONYMS

sola-krosa--measuring sixteen krosas (thirty-two miles); vrndavana--Vrndavana-dhama; sastrera prakase--according to the revelation of revealed scripture; tara--of Vrndavana; eka-dese--in one corner; vaikuntha--all the Vaikuntha planets; ajanda-gana--the innumerable universes; bhase--are situated.

TRANSLATION

"According to the revelations of revealed scripture, Vrndavana extends only sixteen krosas [thirty-two miles]. Nonetheless, all the Vaikuntha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various vanas, or forests. The forests total twelve, and their extension is estimated to be eighty-four krosas. Of these, the special forest known as Vrndavana is located from the present municipal city of Vrndavana to the village called Nanda-grama. This distance is sixteen krosas (thirty-two miles).

TEXT 30

TEXT

apara aisvarya krsnera----nahika ganana
sakha-candra-nyaye kari dig-darasana

SYNONYMS

apara--unlimited; aisvarya--opulence; krsnera--of Lord Krsna; nahika ganana--there is no estimation; sakha-candra-nyaye--according to the logic of seeing the moon through the branches of a tree; kari--I make; dik-darasana--an indication only.

TRANSLATION

"No one can estimate the opulence of Krsna. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication."

PURPORT

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called sakha-candra-nyaya. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

TEXT 31

TEXT

aisvarya kahite sphurila aisvarya-sagara
manendriya dubila, prabhu ha-ila phanpara

SYNONYMS

aisvarya--opulence; kahite--to describe; sphurila--there manifested; aisvarya-sagara--an ocean of opulence; mana-indriya--the chief sense, namely the mind; dubila--immersed; prabhu--Sri Caitanya Mahaprabhu; ha-ila--became; phanpara--perplexed.

TRANSLATION

While describing the transcendental opulences of Krsna, the ocean of opulence manifested in the mind of Sri Caitanya Mahaprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

TEXT 32

TEXT

bhagavatera ei sloka padila apane
artha asvadite sukhe karena vyakhyane

SYNONYMS

bhagavatera--of Srimad-Bhagavatam; ei--this; sloka--verse; padila--recited; apane--personally; artha--the meaning; asvadite--to taste; sukhe--in happiness; karena vyakhyane--describes the meaning.

TRANSLATION

Sri Caitanya Mahaprabhu personally recited the following verse from Srimad-Bhagavatam, and to relish the meaning, He began to explain it Himself.

TEXT 33

TEXT

svayam tv asamyatisayas tryadhisah
svarajya-laksmy-apta-samasta-kamah
balim haradbhis cira-loka-palaih
kirita-kotidita-pada-pithah

SYNONYMS

svayam--personally the Supreme Personality of Godhead; tu--but; asamya-atisayah--who has no equal nor superior; tri-adhisah--the master of three places, namely Goloka Vrndavana, Vaikunthaloka and the material world, or the master of Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu, or the master of Brahma, Visnu and Mahesvara, or the master of the three worlds (the higher, lower and middle planetary systems); svarajya-laksmi--by His personal spiritual potency; apta--already achieved; samasta-kamah--all desirable objects; balim--a presentation or taxation; haradbhih--who are offering; cira-loka-palaih--by the predominating deities of different planets; kirita-koti--by millions of helmets; idita--being worshiped; pada-pithah--whose lotus feet.

TRANSLATION

" 'The Supreme Personality of Godhead, Krsna, is the master of the three worlds and the three principal demigods [Brahma, Visnu and Siva]. No one is equal to or greater than Him. By His spiritual potency, known as svarajya-laksmi, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.'

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of Srimad-Bhagavatam.

TEXT 34

TEXT

parama isvara krsna svayam bhagavan
tate bada, tanra sama keha nahi ana

SYNONYMS

parama--supreme; isvara--controller; krsna--Lord Krsna; svayam--personally; bhagavan--the original Personality of Godhead; tate--therefore; bada--most exalted; tanra--His; sama--equal; keha--anyone; nahi--there is not; ana--else.

TRANSLATION

"Krsna is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

TEXT 35

TEXT

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

SYNONYMS

isvarah--the controller; paramah--supreme; krsnah--Lord Krsna; sat--eternal existence; cit--absolute knowledge; ananda--absolute bliss; vigrahah--whose form; anadih--without beginning; adih--the origin; govindah--Lord Govinda; sarva-karana-karanam--the cause of all causes.

TRANSLATION

" 'Krsna, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of Brahma-samhita.

TEXT 36

TEXT

brahma, visnu, hara,----ei srstyadi-isvara
tine ajnakari krsnera, krsna----adhisvara

SYNONYMS

brahma--Lord Brahma; visnu--Lord Visnu; hara--and Lord Siva; ei--they; srsti-adi-isvara--the masters of material creation, maintenance and dissolution; tine--all three of them; ajnakari--order carriers; krsnera--of Lord Krsna; krsna--Lord Krsna; adhisvara--their master.

TRANSLATION

"The primary predominating deities of this material creation are Lord Brahma, Lord Siva and Lord Visnu. Nonetheless, they simply carry out the orders of Lord Krsna, who is master of them all.

TEXT 37

TEXT

srjami tan-niyukto 'ham
haro harati tad-vasah
visvam purusa-rupena
paripati trisakti-dhrk

SYNONYMS

srjami--create; tat-niyuktah--engaged by Him; aham--I; harah--Lord Siva; harati--annihilates; tat-vasah--under His control; visvam--the whole universe; purusa-rupena--in the form of Lord Visnu; paripati--maintains; tri-sakti-dhrk--the controller of the three modes of material nature.

TRANSLATION

"Lord Brahma said, 'Following the will of the Supreme Personality of Godhead, I create, Lord Siva destroys, and He Himself in the form of Ksirodakasayi Visnu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Visnu.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.6.32).

TEXT 38

TEXT

e samanya, tryadhisvarera suna artha ara
jagat-karana tina purusavatara

SYNONYMS

e samanya--this is a general description; tri-adhisvarera--of the master of the three worlds; suna--please hear; artha--meaning; ara--another; jagat-karana-

-the cause of the material creation; tina--three; purusa-avatara--purusa incarnations of Visnu.

TRANSLATION

"This is only a general description. Please try to understand another meaning of tryadhisa. The three purusa incarnations of Visnu are the original cause of the material creation.

TEXT 39

TEXT

maha-visnu, padmanabha, ksirodaka-svami
ei tina----sthula-suksma-sarva-antaryami

SYNONYMS

maha-visnu--Maha-Visnu; padmanabha--Padmanabha (Garbhodakasayi Visnu); ksira-udaka-svami--Ksirodakasayi Visnu; ei tina--all these three; sthula-suksma--gross and subtle; sarva--of all; antaryami--the Supersoul.

TRANSLATION

"Maha-Visnu, Padmanabha and Ksirodakasayi Visnu are the Supersouls of all subtle and gross existences.

PURPORT

Lord Maha-Visnu is known as Karanodakasayi Visnu, the Supersoul of everything. Garbhodakasayi Visnu, from whose lotus navel Brahma was created, is also called Hiranyagarbha and is the total Supersoul and the subtle Supersoul. Ksirodakasayi Visnu is the universal form and the gross Supersoul.

TEXT 40

TEXT

ei tina----sarvasraya, jagat-isvara
eho saba kala-amsa, krsna----adhisvara

SYNONYMS

ei tina--these three; sarva-asraya--the shelter of the whole material creation; jagat-isvara--supreme controllers of the universe; eho saba--all of Them; kala-amsa--plenary portions, or portions of the plenary portions; krsna--Lord Krsna; adhisvara--the Supreme Personality of Godhead.

TRANSLATION

"Although Maha-Visnu, Padmanabha and Ksirodakasayi Visnu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Krsna. Therefore He is the original Personality of Godhead.

TEXT 41

TEXT

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

SYNONYMS

yasya--whose; eka--one; nisvasita--of breath; kalam--time; atha--thus; avalambya--taking shelter of; jivanti--live; loma-vilajah--grown from the hair holes; jagat-anda-nathah--the masters of the universes (the Brahmas); visnuh mahan--the Supreme Lord Maha-Visnu; sah--that; iha--here; yasya--whose; kala-visesah--particular plenary portion or expansion; govindam--Lord Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

TRANSLATION

" 'The Brahmas and other lords of the mundane worlds appear from the pores of the Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Maha-Visnu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-samhita (5.48). See also Adi-lila (5.71).

TEXT 42

TEXT

ei artha----madhyama, suna 'gudha' artha ara
tina avasa-sthana krsnera sastre khyati yara

SYNONYMS

ei artha--this explanation; madhyama--middle; suna--please hear; gudha--confidential; artha--meaning; ara--another; tina--three; avasa-sthana--residential places; krsnera--of Lord Krsna; sastre--in the revealed scriptures; khyati--fame; yara--of which.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord Krsna has three places of residence, which are well known from revealed scriptures.

PURPORT

Krsna has three abodes-His internal abode (Goloka Vrndavana), His intermediate abode (the spiritual sky), and His external abode (this material world).

TEXT 43

TEXT

'antahpura'----goloka-sri-vrndavana
yahan nitya-sthiti mata-pita-bandhu-gana

SYNONYMS

antah-pura--the internal abode; goloka-sri-vrndavana--Goloka Vrndavana; yahan--where; nitya-sthiti--eternal residence; mata-pita--mother and father; bandhu-gana--and friends.

TRANSLATION

"The internal abode is called Goloka Vrndavana. It is there that Lord Krsna's personal friends, associates, father and mother live.

TEXT 44

TEXT

madhuraisvarya-madhurya-krpadi-bhandara
yogamaya dasi yahan rasadi lila-sara

SYNONYMS

madhura-aisvarya--of sweetness and opulence; madhurya--of conjugal love; krpa-adi--and of mercy and so on; bhandara--storehouse; yoga-maya--the spiritual energy; dasi--maidservant; yahan--where; rasa-adi--the rasa dance and other pastimes; lila-sara--the quintessence of all pastimes.

TRANSLATION

"Vrndavana is the storehouse of Krsna's mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rasa dance, the quintessence of all pastimes.

TEXT 45

TEXT

karuna-nikuramba-komale
madhuraisvarya-visesa-salini
jayati vraja-raja-nandane
na hi cinta-kanikabhyudeti nah

SYNONYMS

karuna-nikuramba-komale--who is very soft because of great mercy; madhura-aisvarya-visesa-salini--especially by the opulence of conjugal love; jayati--all glories; vraja-raja-nandane--to the son of Maharaja Nanda; na--not; hi--certainly; cinta--of anxiety; kanika--even a particle; abhyudeti--awakens; nah--of us.

TRANSLATION

"Vrndavana-dhama is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Maharaja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

TEXT 46

TEXT

tara tale paravyoma----'visnuloka'-nama
narayana-adi ananta svarupera dhama

SYNONYMS

tara tale--below Vrndavana-dhama; para-vyoma--the spiritual sky; visnu-loka-nama--known as Visnuloka; narayana-adi--Narayana and others; ananta--unlimited; sva-rupera--of personal expansions; dhama--the place.

TRANSLATION

"Below the Vrndavana planet is the spiritual sky, which is known as Visnuloka. In Visnuloka there are innumerable Vaikuntha planets controlled by Narayana and other innumerable expansions of Krsna.

TEXT 47

TEXT

'madhyama-avasa' krsnera----sad-aisvarya-bhandara
ananta svarupe yahan karena vihara

SYNONYMS

madhyama-avasa--the middle residence; krsnera--of Lord Krsna; sat-aisvarya-bhandara--the storehouse of six opulences; ananta sva-rupe--in unlimited forms; yahan--where; karena vihara--enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim residence of Lord Krsna. It is there that an unlimited number of forms of Krsna enjoy Their pastimes.

TEXT 48

TEXT

ananta vaikuntha yahan bhandara-kothari
parisada-gane sad-aisvarye ache bhari'

SYNONYMS

ananta--unlimited; vaikuntha--Vaikuntha planets; yahan--where; bhandara-kothari--like rooms of a treasure-house; parisada-gane--eternal associates; sat-aisvarye--with the six opulences; ache--are; bhari'--filling.

TRANSLATION

"Innumerable Vaikuntha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences."

TEXT 49

TEXT

goloka-namni nija-dhamni tale ca tasya
devi-mahesa-hari-dhamasu tesu tesu
te te prabhava-nicaya vihitas ca yena
govindam adi-purusam tam aham bhajami

SYNONYMS

goloka-namni nija-dhamni--in the planet known as Goloka Vrndavana, the personal abode of the Supreme Personality of Godhead; tale--in the part underneath; ca--also; tasya--of that; devi--of the goddess Durga; mahesa--of Lord Siva; hari--of Narayana; dhamasu--in the planets; tesu tesu--in each of them; te te--those respective; prabhava-nicayah--opulences; vihitah--established; ca--also; yena--by whom; govindam--unto that Govinda; adi-purusam--the original Supreme Personality of Godhead; tam--unto Him; aham--I; bhajami--offer my obeisances.

TRANSLATION

" 'Below the planet named Goloka Vrndavana are the planets known as Devi-dhama, Mahesa-dhama and Hari-dhama. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.'

PURPORT

This is a quotation from Brahma-samhita (5.43).

TEXT 50

TEXT

pradhana-parama-vyomnor
antare viraja nadi
vedanga-sveda-janitais
toyaih prasravita subha

SYNONYMS

pradhana-parama-vyomnoh antare--between the material world and spiritual world; viraja nadi--is a river known as Viraja; veda-anga--of the transcendental body of the Supreme Personality of Godhead; sveda-janitaih--produced from the perspiration; toyaih--with water; prasravita--flowing; subha--all-auspicious.

TRANSLATION

" 'Between the spiritual and material worlds is a body of water known as the river Viraja. This water is generated from the bodily perspiration of the Supreme Personality of Godhead, who is known as Vedanga. Thus the river flows.'

PURPORT

This verse and the following verse are from the Padma Purana.

TEXT 51

TEXT

tasyah pare paravyoma
tripad-bhutam sanatanam
amrtam sasvatam nityam
anantam paramam padam

SYNONYMS

tasyah pare--on the other bank of the Viraja River; para-vyoma--the spiritual sky; tri-pad-bhutam--existing as three fourths of the opulence of the Supreme Lord; sanatanam--eternal; amrtam--without deterioration; sasvatam--without being subjected to the control of time; nityam--constantly existing; anantam--unlimited; paramam--supreme; padam--abode.

TRANSLATION

" 'Beyond the river Viraja is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called eka-pada-vibhuti.

TEXT 52

TEXT

tara tale 'bahyavasa' virajara para
ananta brahmanda yahan kothari apara

SYNONYMS

tara tale--below the spiritual world; bahya-avasa--external abode; virajara para--on the other side of the river Viraja; ananta brahmanda--unlimited number of universes; yahan--where; kothari--apartments; apara--unlimited.

TRANSLATION

"On the other side of the river Viraja is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

TEXT

'devi-dhama' nama tara, jiva yara vasi
jagal-laksmi rakhi' rahe yahan maya dasi

SYNONYMS

devi-dhama--the place of the external energy; nama--named; tara--its; jiva--the conditioned living entities; yara--of which; vasi--the inhabitants; jagat-laksmi--the material energy; rakhi'--keeping them; rahe--exists; yahan--wherein; maya--the external energy; dasi--maidservant.

TRANSLATION

"The abode of the external energy is called Devi-dhama, and its inhabitants are conditioned souls. It is there that the material energy, Durga, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devi-dhama, the external energy, where the goddess Durga carries out the orders of the Supreme Lord as His maidservant. The material energy is called jagal-laksmi because she protects the bewildered conditioned souls. The goddess Durga is therefore known as the mother, and Lord Siva, her husband, is known as the father. Lord Siva and goddess Durga are therefore known as the material father and mother. Goddess Durga is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durga, and mother Durga supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

TEXT 54

TEXT

ei tina dhamera haya krsna adhisvara
goloka-paravyoma----prakrtira para

SYNONYMS

ei tina dhamera--of these three dhamas, or residential places, namely Goloka Vrndavana-dhama, Vaikuntha-dhama (Hari-dhama) and Devi-dhama (the material world); haya--is; krsna--Lord Krsna; adhisvara--the supreme master; goloka-paravyoma--the spiritual planet Goloka and the spiritual sky; prakrtira para--beyond this material energy.

TRANSLATION

"Krsna is the supreme proprietor of all dhamas, including Goloka-dhama, Vaikuntha-dhama and Devi-dhama. The paravyoma and Goloka-dhama are beyond Devi-dhama, this material world.

PURPORT

When a living entity is liberated from Devi-dhama but does not know of the opulence of Hari-dhama, he is placed in Mahesa-dhama, which is between the other two dhamas. The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Mahesa-dhama is Lord Siva's dhama and above the Devi-dhama, it is not the spiritual world. The spiritual world begins with Hari-dhama, or Vaikunthaloka.

TEXT 55

TEXT

cic-chakti-vibhuti-dhama----tripad-aisvarya-nama

mayika vibhuti----eka-pada abhidhana

SYNONYMS

cit-sakti--of the spiritual energy; vibhuti-dhama--opulent abode; tri-pad--three fourths; aisvarya--opulence; nama--named; mayika vibhuti--material opulence; eka-pada--one fourth; abhidhana--known.

TRANSLATION

"The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhama (paravyoma) and Goloka Vrndavana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by the Supreme Lord's external energy, is called Devi-dhama and is a manifestation of one fourth of His energy.

TEXT 56

TEXT

tripad-vibhuter dhamatvat
tripad-bhutam hi tat padam
vibhutir mayiki sarva
prokta padatmika yatah

SYNONYMS

tri-pad-vibhuteh--of the three fourths of the energy; dhamatvat--because of being the abode; tri-pad-bhutam--consisting of three fourths of the energy; hi--certainly; tat padam--that abode; vibhutih--the energy or potency; mayiki--material; sarva--all; prokta--said; pada-atmika--only one fourth; yatah--therefore.

TRANSLATION

" 'Because it consists of three fourths of the Lord's energy, the spiritual world is called tripad-bhuta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pada.'

PURPORT

This verse is found in Laghu-bhagavatamrta (1.5.286).

TEXT 57

TEXT

tripada-vibhuti krsnera----vakya-agocara
eka-pada vibhutira sunaha vistara

SYNONYMS

tri-pada-vibhuti krsnera--three fourths of the energy of Lord Krsna; vakya-agocara--beyond words; eka-pada vibhutira--of one fourth of the energy; sunaha--please hear; vistara--breadth.

TRANSLATION

"The three-fourths part of Lord Krsna's energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

TEXT 58

TEXT

ananta brahmandera yata brahma-rudra-gana
cira-loka-pala-sabde tahara ganana

SYNONYMS

ananta--unlimited; brahmandera--of the universes; yata--all; brahma--Lord Brahmas; rudra-gana--and Lord Sivas; cira-loka-pala--permanent governors of the worlds; sabde--by the word; tahara--of them; ganana--counting.

TRANSLATION

"Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahma and Lord Siva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahma and Lord Siva are called cira-loka-pala, permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahma and Siva are existing from the beginning to the end, they are called cira-loka-pala, permanent governors. Loka-pala means "predominating deities." There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuna, Nirrti, Vayu, Kuvera and Siva.

TEXT 59

TEXT

eka-dina dvarakate krsna dekhibare
brahma aila,----dvara-pala janaila krsnere

SYNONYMS

eka-dina--one day; dvarakate--in Dvaraka; krsna dekhibare--to see Krsna; brahma aila--Lord Brahma came; dvara-pala--the doorman; janaila--informed; krsnere--Lord Krsna.

TRANSLATION

"Once, when Krsna was ruling Dvaraka, Lord Brahma came to see Him, and the doorman immediately informed Lord Krsna of Brahma's arrival.

TEXT 60

TEXT

krsna kahena----'kon brahma, ki nama tahara?'
dvari asi' brahmare puche ara bara

SYNONYMS

krsna kahena--Krsna said; kon brahma--which Brahma; ki nama tahara--what is his name; dvari asi'--the doorman, coming back; brahmare--to Lord Brahma; puche--inquires; ara bara--again.

TRANSLATION

"When Krsna was so informed, He immediately asked the doorman, 'Which Brahma? What is his name?' The doorman therefore returned and questioned Lord Brahma.

PURPORT

From this verse we can understand that Brahma is the name of the post and that the person occupying the post has a particular name also. From Bhagavad-gita: imam vivasvate yogam. Vivasvan is the name of the present predominating deity of the sun. He is generally called Surya, the sun-god, but he also has his own particular name. The governor of the state is generally called raja-pala, but he also has his own individual name. Since there are hundreds and thousands of Brahmas with different names, Krsna wanted to know which of them had come to see Him.

TEXT 61

TEXT

vismita hana brahma dvarike kahila
'kaha giya sanaka-pita caturmukha aila'

SYNONYMS

vismita hana--becoming surprised; brahma--Lord Brahma; dvarike--unto the doorman; kahila--replied; kaha--inform; giya--going; sanaka-pita--the father of the four Kumaras; catuh-mukha--four-headed; aila--has come.

TRANSLATION

"When the doorman asked, 'Which Brahma?' Lord Brahma was surprised. He told the doorman, 'Please go inform Lord Krsna that I am the four-headed Brahma who is the father of the four Kumaras.'

TEXT 62

TEXT

krsne janana dvari brahmare lana gela
krsnera carane brahma dandavat kaila

SYNONYMS

krsne janana--informing Lord Krsna; dvari--the doorman; brahmare--Lord Brahma; lana--taking; gela--went; krsnera carane--at the lotus feet of Krsna; brahma--Lord Brahma; dandavat kaila--offered obeisances.

TRANSLATION

"The doorman then informed Lord Krsna of Lord Brahma's description, and Lord Krsna gave him permission to enter. The doorman escorted Lord Brahma in, and as soon as Brahma saw Lord Krsna, he offered obeisances at His lotus feet.

TEXT 63

TEXT

krsna manya-puja kari' tanre prasna kaila
'ki lagi' tomara ihan agamana haila?'

SYNONYMS

krsna--Lord Krsna; manya-puja--respect and worship; kari'--showing; tanre--to him; prasna kaila--put a question; ki lagi'--for what reason; tomara--your; ihan--here; agamana haila--there was arrival.

TRANSLATION

"After being worshiped by Lord Brahma, Lord Krsna also honored him with suitable words. Then Lord Krsna asked him, 'Why have you come here?'

TEXT 64

TEXT

brahma kahe,----'taha pache kariba nivedana
eka samsaya mane haya, karaha chedana

SYNONYMS

brahma kahe--Lord Brahma said; taha--that; pache--later; kariba nivedana--I shall submit unto You; eka--one; samsaya--doubt; mane--in the mind; haya--there is; karaha chedana--kindly dissipate it.

TRANSLATION

"Being questioned, Lord Brahma immediately replied, 'I shall later tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.

TEXT 65

TEXT

'kon brahma?' puchile tumi kon abhipraye?
ama ba-i jagate ara kon brahma haye?'

SYNONYMS

kon brahma--which Brahma; puchile tumi--You inquired; kon abhipraye--by what intention; ama ba-i--except me; jagate--within this universe; ara--other; kon--which; brahma--Lord Brahma; haye--is there.

TRANSLATION

" 'Why did you inquire which Brahma had come to see You? What is the purpose of such an inquiry? Is there any other Brahma besides me within this universe?'

TEXT 66

TEXT

suni' hasi' krsna tabe karilena dhyane
asankhya brahmara gana aila tata-ksane

SYNONYMS

suni'--hearing; hasi'--smilingly; krsna--Lord Krsna; tabe--then; karilena--did; dhyane--meditation; asankhya--unlimited; brahmara--of Lord Brahmas; gana--the group; aila--arrived; tata-ksane--at that time.

TRANSLATION

"Upon hearing this, Sri Krsna smiled and immediately meditated. Unlimited Brahmas arrived instantly.

TEXT 67

TEXT

dasa-bisa-sata-sahasra-ayuta-laksa-vadana
koty-arbuda mukha karo, na yaya ganana

SYNONYMS

dasa--ten; bisa--twenty; sata--hundred; sahasra--thousand; ayuta--ten thousand; laksa--a hundred thousand; vadana--faces; koti--ten million; arbuda--a hundred million; mukha--faces; karo--of some of them; na yaya ganana--not possible to count.

TRANSLATION

"These Brahmas had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

TEXT 68

TEXT

rudra-gana aila laksa koti-vadana
indra-gana aila laksa koti-nayana

SYNONYMS

rudra-gana--the Sivas; aila--arrived; laksa koti-vadana--possessing a hundred thousand and ten million faces; indra-gana--the Indras; aila--arrived; laksa--a hundred thousand; koti--ten million; nayana--eyes.

TRANSLATION

"There also arrived many Lord Sivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahma and Lord Siva have many faces, the King of heaven, Indra, has many eyes.

TEXT 69

TEXT

dekhi' caturmukha brahma phanpara ha-ila
hasti-gana-madhye yena sasaka rahila

SYNONYMS

dekhi'--seeing; catuh-mukha brahma--the four-faced Lord Brahma of this universe; phanpara ha-ila--became bewildered; hasti-gana-madhye--in the midst of many elephants; yena--like; sasaka--a rabbit; rahila--remained.

TRANSLATION

"When the four-headed Brahma of this universe saw all these opulences of Krsna, he became very bewildered and considered himself a rabbit among many elephants.

TEXT 70

TEXT

asi' saba brahma krsna-pada-pitha-age
dandavat karite mukuta pada-pithe lage

SYNONYMS

asi'--coming; saba brahma--all the Brahmas; krsna-pada-pitha-age--before the lotus feet of Krsna; dandavat karite--offering their obeisances; mukuta--helmets; pada-pithe--at the lotus feet; lage--touched.

TRANSLATION

"All the Brahmas who came to see Krsna offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

TEXT 71

TEXT

krsnera acintya-sakti lakhite keha nare
yata brahma, tata murti eka-i sarire

SYNONYMS

krsnera--of Lord Krsna; acintya-sakti--inconceivable potencies; lakhite--to observe; keha--anyone; nare--not able; yata brahma--all Brahmas; tata murti--so many forms; eka-i sarire--in the same body.

TRANSLATION

"No one can estimate the inconceivable potency of Krsna. All the Brahmas who were there were resting in the one body of Krsna.

TEXT 72

TEXT

pada-pita-mukutagra-sanghatte uthe dhvani
pada-pithe stuti kare mukuta hena jani'

SYNONYMS

pada-pita--at Krsna's lotus feet; mukuta-agra--of the tops of the helmets; sanghatte--in the crowding together; uthe dhvani--there arose a sound; pada-pithe stuti--offering prayers unto the lotus feet; kare--do; mukuta--the helmets; hena jani'--appearing as such.

TRANSLATION

"When all the helmets struck together at Krsna's lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Krsna's lotus feet.

TEXT 73

TEXT

yoda-hate brahma-rudradi karaye stavana
"bada krpa karila prabhu, dekhaila carana

SYNONYMS

yoda-hate--with folded hands; brahma--the Lord Brahmas; rudra-adi--the Lord Sivas and others; karaye stavana--offered their prayers; bada krpa--great mercy; karila--You have shown; prabhu--O Lord; dekhaila carana--You have shown Your lotus feet.

TRANSLATION

"With folded hands, all the Brahmas and Sivas began to offer prayers unto Lord Krsna, saying, 'O Lord, You have shown me a great favor. I have been able to see Your lotus feet.'

TEXT 74

TEXT

bhagya, more bolaila 'dasa' angikari'
kon ajna haya, taha kari sire dhari' "

SYNONYMS

bhagya--great fortune; more--me; bolaila--You have called; dasa--as a servant; angikari'--accepting; kon ajna haya--what is Your order; taha--that; kari--let me accept; sire dhari'--holding it on my head.

TRANSLATION

"All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.'

TEXT 75

TEXT

krsna kahe,----toma-saba dekhite citta haila
taha lagi' eka thani saba bolaila

SYNONYMS

krsna kahe--Lord Krsna said; toma-saba--all of you; dekhite--to see; citta haila--there was a desire; taha lagi'--for that reason; eka thani--in one place; saba--all of you; bolaila--I called for.

TRANSLATION

"Lord Krsna replied, 'Since I wanted to see all of you together, I have called all of you here.

TEXT 76

TEXT

sukhi hao sabe, kichu nahi daitya-bhaya?
tara kahe,----'tomara prasade sarvatra-i jaya

SYNONYMS

sukhi hao--be happy; sabe--all of you; kichu--some; nahi--there is not; daitya-bhaya--fear of the demons; tara kahe--all of them replied; tomara prasade--by Your mercy; sarvatra-i--everywhere; jaya--victorious.

TRANSLATION

" 'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.

TEXT 77

TEXT

samprati prthivite yeba haiyachila bhara
avatirna hana taha karila samhara'

SYNONYMS

samprati--presently; prthivite--upon the earth; yeba--whatever; haiyachila--there was; bhara--burden; avatirna hana--descending; taha--that; karila samhara--You have taken away.

TRANSLATION

" 'Whatever burden was upon the earth You have taken away by descending on that planet.'

TEXT 78

TEXT

dvarakadi----vibhu, tara ei ta pramana
'amara-i brahmande krsna' sabara haila jnana

SYNONYMS

dvaraka-adi--Dvaraka-dhama and other abodes; vibhu--transcendental abode; tara ei ta pramana--this is the evidence of that; amara-i brahmande--in my brahmanda; krsna--Krsna is now present; sabara--of all of them; haila jnana--there was this knowledge.

TRANSLATION

"This is the proof of Dvaraka's opulence: all the Brahmas thought, 'Krsna is now staying in my jurisdiction.'

TEXT 79

TEXT

krsna-saha dvaraka-vaibhava anubhava haila
ekatra milane keha kaho na dekhila

SYNONYMS

krsna-saha--with Krsna; dvaraka-vaibhava--the opulence of Dvaraka; anubhava haila--there was perception; ekatra milane--although they came together; keha--someone; kaho--anyone else; na dekhila--did not see.

TRANSLATION

"Thus the opulence of Dvaraka was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahma perceived the opulence of Dvaraka-dhama where Krsna was staying, and although there were Brahmas present having ten to ten million heads, and also many Lord Sivas were also assembled, only the four-headed Brahma of this universe could see all of them. By the inconceivable potency of Krsna,

the others could not see one another. Although all the Brahmas and Sivas were assembled together, due to Krsna's energy, they could not meet or talk among themselves individually.

TEXT 80

TEXT

tabe krsna sarva-brahma-gane vidaya dila
dandavat hana sabe nija ghare gela

SYNONYMS

tabe--thereafter; krsna--Lord Krsna; sarva-brahma-gane--unto all the Brahmas; vidaya dila--bade farewell; dandavat hana--offering obeisances; sabe--all of them; nija ghare gela--returned to their respective homes.

TRANSLATION

"Lord Krsna then bade farewell to all the Brahmas there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

TEXT

dekhi' caturmukha brahmara haila camatkara
krsnera carane asi' kaila namaskara

SYNONYMS

dekhi'--seeing; catuh-mukha brahmara--of the four-headed Brahma of this universe; haila--there was; camatkara--astonishment; krsnera carane asi'--coming to the lotus feet of Lord Krsna; kaila namaskara--offered his respects.

TRANSLATION

"After observing all these opulences, the four-headed Brahma of this universe was astonished. He again came before the lotus feet of Krsna and offered Him obeisances.

TEXT 82

TEXT

brahma bale,----purve ami ye niscaya karilun
tara udaharana ami aji ta' dekhilun

SYNONYMS

brahma bale--Brahma said; purve--formerly; ami--I; ye--whatever; niscaya karilun--decided; tara--of that; udaharana--the example; ami--I; aji--today; ta'--certainly; dekhilun--have seen.

TRANSLATION

"Brahma then said, 'Whatever I formerly decided about my knowledge, I have just now had personally verified.'

TEXT 83

TEXT

jananta eva janantu
kim bahuktya na me prabho
manaso vapuso vaco
vaibhavam tava gocarah

SYNONYMS

janantah--persons who think they are aware of Your unlimited potency; eva--certainly; janantu--let them think like that; kim--what is the use; bahu-uktya--with many words; na--not; me--my; prabho--O my Lord; manasah--of the mind; vapusah--of the body; vacah--of the words; vaibhavam--opulences; tava--Your; gocarah--within the range.

TRANSLATION

" 'There are people who say, "I know everything about Krsna." Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.14.38), spoken by Lord Brahma.

TEXT 84

TEXT

krsna kahe, "ei brahmanda pancasat koti yojana
ati ksudra, tate tomara cari vadana

SYNONYMS

krsna kahe--Krsna said; ei brahmanda--this universe; pancasat koti yojana--four billion miles; ati ksudra--very small; tate--therefore; tomara--your; cari vadana--four faces.

TRANSLATION

"Krsna said, 'Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, one of the greatest astrologers of his time, gives information from Siddhanta-siromani that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

TEXT 85

TEXT

kona brahmanda sata-koti, kona laksa-koti
kona niyuta-koti, kona koti-koti

SYNONYMS

kona brahmanda--some universes; sata-koti--one billion yojanas; kona--some; laksa-koti--one trillion yojanas; kona--some; niyuta-koti--ten trillion; kona--some; koti-koti--one hundred trillion.

TRANSLATION

" 'Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.

PURPORT

A yojana equals eight miles.

TEXT 86

TEXT

brahmandanurupa brahmara sarira-vadana
ei-rupe pali ami brahmandera gana

SYNONYMS

brahmanda-anurupa--according to the size of a universe; brahmara--of Lord Brahma; sarira-vadana--heads on the body; ei-rupe--in this way; pali ami--I maintain; brahmandera gana--all the innumerable groups of universes.

TRANSLATION

" 'According to the size of the universe, there are so many heads on the body of Brahma. In this way I maintain innumerable universes [brahmandas].

TEXT 87

TEXT

'eka-pada vibhuti' ihara nahi parimana
'tripada vibhuti'ra keba kare parimana"

SYNONYMS

eka-pada vibhuti--a one-fourth manifestation of My opulence; ihara--of this; nahi--there is not; parimana--measurement; tri-pada vibhutira--of the spiritual world, having three fourths of My energy; keba--who; kare--can do; parimana--measurement.

TRANSLATION

" 'No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?'

TEXT 88

TEXT

tasyah pare paravyoma
tripad-bhutam sanatanam
amrtam sasvatam nityam
anantam paramam padam

SYNONYMS

tasyah pare--on the other bank of the Viraja River; para-vyoma--the spiritual sky; tri-pad-bhutam--existing as three fourths of the opulence of the Supreme Lord; sanatanam--eternal; amrtam--without deterioration; sasvatam--without being subjected to the control of time; nityam--constantly existing; anantam--unlimited; paramam--supreme; padam--abode.

TRANSLATION

" 'Beyond the river Viraja is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

This is a verse from the Padma Purana, recited here by Lord Krsna.

TEXT 89

TEXT

tabe krsna brahmare dilena vidaya
krsnera vibhuti-svarupa janana na yaya

SYNONYMS

tabe--thereafter; krsna--Lord Krsna; brahmare--unto the Lord Brahma of this universe; dilena vidaya--bade farewell; krsnera--of Lord Krsna; vibhuti-svarupa--spiritual verification of opulence; janana na yaya--is not possible to understand.

TRANSLATION

"In this way Lord Krsna bade farewell to the four-headed Brahma of this universe. We may thus understand that no one can calculate the extent of Krsna's energies.

TEXT 90

TEXT

'tryadhisvara'-sabdera artha 'gudha' ara haya
'tri'-sabde krsnera tina loka kaya

SYNONYMS

tri-adhisvara--tryadhisvara; sabdera--of the word; artha--a meaning; gudha--confidential; ara--another; haya--there is; tri-sabde--by the word "three"; krsnera--of Krsna; tina loka kaya--the three places or properties of Lord Krsna.

TRANSLATION

"There is a very deep meaning in the word tryadhisvara, which indicates that Krsna possesses three different lokas, or natures.

PURPORT

The word tryadhisvara means "proprietor of the three worlds." There are three worlds of which Krsna is the supreme proprietor. This is explained in Bhagavad-gita:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The word sarva-loka means "all three worlds," and the word mahesvara means "the supreme proprietor." Krsna is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions-Goloka Vrndavana and the Vaikunthas. The material world is a combination of universes unlimited in number.

TEXT 91

TEXT

golokakhya gokula, mathura, dvaravati
ei tina loke krsnera sahaje nitya-sthiti

SYNONYMS

goloka-akhya--called Goloka; gokula--Gokula; mathura--Mathura; dvaravati--Dvaraka; ei tina loke--all three of these places; krsnera--of Lord Krsna; sahaje--naturally; nitya-sthiti--eternal residence.

TRANSLATION

"The three lokas are Gokula (Goloka), Mathura and Dvaraka. Krsna lives eternally in these three places.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments that in the Goloka planet there are three divisions: Gokula, Mathura and Dvaraka. In His incarnation as Gaurasundara, Lord Sri Caitanya Mahaprabhu, the Lord conducts His pastimes in three areas: Navadvipa, Jagannatha Puri (and South India) and Vraja-mandala (the area of Vrndavana-dhama).

TEXT 92

TEXT

antaranga-purnaisvarya-purna tina dhama

tinera adhisvara----krsna svayam bhagavan

SYNONYMS

antaranga--internal; purna-aisvarya-purna--full of all opulences; tina dhama--three abodes; tinera adhisvara--the Lord of all three; krsna--Lord Krsna; svayam bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"These three places are full of internal potencies, and Krsna, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93-94

TEXT

purva-ukta brahmandera yata dik-pala
ananta vaikunthavarana, cira-loka-pala

tan-sabara mukuta krsna-pada-pitha-age
dandavat-kale tara mani pithe lage

SYNONYMS

purva-ukta--as mentioned above; brahmandera--of all the universes; yata--all; dik-pala--the governors of the directions; ananta vaikuntha-avarana--the expansions surrounding the innumerable Vaikunthas; cira-loka-pala--permanent governors of the universe; tan-sabara--of all of them; mukuta--helmets; krsna-pada-pitha-age--in front of the lotus feet of Krsna; dandavat-kale--at the time of offering obeisances; tara--of them; mani--the jewels; pithe--on the throne; lage--touch.

TRANSLATION

"As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuntha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

TEXT 95

TEXT

mani-pithe thekatheki, uthe jhanjhani
pithera stuti kare mukuta----hena anumani

SYNONYMS

mani-pithe--between the gems and the lotus feet or the throne; thekatheki--collision; uthe--arises; jhanjhani--a jingling sound; pithera--to the lotus feet or the throne; stuti--prayers; kare--offer; mukuta--all the helmets; hena--thus; anumani--we can imagine.

TRANSLATION

"When the gems on the helmets of all the predominating deities collide before the throne and the Lord's lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Krsna's lotus feet.

TEXT 96

TEXT

nija-cic-chakte krsna nitya virajamana
cic-chakti-sampattira 'sad-aisvarya' nama

SYNONYMS

nija--His own; cit-sakte--in spiritual potency; krsna--Lord Krsna; nitya--eternally; virajamana--existing; cit-sakti--of the spiritual potency; sampattira--of the opulence; sat-aisvarya--the six opulences; nama--named.

TRANSLATION

"Krsna is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called sad-aisvarya, indicating six kinds of opulence.

TEXT 97

TEXT

sei svarajya-laksmi kare nitya purna kama
ataeva vede kahe 'svayam bhagavan'

SYNONYMS

sei svarajya-laksmi--that personal opulence; kare--does; nitya--eternally; purna--fulfilling; kama--all desires; ataeva--therefore; vede--in the Vedas; kahe--it is said; svayam bhagavan--Krsna is the Supreme Personality of Godhead.

TRANSLATION

"Because Be possesses the spiritual potencies which fulfill all His desires, Krsna is accepted as the Supreme Personality of Godhead. This is the Vedic version.

TEXT 98

TEXT

krsnera aisvarya----apara amrtera sindhu
avagahite nari, tara chuilan eka bindu

SYNONYMS

krsnera aisvarya--the opulence of Krsna; apara--unlimited; amrtera sindhu--an ocean of nectar; avagahite--to bathe; nari--I am unable; tara--of that; chuilan--I touched; eka bindu--only one drop.

TRANSLATION

"The unlimited potencies of Krsna are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it."

TEXT 99

TEXT

aisvarya kahite prabhura krsna-sphurti haila
madhurye majila mana, eka sloka padila

SYNONYMS

aisvarya kahite--while describing the opulence; prabhura--of Sri Caitanya Mahaprabhu; krsna-sphurti--awakening of love of Krsna; haila--there was; madhurye--in the sweetness of conjugal love; majila mana--the mind became immersed; eka--one; sloka--verse; padila--recited.

TRANSLATION

When Sri Caitanya Mahaprabhu described the opulences and spiritual potencies of Krsna in this way, there was an awakening of love of Krsna within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Srimad-Bhagavatam.

TEXT 100

TEXT

yan martya-lilaupayikam svayoga-
maya-balam darsayata grhitam
vismapanam svasya ca saubhagardheh
param padam bhusana-bhusanangam

SYNONYMS

yat--that which; martya-lila--pastimes in the material world; aupayikam--just suitable for; sva--His own; yoga-maya--of the spiritual potency; balam--the strength; darsayata--showing; grhitam--accepted; vismapanam--even producing wonder; svasya--for Himself; ca--also; saubhaga-rdheh--of abundant good fortune; param--supreme; padam--abode; bhusana--of ornaments; bhusana-angam--the limbs of which were the ornaments.

TRANSLATION

" 'To exhibit the strength of His own spiritual potency, Lord Krsna manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.'

PURPORT

This verse from Srimad-Bhagavatam (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Sri Krsna in His form exhibited by yogamaya.

TEXT 101

TEXT

krsnera yateka khela, sarvottama nara-lila,
nara-vapu tahara svarupa

gopa-vesa, venu-kara, nava-kisora, nata-vara,
nara-lilara haya anurupa

SYNONYMS

krsnera--of Lord Krsna; yateka--all; khela--pastimes; sarva-uttama--the most attractive of all; nara-lila--the pastimes as a human being; nara-vapu--a body just like that of a human being; tahara--of that; sva-rupa--the real form; gopa-vesa--the dress of a cowherd boy; venu-kara--with a flute in the hands; nava-kisora--newly youthful; nata-vara--an expert dancer; nara-lilara--for exhibiting the pastimes as a human being; haya--is; anurupa--suitable.

TRANSLATION

"Lord Krsna has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

TEXT 102

TEXT

krsnera madhura rupa, suna, sanatana
ye rupera eka kana, dubaya saba tribhuvana,
sarva prani kare akarsana

SYNONYMS

krsnera--of Lord Krsna; madhura--sweet; rupa--form; suna--please hear; sanatana--O My dear Sanatana; ye rupera--of which form; eka kana--even a fraction; dubaya--floods; saba--all; tri-bhuvana--the three worlds; sarva prani--all living entities; kare--does; akarsana--attracting.

TRANSLATION

"My dear Sanatana, the sweet, attractive transcendental form of Krsna is so nice. Just try to understand it. Even a fractional understanding of Krsna's beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

TEXT 103

TEXT

yogamaya cic-chakti, visuddha-sattva-parinati,
tara sakti loke dekhaite
ei rupa-ratana, bhakta-ganera gudha-dhana,
prakata kaila nitya-lila haite

SYNONYMS

yoga-maya--internal energy; cit-sakti--spiritual potency; visuddha-sattva--of transcendental pure goodness; parinati--a transformation; tara sakti--the potency of such energy; loke dekhaite--to exhibit within the material world; ei rupa-ratana--this beautiful, transcendental, jewellike form; bhakta-ganera gudha-dhana--the most confidential treasure of the devotees; prakata--

exhibition; kaila--made; nitya-lila haite--from the eternal pastimes of the Lord; ratana--this beautiful, transcendental, jewellike form; bhakta-ganera gudha-dhana--the most confidential treasure of the devotees; prakata--exhibition; kaila--made; nitya-lila haite--from the eternal pastimes of the Lord.

TRANSLATION

"The transcendental form of Krsna is shown to the world by Lord Krsna's internal spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifest from Krsna's eternal pastimes.

TEXT 104

TEXT

rupa dekhi' apanara, krsnera haila camatkara,
asvadite mane uthe kama
'svasaubhagya' yanra nama, saundaryadi-guna-grama,
ei-rupa nitya tara dhama

SYNONYMS

rupa dekhi'--by seeing the form; apanara--His own; krsnera--of Lord Krsna; haila--there was; camatkara--wonder; asvadite--to taste; mane--in the mind; uthe--arises; kama--a desire; sva-saubhagya--one's own good fortune; yanra--of which; nama--the name; saundarya-adi-guna-grama--the transcendental qualities, headed by beauty; ei rupa--this form; nitya--eternal; tara--of them; dhama--the abode.

TRANSLATION

"The wonder of Krsna in His personal feature is so great that it attracts even Krsna to taste His own association. Thus Krsna becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Krsna. He is eternally situated in His opulences.

PURPORT

Krsna has many pastimes, of which His pastimes in Goloka Vrndavana (the gokula-lila) are supreme. He also has pastimes in the Vaikunthas, the spiritual world, as Vasudeva, Sankarsana, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Karanarnavasayi, the purusa-avatara. His incarnations as a fish, tortoise and so on are called His causal incarnations. He incarnates in the modes of nature as Lord Brahma, Lord Siva and Lord Visnu. He also incarnates as empowered living entities like Prthu and Vyasa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet-wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer-are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Krsna is presented in the supreme planet, Gokula (Goloka Vrndavana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devi-dhama). A mere drop of Krsna's sweetness can drown these three worlds-Goloka Vrndavana, Hari-dhama (Vaikunthaloka), and Devi-dhama (the material

world). Everywhere, Krsna's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of yogamaya are absent in the spiritual sky and the Vaikuntha planets. She simply works in the supreme planet, Goloka Vrndavana, and she works to manifest the activities of Krsna when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vrndavana planet and the pastimes there are manifest on this planet on a specific tract of land--Bhauma Vrndavana, the Vrndavana-dhama on this planet.

TEXT 105

TEXT

bhusanera bhusana anga, tahen lalita tribhanga,
tahara upara bhrudhanu-nartana
terache netranta bana, tara drdha sandhana,
vindhe radha-gopi-gana-mana

SYNONYMS

bhusanera--of the ornament; bhusana--the ornament; anga--the limbs of the body; tahen--that feature; lalita--delicate; tri-bhanga--bent in three places; tahara upara--above that; bhru-dhanu-nartana--dancing of the eyebrows; terache--crooked; netra-anta--the end of the eye; bana--arrow; tara--of that arrow; drdha--strong; sandhana--fixing; vindhe--pierces; radha--of Srimati Radharani; gopi-gana--of the gopis also; mana--the minds.

TRANSLATION

"Ornaments caress that body, but the transcendental body of Krsna is so beautiful that it beautifies the ornaments He wears. Therefore Krsna's body is said to be the ornament of ornaments. Despite the wonderful beauty of Krsna, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Krsna's eyes dance and move obliquely, acting like arrows to pierce the minds of Srimati Radharani and the gopis. When the arrow succeeds in hitting its target, their minds become agitated.

TEXT 106

TEXT

brahmandopari paravyoma, tahan ye svarupa-gana,
tan-sabara bale hare mana
pati-vrata-siromani, yanre kahe veda-vani,
akarsaye sei laksmi-gana

SYNONYMS

brahmanda-upari--above all the universes; para-vyoma--the spiritual sky; tahan--there; ye--all those; svarupa-gana--transcendental personal expansions; tan-sabara--of all of Them; bale--by force; hare mana--it enchants the minds; pati-vrata--of those who are chaste and devoted to the husband; siromani--topmost; yanre--unto whom; kahe--describe; veda-vani--hymns of the Vedas; akarsaye--it attracts; sei--those; laksmi-gana--all the goddesses of fortune.

TRANSLATION

"The beauty of Krsna's body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Narayanas, who are expansions of Krsna's personality. The minds of the Narayanas are thus attracted by the beauty of Krsna's body. In addition, the goddesses of fortune [Laksmis]--who are wives of the Narayanas and are the women described in the Vedas as most chaste-are also attracted by the wonderful beauty of Krsna.

TEXT 107

TEXT

cadi' gopi-manorathe, manmathera mana mathe,
nama dhare 'madana-mohana'
jini' pancasara-darpa, svayam nava-kandarpa,
rasa kare lana gopi-gana

SYNONYMS

cadi'--riding; gopi-manah-rathe--on the chariot of the minds of the gopis; manmathera--of Cupid; mana--the mind; mathe--churns; nama--the name; dhare--accepts; madana-mohana--Madana-mohana, the deluder of Cupid; jini'--conquering; panca-sara--of Cupid, the master of the five arrows of the senses; darpa--the pride; svayam--personally; nava--new; kandarpa--Cupid; rasa--rasa dance; kare--performs; lana--with; gopi-gana--the gopis.

TRANSLATION

"Favoring them, Krsna rides on the chariot of the minds of the gopis, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Krsna is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopis, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Krsna attracts their minds and engages in the rasa dance.

TEXT 108

TEXT

nija-sama sakha-sange, go-gana-carana range,
vrndavane svacchanda vihara
yanra venu-dhvani suni' sthavara-jangama prani,
pulaka, kampa, asru vahe dhara

SYNONYMS

nija-sama--equal to Himself; sakha-sange--with the friends; go-gana--an unlimited number of cows; carana--tending; range--such pastimes; vrndavane--in Vrndavana; svacchanda--spontaneous; vihara--blissful enjoyment; yanra--of whom; venu-dhvani suni'--hearing the vibration of the flute; sthavara-jangama prani--all living entities, moving and not moving; pulaka--jubilation; kampa--trembling; asru--tears; vahe--flow; dhara--streams.

TRANSLATION

"When Lord Krsna wanders in the forest of Vrndavana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord's

blissful enjoyments. When He plays on His flute, all living entities-including trees, plants, animals and human beings-tremble and are saturated with jubilation. Tears flow constantly from their eyes.

TEXT 109

TEXT

mukta-hara----baka-panti, indra-dhanu-pincha tati,
pitambara----vijuri-sancara
krsna nava-jaladhara, jagat-sasya-upara,
varisaye lilamrta-dhara

SYNONYMS

mukta-hara--a necklace of pearls; baka-panti--like a row of white ducks; indra-dhanu--like a rainbow; pincha--a peacock feather; tati--there; pita-ambara--yellow garments; vijuri-sancara--like the appearance of lightning in the sky; krsna--Lord Krsna; nava--new; jala-dhara--cloud carrying water; jagat--the universe; sasya--like crops of grains; upara--upon; varisaye--rains; lila-amrta--the pastimes of Lord Krsna; dhara--like a shower.

TRANSLATION

"Krsna wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Krsna appears like a newly risen cloud, and the gopis appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopis are receiving beams of life from Krsna, exactly as grains receive life from the rains.

TEXT 110

TEXT

madhurya bhagavatta-sara, vraje kaila paracara,
taha suka----vyasera nandana
sthane sthane bhagavate, varniyache janaite,
taha suni' mate bhakta-gana

SYNONYMS

madhurya--sweetness; bhagavatta-sara--the quintessence of the Supreme Personality of Godhead; vraje--in Vrndavana; kaila--did; paracara--propagation; taha--that; suka--Sukadeva Gosvami; vyasera nandana--the son of Vyasadeva; sthane sthane--in different places; bhagavate--in Srimad-Bhagavatam; varniyache--has described; janaite--in order to explain; taha suni'--hearing those statements; mate--become maddened; bhakta-gana--all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Krsna, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopis. Such sweetness is the quintessence of His qualities. Sukadeva Gosvami, the son of Vyasadeva, has described these pastimes of Krsna throughout Srimad-Bhagavatam. Hearing the descriptions, the devotees become mad with love of God."

TEXT 111

TEXT

kahite krsnera rase, sloka pade premavese,
preme sanatana-hata dhari'
gopi-bhagya, krsna guna, ye karila varnana,
bhavavese mathura-nagari

SYNONYMS

kahite--to describe; krsnera--of Lord Krsna; rase--the different types of mellows; sloka--a verse; pade--recites; prema-avese--absorbed in ecstatic love; preme--in such love; sanatana-hata dhari'--catching the hand of Sanatana Gosvami; gopi-bhagya--the fortune of the gopis; krsna guna--the transcendental qualities of Krsna; ye--which; karila varnana--described; bhava-avese--in ecstatic love; mathura-nagari--the women of the city of Mathura.

TRANSLATION

Just as the women of Mathura ecstatically described the fortune of the gopis of Vrndavana and the transcendental qualities of Krsna, Sri Caitanya Mahaprabhu described the different mellows of Krsna and became overwhelmed with ecstatic love. Grasping the hand of Sanatana Gosvami, He recited the following verse.

TEXT 112

TEXT

gopyas tapah kim acaran yad amusya rupam
lavanya-saram asamordhvam ananya-siddham
drgbhih pibanty anusavabhinavam durapam
ekanta-dhama yasasah sriya aisvarasya

SYNONYMS

gopyah--the gopis; tapah--austerities; kim--what; acaran--performed; yat--from which; amusya--of such a one (Lord Krsna); rupam--the form; lavanya-saram--the essence of loveliness; asama-urdhvam--not paralleled or surpassed; ananya-siddham--not perfected by any other ornament (self-perfect); drgbhih--by the eyes; pibanti--they drink; anusava-abhinavam--constantly new; durapam--difficult to obtain; ekanta-dhama--the only abode; yasasah--of fame; sriyah--of beauty; aisvarasya--of opulence.

TRANSLATION

" 'What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Krsna, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

PURPORT

This verse from Srimad-Bhagavatam (10.44.14) was spoken by the women of Mathura when they saw Krsna in the wrestling arena.

TEXT 113

TEXT

tarunyamrta----paravara, taranga----lavanya-sara,
tate se avarta bhavodgama
vamsi-dhvani----cakravata, narira mana----trna-pata,
taha dubaya na haya udgama

SYNONYMS

tarunya-amrta--eternal youth; paravara--like a great ocean; taranga--waves; lavanya-sara--the essence of bodily beauty; tate--in that ocean; se--that; avarta--like a whirlpool; bhava-udgama--awakening of different ecstatic emotions; vamsi-dhvani--the vibration of the flute; cakravata--a whirlwind; narira--of the women; mana--the minds; trna-pata--leaves of grass; taha--that; dubaya--plunge down; na haya udgama--never to come up again.

TRANSLATION

"The bodily beauty of Sri Krsna is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Krsna's flute is like a whirlwind, and the flickering minds of the gopis are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Krsna.

TEXT 114

TEXT

sakhi he, kon tapa kaila gopi-gana
krsna-rupa-sumadhuri, pibi' pibi' netra bhari',
slaghya kare janma-tanu-mana

SYNONYMS

sakhi he--My dear friend; kon--what; tapa--austerity; kaila--have executed; gopi-gana--all the gopis; krsna-rupa--of the beauty of Lord Krsna; su-madhuri--the essence of all sweetness; pibi' pibi'--drinking and drinking; netra bhari'--filling the eyes; slaghya kare--they glorify; janma-tanu-mana--their births, bodies and minds.

TRANSLATION

"O my dear friend, what severe austerities have the gopis performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

TEXT 115

TEXT

ye madhurira urdhva ana, nahi yara samana,
paravyome svarupera gane
yenho saba-avatari, paravyoma-adhikari,
e madhurya nahi narayane

SYNONYMS

ye madhurira--that sweetness; urdhva--higher; ana--another; nahi--there is not; yara samana--equal to which; para-vyome--the spiritual sky; sva-rupera gane--among the expansions of Krsna's personality; yenho--who; saba-avatari--the source of all the incarnations; para-vyoma-adhikari--the predominating Deity of the Vaikuntha planets; e madhurya--this ecstatic sweetness; nahi--is not; narayane--even in Lord Narayana.

TRANSLATION

"The sweetness of Krsna's beauty enjoyed by the gopis is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuntha planets, the Narayanas, do not possess such sweetness. Indeed, none of the incarnations of Krsna up to Narayana possess such transcendental beauty.

TEXT 116

TEXT

tate saksi sei rama, narayanera priyatama,
pativrata-ganera upasya
tinho ye madhurya-lobhe, chadi' saba kama-bhoge,
vrata kari' karila tapasya

SYNONYMS

tate--in this regard; saksi--the evidence; sei rama--that goddess of fortune; narayanera priya-tama--the most dear consort of Narayana; pati-vrata-ganera--of all chaste women; upasya--worshipable; tinho--she; ye--that; madhurya-lobhe--being attracted by the same sweetness; chadi'--giving up; saba--all; kama-bhoge--to enjoy with Krsna; vrata kari'--taking a vow; karila tapasya--executed austerities.

TRANSLATION

"Even the dearest consort of Narayana, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Krsna. She even gave up everything in her desire to enjoy Krsna, and taking a great vow, she underwent severe austerities.

TEXT 117

TEXT

sei ta' madhurya-sara, anya-siddhi nahi tara,
tinho----madhuryadi-guna-khani
ara saba prakase, tanra datta guna bhase,
yahan yata prakase karya jani

SYNONYMS

sei ta' madhurya-sara--that is the quintessence of sweetness; anya-siddhi--perfection due to anything else; nahi--there is not; tara--of that; tinho--Lord Krsna; madhurya-adi-guna-khani--the mine of transcendental mellows, headed by sweetness; ara saba--all other; prakase--in manifestations; tanra--His; datta--given; guna--transcendental qualities; bhase--are exhibited; yahan--where; yata--as much as; prakase--in that manifestation; karya--to be done; jani--I understand.

TRANSLATION

"The quintessence of Krsna's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

TEXT 118

TEXT

gopi-bhava-darapana, nava nava ksane ksana,
tara age krsnera madhurya
donhe kare hudahudi, bade, mukha nahi mudi,
nava nava donhara pracurya

SYNONYMS

gopi-bhava-darapana--the gopis' ecstasy is like a mirror; nava nava ksane ksana--newer and newer at every moment; tara age--in front of that; krsnera madhurya--the sweetness of Krsna's beauty; donhe--both; kare--do; hudahudi--struggling together; bade--increases; mukha nahi mudi--never turning away the faces; nava nava--newer and newer; donhara--of both of them; pracurya--abundance.

TRANSLATION

"Both the gopis and Krsna are complete. The gopis' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Krsna's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

TEXT 119

TEXT

karma, tapa, yoga, jnana, vidhi-bhakti, japa, dhyana,
iha haite madhurya durlabha
kevala ye raga-marge, bhaje krsne anurage,
tare krsna-madhurya sulabha

SYNONYMS

karma--fruitive activities; tapa--austerities; yoga--the practice of mystic yoga; jnana--speculative cultivation of knowledge; vidhi-bhakti--regulative principles in devotional service; japa--chanting; dhyana--meditation; iha haite--from these things; madhurya--the sweetness of Krsna; durlabha--very difficult to perceive; kevala--only; ye--one; raga-marge--by the path of spontaneous ecstatic love; bhaje--worships; krsne--Lord Krsna; anurage--with transcendental feeling; tare--unto him; krsna-madhurya--the sweetness of Krsna's; sulabha--very easily appreciated.

TRANSLATION

"The transcendental mellows generated from the dealings between the gopis and Krsna cannot be tasted by fruitive activity, yogic austerities, speculative

knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

TEXT 120

TEXT

sei-rupa vrajasraya, aisvarya-madhuryamaya,
divya-guna-gana-ratnalaya
anera vaibhava-satta, krsna-datta bhagavatta,
krsna----sarva-amsi, sarvasraya

SYNONYMS

sei-rupa--that supernatural beauty; vraja-asraya--whose abode is in Vrndavana; aisvarya-madhurya-maya--full of opulence and the sweetness of love; divya-guna-gana--of transcendental qualities; ratna-alaya--the source of all the gems; anera--of others; vaibhava-satta--the presence of opulences; krsna-datta--all bestowed by Krsna; bhagavatta--qualities of the Supreme Personality of Godhead; krsna--Lord Krsna; sarva-amsi--the original source of all of them; sarva-asraya--the shelter of all of them.

TRANSLATION

"Such ecstatic transactions between Krsna and the gopis are only possible in Vrndavana, which is full of the opulences of transcendental love. The form of Krsna is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Krsna are to be understood to be bestowed by Krsna; therefore Krsna is the original source and shelter of everyone.

TEXT 121

TEXT

sri, lajja, daya, kirti, dhairya, vaisaradi mati,
ei saba krsne pratisthita
susila, mrdu, vadanya, krsna-sama nahi anya,
krsna kare jagatera hita

SYNONYMS

sri--beauty; lajja--humility; daya--mercy; kirti--merit; dhairya--patience; vaisaradi--very expert; mati--intelligence; ei saba--all these; krsne--in Lord Krsna; pratisthita--situated; su-sila--well behaved; mrdu--mild; vadanya--magnanimous; krsna-sama--like Krsna; nahi--there is no one; anya--else; krsna--Lord Krsna; kare--does; jagatera--of the world; hita--welfare.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Krsna. But besides these, Krsna has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Narayana.

PURPORT

Srila Bhaktivinoda Thakura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Narayana, one should know that they are bestowed upon Narayana by Krsna. Good behavior, mildness and magnanimity are found only in Krsna. Only Krsna performs welfare activities for the whole world.

TEXT 122

TEXT

krsna dekhi' nana jana, kaila nimise nindana,
vraje vidhi ninde gopi-gana
sei saba sloka padi', mahaprabhu artha kari',
sukhe madhurya kare asvadana

SYNONYMS

krsna--Lord Krsna; dekhi'--seeing; nana jana--various persons; kaila--did; nimise--due to the blinking of the eyes; nindana--blaming; vraje--in Vrndavana; vidhi--Lord Brahma; ninde--blame; gopi-gana--all the gopis; sei saba--all those; sloka--verses; padi'--reciting; mahaprabhu--Sri Caitanya Mahaprabhu; artha kari'--explaining the meaning; sukhe--in happiness; madhurya--transcendental sweetness; kare--does; asvadana--tasting.

TRANSLATION

"After seeing Krsna, various people criticize the blinking of their eyes. In Vrndavana, especially, all the gopis criticize Lord Brahma because of this defect in the eyes." Then Sri Caitanya Mahaprabhu recited some verses from Srimad-Bhagavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

TEXT 123

TEXT

yasyananam makara-kundala-caru-karna-
bhrajat-kapola-subhagam savilasa-hasam
nityotsavam na tatrpur drsibhih pibantyo
naryo naras ca muditah kupita nimes ca

SYNONYMS

yasya--of Krsna; ananam--face; makara-kundala--by earrings resembling sharks; caru--beautified; karna--the ears; bhrajat--shining; kapola--cheeks; subhagam--delicate; sa-vilasa-hasam--smiling with an enjoying spirit; nitya-utsavam--in which there are eternal festivities of joy; na--not; tatrpuh--satisfied; drsibhih--by the eyes; pibantyah--drinking; naryah--all the women; narah--the men; ca--and; muditah--very pleased; kupitah--very angry; nimeh--at the creator of the blinking of the eyes; ca--also.

TRANSLATION

" 'All men and women were accustomed to enjoying the beauty of the shining face of Lord Krsna, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles

that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahma].'

PURPORT

This is a verse from Srimad-Bhagavatam (9.24.65).

TEXT 124

TEXT

atati yad bhavan ahni kananam
trutir yugayate tvam apasyatam
kutila-kuntalam sri-mukham ca te
jada udiksatam paksma-krd drsam

SYNONYMS

atati--goes; yat--when; bhavan--Your Lordship; ahni--in the day; kananam--to the forest; trutih--half a second; yugayate--appears like a yuga; tvam--You; apasyatam--of those not seeing; kutila-kuntalam--adorned with curled hair; sri-mukham--beautiful face; ca--and; te--Your; jadah--stupid; udiksatam--looking at; paksma-krt--the maker of eyelashes; drsam--of the eyes.

TRANSLATION

" 'O Krsna, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.'

PURPORT

This verse is spoken by the gopis in Srimad-Bhagavatam (10.31.15).

TEXT 125

TEXT

kama-gayatri-mantra-rupa, haya krsnera svarupa,
sardha-cabbisa aksara tara haya
se aksara 'candra' haya, krsne kari' udaya,
trijagat kaila kamamaya

SYNONYMS

kama-gayatri-mantra-rupa--the hymn known as kama-gayatri; haya--is; krsnera svarupa--identical with Krsna; sardha-cabbisa--twenty-four and a half; aksara--syllables; tara--of that; haya--are; se aksara--these syllables; candra haya--are like the moon; krsne--Lord Krsna; kari' udaya--awakening; tri-jagat--the three worlds; kaila--made; kama-maya--full of desire.

TRANSLATION

"Krsna, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kama-gayatri, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Krsna. Thus all three worlds are filled with desire.

TEXT 126

TEXT

sakhi he, krsna-mukha----dvija-raja-raja
krsna-vapu-simhasane, vasi' rajya-sasane,
kare sange candrera samaja

SYNONYMS

sakhi he--O dear friend; krsna-mukha--the face of Lord Krsna; dvija-raja-raja--the king of moons; krsna-vapu--of the transcendental body of Krsna; simhasane--on the throne; vasi'--sitting; rajya-sasane--ruling of the kingdom; kare--does; sange--in the company of; candrera samaja--the society of moons.

TRANSLATION

"The face of Krsna is the king of all moons, and the body of Krsna is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Krsna's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other candras (moons) are considered to be subordinate moons.

TEXT 127

TEXT

dui ganda sucikkana, jini' mani-sudarpana,
sei dui purna-candra jani
lalate astami-indu, tahate candana-bindu,
sei eka purna-candra mani

SYNONYMS

dui--two; ganda--cheeks; su-cikkana--very shiny; jini'--conquering; mani-su-darpana--glowing gems; sei dui--those two; purna-candra--full moons; jani--I consider; lalate--on the forehead; astami-indu--eighth-day moon (half moon); tahate--on that; candana-bindu--the drop of sandalwood pulp; sei--that; eka--one; purna-candra--full moon; mani--I consider.

TRANSLATION

"Krsna has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

TEXT 128

TEXT

kara-nakha-candera hata, vamsi-upara kare nata,

tara gita muralira tana
pada-nakha-candra-gana, tale kare nartana,
nupurera dhvani yara gana

SYNONYMS

kara-nakha--of the nails on the hands; candera--of the full moons; hata--the bazaar; vamsi--the flute; upara--on; kare--do; nata--dancing; tara--of them; gita--the song; muralira tana--the melody of the flute; pada-nakha--of the nails on the toes; candra-gana--the different full moons; tale--on the ground; kare--do; nartana--dancing; nupurera--of the ankle bells; dhvani--the sound; yara--whose; gana--musical song.

TRANSLATION

"His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

TEXT 129

TEXT

nace makara-kundala, netra----lila-kamala,
vilasi raja satata nacaya
bhru----dhanu, netra----bana, dhanur-guna----dui kana,
nari-mana-laksya vindhe taya

SYNONYMS

nace--dance; makara-kundala--the earrings shaped like sharks; netra--the eyes; lila--for play; kamala--like lotus flowers; vilasi--the enjoyer; raja--the king; satata nacaya--always causes to dance; bhru--two eyebrows; dhanu--just like bows; netra--the eyes; bana--just like arrows; dhanuh-guna--the string of the bow; dui kana--the two ears; nari-mana--the minds of the gopis; laksya--the target; vindhe--pierces; taya--there.

TRANSLATION

"Krsna's face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopis.

TEXT 130

TEXT

ei candera bada nata, pasari' candera hata,
vinimule vilaya nijamrta
kahon smita-jyotsnamrte, kanhare adharamrte,
saba loka kare apyayita

SYNONYMS

ei candera--of this moon of the face; bada--big; nata--dancing; pasari'--expanding; candera hata--the marketplace of full moons; vinimule--without a

price; vilaya--distributes; nija-amrta--its personal nectar; kahon--to some; smita-jyotsna-amrte--by the nectar of the sweetly smiling moonrays; kanhare--to someone; adhara-amrte--by the nectar of the lips; saba loka--all people; kare apyayita--pleases.

TRANSLATION

"The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Krsna's face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

TEXT 131

TEXT

vipulayataruna, madana-mada-ghurnana,
mantri yara e dui nayana
lavanya-keli-sadana, jana-netra-rasayana,
sukhamaya govinda-vadana

SYNONYMS

vipula-ayata--broad and spread; aruna--reddish; madana-mada--the pride of Cupid; ghurnana--bewildering; mantri--ministers; yara--whose; e--these; dui--two; nayana--eyes; lavanya-keli--of pastimes of beauty; sadana--home; jana-netra-rasa-ayana--very pleasing to the eyes of everyone; sukha-maya--full of happiness; govinda-vadana--the face of Lord Krsna.

TRANSLATION

"Krsna has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes.

TEXT 132

TEXT

yanra punya-punja-phale, se-mukha-darsana mile,
dui ankhi ki karibe pane?
dviguna bade trsna-lobha, pite nare----manah-ksobha,
duhkhe kare vidhira nindane

SYNONYMS

yanra--whose; punya-punja-phale--by the result of many pious activities; se-mukha--of that face; darsana--seeing; mile--if one gets to do; dui ankhi--two eyes; ki--how; karibe--will do; pane--drinking; dvi-guna--twice; bade--increases; trsna-lobha--greed and thirst; pite--to drink; nare--not able; manah-ksobha--agitation of the mind; duhkhe--in great distress; kare--does; vidhira--of the creator; nindane--criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Krsna's face, he can relish the Lord with his eyes. His greed and thirst

then increase twofold by seeing the nectarean face of Krsna. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

TEXT

na dileka laksa-koti, sabe dila ankhi duti,
tate dila nimisa-acchadana
vidhi----jada tapodhana, rasa-sunya tara mana,
nahi jane yogya srjana

SYNONYMS

na dileka--did not award; laksa-koti--thousands and millions; sabe--only; dila--gave; ankhi duti--two eyes; tate--in them; dila--gave; nimisa-acchadana--covering of the eyelids; vidhi--creator; jada--dull; tapah-dhana--assets of austerities; rasa-sunya--without juice; tara--his; mana--mind; nahi jane--does not know; yogya--suitable; srjana--creating.

TRANSLATION

"When the onlooker of Krsna's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Krsna's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

TEXT 134

TEXT

ye dekhibe krsnanana, tara kare dvi-nayana,
vidhi hana hena avicara
mora yadi bola dhare, koti ankhi tara kare,
tabe jani yogya srsti tara

SYNONYMS

ye--anyone who; dekhibe--will see; krsna-anana--the face of Krsna; tara--of him; kare--make; dvi-nayana--two eyes; vidhi--an authority in creation; hana--being; hena--such; avicara--lack of consideration; mora--my; yadi--if; bola--instruction; dhare--accepts; koti ankhi--millions of eyes; tara--of him; kare--would create; tabe jani--then I would understand; yogya--suitable; srsti--creation; tara--his.

TRANSLATION

" 'The creator says, "Let those who will see Krsna's beautiful face have two eyes." Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Sri Krsna's face. If the creator will accept this advice, then I would say that he is competent in his work.'

TEXT 135

TEXT

krsnanga-madhurya----sindhu, sumadhura mukha----indu,
ati-madhu smita----sukirane
e-tine lagila mana, lobhe kare asvadana,
sloka pade svahasta-calane

SYNONYMS

krsna-anga--of the transcendental body of Krsna; madhurya--of sweetness; sindhu--the ocean; su-madhura--very sweet; mukha--face; indu--like the full moon; ati-madhu--extraordinarily sweet; smita--smiling; su-kirane--beam of moonlight; e-tine--these three; lagila mana--attracted the mind; lobhe--with more and more greed; kare asvadana--relished; sloka pade--recites a verse; sva-hasta-calane--moving His own hand.

TRANSLATION

"The transcendental form of Lord Sri Krsna is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanatana Gosvami, Sri Caitanya Mahaprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

TEXT 136

TEXT

madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu-gandhi mrdu-smitam etad aho
madhuram madhuram madhuram madhuram

SYNONYMS

madhuram--sweet; madhuram--sweet; vapuh--the transcendental form; asya--His; vibhoh--of the Lord; madhuram--sweet; madhuram--sweet; vadanam--face; madhuram--more sweet; madhu-gandhi--the fragrance of honey; mrdu-smitam--soft smiling; etat--this; aho--O; madhuram--sweet; madhuram--sweet; madhuram--sweet; madhuram--still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Krsna is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Krsna-karnamrta by Bilvamangala Thakura.

TEXT 137

TEXT

sanatana, krsna-madhurya----amrtera sindhu

mora mana----sannipati, saba pite kare mati,
durdaiva-vaidya na deya eka bindu

SYNONYMS

sanatana--O My dear Sanatana; krsna-madhurya--the sweetness of Lord Krsna; amrtera sindhu--an ocean of ambrosia; mora mana--my mind; sannipati--a disease of convulsions; saba--all; pite--to drink; kare--does; mati--desire; durdaiva-vaidya--a physician who suppresses; na--not; deya--gives; eka--one; bindu--drop.

TRANSLATION

"My dear Sanatana, the sweetness of Krsna's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of kapha, pitta and vayu, the three bodily elements, there occurs sannipati, or a convulsive disease. "This disease is caused by the personal features of Lord Krsna. The three elements are the beauty of Krsna's body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Krsna's beauty, but because I am undergoing convulsions, My physician, who is Sri Krsna Himself, does not even allow Me to take a drop of water from that ocean." Sri Caitanya Mahaprabhu was ecstatic in this way because He was presenting Himself in the mood of the gopis. The gopis wanted to drink the ocean of sweetness arising from the bodily features of Krsna, but Krsna did not allow them to come near. Consequently their desire to meet Krsna increased, and being unable to drink the ambrosia of Krsna's bodily features, they became very unhappy.

TEXT 138

TEXT

krsnanga----lavanya-pura, madhura haite sumadhura,
tate yei mukha sudhakara
madhura haite sumadhura, taha ha-ite sumadhura,
tara yei smita jyotsna-bhara

SYNONYMS

krsna-anga--the bodily features of Krsna; lavanya-pura--the city of attractive beauty; madhura--sweetness; haite--than; su-madhura--still more sweet; tate--in that body; yei--that; mukha--face; sudhakara--like the moon; madhura haite su-madhura--sweeter than sweetness; taha ha-ite--than that; su-madhura--still more sweet; tara--of which; yei--that; smita--smiling; jyotsna-bhara--like the moonshine.

TRANSLATION

"Krsna's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.

PURPORT

The smile on Krsna's face is just like the smiling of the moon, which generates greater and greater happiness for the gopis.

TEXT 139

TEXT

madhura haite sumadhura, taha haite sumadhura,
taha haite ati sumadhura
apanara eka kane, vyape saba tribhuvane,
dasa-dik vyape yara pura

SYNONYMS

madhura haite su-madhura--sweeter than sweet; taha haite--than that; su-madhura--still sweeter; taha haite--than that; ati su-madhura--still much more sweet; apanara--of Himself; eka kane--by one particle; vyape--spreads; saba--all; tri-bhuvane--throughout the three worlds; dasa-dik--ten directions; vyape--spreads; yara--whose; pura--the city of Krsna's beauty.

TRANSLATION

"The beauty of Krsna's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds-Goloka Vrndavana, the spiritual sky of the Vaikunthas, and Devi-dhama, the material world. Thus Krsna's shining beauty spreads in all ten directions.

TEXT 140

TEXT

smita-kirana-sukarpure, paise adhara-madhure,
sei madhu mataya tribhuvane
vamsi-chidra akase, tara guna sabde paise,
dhvani-rupe pana pariname

SYNONYMS

smita-kirana--the shining of Krsna's smile; su-karpure--compared to camphor; paise--enters; adhara-madhure--within the sweetness of the lips; sei madhu--that ambrosia; mataya--maddens; tri-bhuvane--the three worlds; vamsi-chidra--of the holes in the flute; akase--in the space; tara guna--the quality of that sweetness; sabde--in sound vibration; paise--enters; dhvani-rupe--the form of sound vibration; pana--obtaining; pariname--by transformation.

TRANSLATION

"His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

TEXT

se dhvani caudike dhaya, anda bhedi' vaikunthe yaya,
bale paise jagatera kane

saba matoyala kari', balatkare ane dhari',
visesatah yuvatira gane

SYNONYMS

se dhvani--that vibration; cau-dike--in the four directions; dhaya--runs; anda bhedi'--piercing the coverings of the universe; vaikunthe yaya--goes to the spiritual sky; bale--by force; paise--enters; jagatera--of the three worlds; kane--in the ears; saba--everyone; matoyala kari'--making drunk; balatkare--by force; ane--brings; dhari'--catching; visesatah--specifically; yuvatira gane--all the young damsels of Vrajabhumi.

TRANSLATION

"The sound of Krsna's flute spreads in four directions. Even though Krsna vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vrndavana-dhama and attracts the minds of the young damsels of Vrajabhumi, bringing them forcibly to where Krsna is present.

TEXT 142

TEXT

dhvani----bada uddhata, pativratara bhange vrata,
pati-kola haite tani' ane
vaikunthera laksmi-gane, yei kare akarsane,
tara age keba gopi-gane

SYNONYMS

dhvani--vibration; bada--very much; uddhata--aggressive; pati-vratara--of chaste wives; bhange--breaks; vrata--the vow; pati--of the husband; kola--the lap; haite--from; tani'--taking; ane--brings; vaikunthera--of the Vaikuntha planets; laksmi-gane--all the goddesses of fortune; yei--that which; kare akarsane--attracts; tara--of that; age--in front; keba--what to speak of; gopi-gane--the gopis of Vrndavana.

TRANSLATION

"The vibration of Krsna's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuntha planets, to say nothing of the poor damsels of Vrndavana.

TEXT 143

TEXT

nivi khasaya pati-age, grha-dharma karaya tyage,
bale dhari' ane krsna-sthane
loka-dharma, lajja, bhaya, saba jnana lupta haya,
aiche nacaya saba nari-gane

SYNONYMS

nivi--the knots of the underwear; khasaya--loosens; pati-age--even in front of the husbands; grha-dharma--household duties; karaya tyage--causes to give up; bale--by force; dhari'--catching; ane--brings; krsna-sthane--before Lord Krsna; loka-dharma--social etiquette; lajja--shame; bhaya--fear; saba--all; jnana--such knowledge; lupta haya--becomes hidden; aiche--in that way; nacaya--causes to dance; saba--all; nari-gane--the women.

TRANSLATION

"The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopis are forced to abandon their household duties and come before Lord Krsna. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

TEXT 144

TEXT

kanera bhitara vasa kare, apane tanha sada sphure,
anya sabda na deya pravesite
ana katha na sune kana, ana balite bolaya ana,
ei krsnera vamsira carite

SYNONYMS

kanera--the hole of the ear; bhitara--within; vasa kare--makes a residence; apane--personally; tanha--there; sada--always; sphure--is prominent; anya--other; sabda--sounds; na--not; deya--allows; pravesite--to enter; ana katha--other talks; na--not; sune--hears; kana--the ear; ana--something else; balite--to speak; bolaya--speaks; ana--another thing; ei krsnera--of Lord Krsna; vamsira--of the flute; carite--characteristics.

TRANSLATION

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopis and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopis cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Krsna's flute."

PURPORT

The vibration of Krsna's flute is always prominent in the ears of the gopis. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Krsna's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Krsna's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Krsna's flute forgets to talk or hear of any other subject. This vibration of Krsna's flute is represented by the Hare Krsna maha-mantra. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Krsna's blissful characteristics and paraphernalia.

TEXT 145

TEXT

punah kahe bahya-jnane, ana kahite kahilun ane,
krsna-krpa tomara upare
mora citta-bhrama kari', nijaisvarya-madhuri,
mora mukhe sunaya tomare

SYNONYMS

punah--again; kahe--He says; bahya-jnane--in external consciousness; ana--something else; kahite--to speak; kahilun--I have spoken; ane--another thing; krsna-krpa--the mercy of Lord Krsna; tomara--you; upare--upon; mora--My; citta-bhrama--mental concoction; kari'--making; nija-aisvarya--His personal opulence; madhuri--sweetness; mora mukhe--through My mouth; sunaya--causes to hear; tomare--you.

TRANSLATION

Resuming His external consciousness, Sri Caitanya Mahaprabhu told Sanatana Gosvami, "I have not spoken of what I intended. Lord Krsna is very merciful to you because by bewildering My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

Sri Caitanya Mahaprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Krsna's body, His characteristics and His flute would appear like a madman's statements to a mundane person. It was actually a fact that Krsna wanted to expose Himself to Sanatana Gosvami due to His specific mercy upon him. Somehow or other, Krsna explained Himself and His flute to Sanatana Gosvami through the mouth of Sri Caitanya Mahaprabhu, who appeared as though mad. Sri Caitanya Mahaprabhu admitted that He wanted to tell Sanatana Gosvami something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

TEXT

ami ta' baula, ana kahite ana kahi
krsnera madhuryamrta-srote yai vahi'

SYNONYMS

ami ta' baula--I am a madman; ana kahite--to speak something; ana kahi--I speak on something else; krsnera--of Lord Krsna; madhurya-amrta--of the nectar of the sweetness; srote--in the waves of; yai--I go; vahi'--being carried away.

TRANSLATION

"Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Krsna's transcendental sweetness."

TEXT 147

TEXT

tabe mahaprabhu ksaneka mauna kari' rahe
mane eka kari' punah sanatane kahe

SYNONYMS

tabe--thereupon; mahaprabhu--Sri Caitanya Mahaprabhu; ksaneka--for a moment; mauna--silence; kari'--making; rahe--remained; mane--within His mind; eka kari'--adjusting things; punah--again; sanatane--unto Sanatana Gosvami; kahe--instructs.

TRANSLATION

Sri Caitanya Mahaprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanatana Gosvami.

TEXT 148

TEXT

krsnera madhuri ara mahaprabhura mukhe
iha yei sune, sei bhase prema-sukhe

SYNONYMS

krsnera--of Lord Krsna; madhuri--the sweetness; ara--and; mahaprabhura mukhe--in the mouth of Sri Caitanya Mahaprabhu; iha--this statement; yei--anyone who; sune--hears; sei--that person; bhase--floats; prema-sukhe--in the transcendental bliss of love of Godhead.

TRANSLATION

I now summarize these teachings of Sri Caitanya Mahaprabhu. If anyone gets an opportunity to hear about the sweetness of Krsna in this chapter of Sri Caitanya-caritamrta, he will certainly be eligible to float in the transcendentally blissful ocean of love of God.

TEXT 149

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twenty-first Chapter, describing the blissful characteristics of Krsna.

Chapter 22
The Process of Devotional Service

In this Twenty-second Chapter, Sri Caitanya Mahaprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic yoga. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Sri Caitanya Mahaprabhu. The speculative method of the so-called jnanis is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of karma-kanda, jnana-kanda and mystic yoga. One should give up all these useless processes and take seriously to the path of Krsna consciousness. In this way one's life will be successful. If one takes to Krsna consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Krsna Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (sa mahatma sudurlabhah). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Krsna consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Sri Caitanya Mahaprabhu has differentiated between a pure devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Krsna and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories-regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic yoga can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Sri Caitanya Mahaprabhu has described the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees

TEXT 1

TEXT

vande sri-krsna-caitanya-
devam tam karunarnavam
kalav apy ati-gudheyam
bhaktir yena prakasita

SYNONYMS

vande--I offer my respectful obeisances; sri-krsna-caitanya-devam--unto Lord Sri Caitanya Mahaprabhu; tam--unto Him; karuna-arnavam--who is an ocean of mercy; kalau--in this Age of Kali; api--even; ati--very; gudha--confidential; iyam--this; bhaktih--devotional service; yena--by whom; prakasita--manifested.

TRANSLATION

I offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so niceIy, even in this Age of Kali, the age of quarrel.

TEXT 2

TEXT

jaya jaya sri-krsna-caitanya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-krsna-caitanya nityananda--to Sri Krsna Caitanya Mahaprabhu and Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

TEXT

eita kahilun sambandha-tattvera vicara
veda-sastre upadese, krsna----eka sara

SYNONYMS

eita--thus; kahilun--I have described; sambandha-tattvera vicara--consideration of one's relationship with Krsna; veda-sastre--all Vedic literature; upadese--instructs; krsna--Lord Krsna; eka sara--the only essential point.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I have described one's relation with Krsna in various ways. This is the subject matter of all the Vedas. Krsna is the center of all activities.

TEXT 4

TEXT

ebe kahi, suna, abhidheya-laksana
yaha haite pai----krsna, krsna-prema-dhana

SYNONYMS

ebe--now; kahi--I shall explain; suna--please hear; abhidheya-laksana--one's prime business (devotional service); yaha haite--from which; pai--one can get; krsna--Lord Krsna; krsna-prema-dhana--and the wealth of transcendental love for Him.

TRANSLATION

"Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Krsna and His loving transcendental service.

TEXT 5

TEXT

krsna-bhakti----abhidheya, sarva-sastre kaya
ataeva muni-gana kariyache niscaya

SYNONYMS

krsna-bhakti--devotional service to Lord Krsna; abhidheya--the real activity of life; sarva-sastre--all Vedic literatures; kaya--say; ataeva--therefore; muni-gana--all saintly persons; kariyache--have made; niscaya--ascertainment.

TRANSLATION

"A human being's activities should be centered only about devotional service to Lord Krsna. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

TEXT 6

TEXT

srutir mata prsta disati bhavad-aradhana-vidhim
yatha matur vani smrtir api tatha vakti bhagini
puranadya ye va sahaja-nivahas te tad-anuga
atah satyam jnatam murahara bhavan eva saranam

SYNONYMS

srutih--Vedic knowledge; mata--like a mother who is affectionate to her children; prsta--when questioned; disati--she directs; bhavat--of You; aradhana--worship; vidhim--the process; yatha--just as; matuh vani--the instructions of the mother; smrtih--smrti-sastras, which explain the Vedic literatures; api--also; tatha--similarly; vakti--express; bhagini--like a sister; purana-adyah--headed by the Puranas; ye--which; va--or; sahaja-nivahah--like brothers; te--all of them; tat--of the mother; anugah--followers; atah--therefore; satyam--the truth; jnatam--known; mura-hara--O killer of the demon Mura; bhavan--Your Lordship; eva--only; saranam--the shelter.

TRANSLATION

" 'When the mother Vedas [sruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the sruti-sastras, the smrti-sastras, give the same instructions, just like sisters. The Puranas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.'

PURPORT

This quotation from the Vedic literature was spoken by great sages.

TEXT 7

TEXT

advaya-jnana-tattva krsna----svayam bhagavan
'svarupa-sakti' rupe tanra haya avasthana

SYNONYMS

advaya-jnana--of nondual knowledge; tattva--the principle; krsna--Lord Krsna; svayam bhagavan--Himself the Supreme Personality of Godhead; svarupa--personal expansions; sakti--of potencies; rupe--in the form; tanra--His; haya--there is; avasthana--existence.

TRANSLATION

"Krsna is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Krsna is described as the source of all potencies, and He is also identified with the external potency, the material energy. Krsna also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Krsna's internal potency and Krsna Himself, who is the potent, are always identical.

TEXT 8

TEXT

svamsa-vibhinnamsa-rupe hana vistara
ananta vaikuntha-brahmande karena vihara

SYNONYMS

sva-amsa--of personal expansions; vibhinna-amsa--of separated expansions; rupe--in the forms; hana--becoming; vistara--expanded; ananta--unlimited; vaikuntha--in the spiritual planets known as Vaikunthas; brahmande--in the material universes; karena vihara--performs His pastimes.

TRANSLATION

"Krsna expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuntha planets, and the material universes are brahmandas, gigantic globes governed by Lord Brahma.

TEXT 9

TEXT

svamsa-vistara----catur-vyuha, avatara-gana
vibhinnamsa jiva----tanra saktite ganana

SYNONYMS

sva-amsa-vistara--the expansion of His personal forms; catuh-vyuha--His quadruple form; avatara-gana--the incarnations; vibhinna-amsa--His separated forms; jiva--the living entities; tanra--His; saktite--in the category of potency; ganana--calculating.

TRANSLATION

"Expansions of His personal self-like the quadruple manifestations of Sankarsana, Pradyumna, Aniruddha and Vasudeva-descend as incarnations from Vaikuntha to this material world. The separated expansions are living entities. Although they are expansions of Krsna, they are counted among His different potencies.

PURPORT

The personal expansions are known as visnu-tattva, and the separated expansions are known as jiva-tattva. Although the jivas (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in Bhagavad-gita:

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Although the living entities are Krsna's parts and parcels, they are prakrti, not purusa. Sometimes prakrti (a living entity) attempts to imitate the activities of the purusa. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a visnu-tattva, or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Krsna consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Krsna consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Paundraka, appeared before Lord Krsna, and the Lord immediately killed him. Of course, those who are Krsna's servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of sastra, authentic knowledge received through the disciplic succession.

TEXT 10

TEXT

sei vibhinnamsa jiva----dui ta' prakara

eka----'nitya-mukta', eka----'nitya-samsara'

SYNONYMS

sei vibhinna-amsa--that separated part and parcel of Krsna; jiva--the living entity; dui ta' prakara--two categories; eka--one; nitya-mukta--eternally liberated; eka--one; nitya-samsara--perpetually conditioned.

TRANSLATION

"The living entities [jivas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

TEXT

'nitya-mukta'----nitya krsna-carane unmukha
'krsna-parisada' nama, bhunje seva-sukha

SYNONYMS

nitya-mukta--eternally liberated; nitya--always; krsna-carane--the lotus feet of Lord Krsna; unmukha--turned toward; krsna-parisada--associates of Lord Krsna; nama--known as; bhunje--enjoy; seva-sukha--the happiness of service.

TRANSLATION

"Those who are eternally liberated are always awake to Krsna consciousness, and they render transcendental loving service at the feet of Lord Krsna. They are to be considered eternal associates of Krsna, and they are eternally enjoying the transcendental bliss of serving Krsna.

TEXT 12

TEXT

'nitya-bandha'----krsna haite nitya-bahirmukha
'nitya-samsara', bhunje narakadi duhkha

SYNONYMS

nitya-bandha--perpetually conditioned; krsna haite--from Krsna; nitya--eternally; bahih-mukha--averse; nitya-samsara--perpetually conditioned in the material world; bhunje--enjoy; naraka-adi duhkha--the tribulations of hellish conditions of life.

TRANSLATION

"Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

TEXT 13

TEXT

sei dose maya-pisaci danda kare tare
adhyatmikadi tapa-traya tare jari, mare

SYNONYMS

sei dose--because of this fault; maya-pisaci--the witch known as the external energy; danda kare--gives punishment; tare--unto him; adhyatmika-adi--beginning with those pertaining to the body and mind; tapa-traya--the threefold miseries; tare--him; jari'--burning; mare--gives pain.

TRANSLATION

"Due to his being opposed to Krsna consciousness, the conditioned soul is punished by the witch of the external energy, maya. He is thus ready to suffer the threefold miseries-miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

TEXTS 14-15

TEXT

kama-krodhera dasa hana tara lathi khaya
bhramite bhramite yadi sadhu-vaidya paya

tanra upadesa-mantre pisaci palaya
krsna-bhakti paya, tabe krsna-nikata yaya

SYNONYMS

kama--of lusty desires; krodhera--and of anger; dasa--the servant; hana--becoming; tara--by them; lathi khaya--is kicked; bhramite bhramite--wandering and wandering; yadi--if; sadhu--a devotee; vaidya--physician; paya--he gets; tanra--his; upadesa-mantre--by instruction and hymns; pisaci--the witch (the external energy); palaya--flees; krsna-bhakti--devotional service to Krsna; paya--obtains; tabe--in this way; krsna-nikata yaya--he goes to Krsna.

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, maya. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Krsna, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Krsna is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord's energies. The living entities are divided into two categories-the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with maya, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in Bhagavad-gita:

daivi hy esa guna-mayi
mama maya duratyaya

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

The nitya-baddhas are always conditioned by the external energy, and the nitya-muktas never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Krsna, and they are known as krsna-parisada, associates of the Lord. Their only business is enjoying Lord Krsna's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Krsna's company without stoppage. The ever-liberated person who works on Krsna's behalf enjoys Lord Krsna's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies-a gross material body and a subtle body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (adhyatmika, adhibhautika and adhidaivika), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by maya, and this is his disease. If by chance he meets a saintly person who works on Krsna's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Krsna.

TEXT 16

TEXT

kamadinam kati na katidha palita durnidesas
tesam jata mayi na karuna na trapa nopasantih
utsrjyaitan atha yadu-pate sampratam labdha-buddhis
tvam ayatah saranam abhayam mam niyunksvatma-dasye

SYNONYMS

kama-adinam--of my masters such as lust, anger, greed, illusion and envy; kati--how many; na--not; katidha--in how many ways; palitah--obeyed; durnidesah--undesirable orders; tesam--of them; jata--generated; mayi--unto me; na--not; karuna--mercy; na--not; trapa--shame; na--not; upasantih--desire to cease; utsrjya--giving up; etan--all these; atha--herewith; yadu-pate--O best of the Yadu dynasty; sampratam--now; labdha-buddhih--having awakened intelligence; tvam--You; ayatah--approached; saranam--who are the shelter; abhayam--fearless; mam--me; niyunksva--please engage; atma-dasye--in Your personal service.

TRANSLATION

" 'O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to

me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.'

PURPORT

This verse is also quoted in the Bhakti-rasamrta-sindhu (3.2.35). When we chant the Hare Krsna maha-mantra we are saying, "Hare! O energy of the Lord! O my Lord Krsna!" In this way we are simply addressing the Lord and His spiritual potency represented as Radha-Krsna, Sita-Rama, or Laksmi-Narayana. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

TEXT 17

TEXT

krsna-bhakti haya abhidheya-pradhana
bhakti-mukha-niriksaka karma-yoga-jnana

SYNONYMS

krsna-bhakti--devotional service to Lord Krsna; haya--is; abhidheya-pradhana--the chief function of the living entity; bhakti-mukha--of the face of devotional service; niriksaka--observers; karma-yoga-jnana--fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

"Devotional service to Krsna is the chief function of the living entity. There are different methods for the liberation of the conditioned soul-karma, jnana, yoga and bhakti-but all are dependent on bhakti.

TEXT 18

TEXT

ei saba sadhanera ati tuccha bala
krsna-bhakti vina taha dite nare phala

SYNONYMS

ei saba--all these; sadhanera--of methods of spiritual activities; ati--very; tuccha--insignificant; bala--strength; krsna-bhakti--devotional service to Lord Krsna; vina--without; taha--all these; dite--to deliver; nare--are not able; phala--the desired result.

TRANSLATION

"But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Krsna, jnana and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic yoga system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by krsna-bhakti, devotional service. In other words, the real desired result is to invoke dormant love for Krsna. Srimad-Bhagavatam (1.2.6) states:

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

Karma, jnana and yoga cannot actually awaken love of Godhead. One has to take to the Lord's devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Maharaja went to practice mystic yoga to see the Lord personally face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by karma, jnana and yoga.

TEXT 19

TEXT

naiskarmyam apy acyuta-bhava-varjitam
na sobhate jnanam alam niranjanam
kutah punah sasvad abhadram isvare
na carpitam karma yad apy akaranam

SYNONYMS

naiskarmyam--which does not produce enjoyment of the resultant action; api--although; acyuta-bhava--of devotional service to the Supreme Personality of Godhead; varjitam--devoid; na--not; sobhate--looks beautiful; jnanam--speculative knowledge; alam--exceedingly; niranjanam--which is without material contamination; kutah--how much less; punah--again; sasvat--always (at the time of practicing and at the time of achieving the goal); abhadram--inauspicious; isvare--to the Supreme Personality of Godhead; na--not; ca--also; arpitam--dedicated; karma--activities; yat--which; api--although; akaranam--causeless.

TRANSLATION

" 'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme PersonaIity of Godhead [Krsna], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities-which are naturally painful from the beginning and transient by nature-if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.5.12). Even after writing many Vedic literatures, Vyasadeva felt very morose. Therefore his spiritual master, Naradadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Srila Vyasadeva had written the karma-kanda and jnana-kanda sections of the Vedas, but he had not written

about upasana-kanda, or bhakti. Thus his spiritual master, Narada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyasadeva began writing Srimad-Bhagavatam.

TEXT 20

TEXT

tapasvino dana-para yasasvino
manasvino mantra-vidah sumangalah
ksemam na vindanti vina yad-arpanam
tasmai subhadra-sravase namo namah

SYNONYMS

tapasvinah--those engaged in severe austerities and penances; dana-parah--those engaged in giving his possessions as charity; yasasvinah--those famous in society; manasvinah--experts in mental speculation or meditation; mantra-vidah--experts in reciting the Vedic hymns; su-mangalah--very auspicious; ksemam--real, eternal auspiciousness; na--never; vindanti--obtain; vina--without; yat-arpanam--dedicating unto whom (the Supreme Personality of Godhead); tasmai--unto that Supreme Personality of Godhead; su-bhadra sravase--whose glory is very auspicious; namah namah--I offer my repeated respectful obeisances.

TRANSLATION

" 'Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.'

PURPORT

This is also a quotation from Srimad-Bhagavatam (2.4.17).

TEXT 21

TEXT

kevala jnana'mukti' dite nare bhakti vine
krsnonmukhe sei mukti haya vina jnane

SYNONYMS

kevala--only; jnana--speculative knowledge; mukti--liberation; dite--to deliver; nare--is not able; bhakti vine--without devotional service; krsna-unmukhe--if one is attached to the service of Lord Krsna; sei mukti--that liberation; haya--appears; vina--without; jnane--knowledge.

TRANSLATION

"Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord's devotional service.

PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one's liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord's service. A prayer by Bilvamangala Thakura is relevant here:

bhaktis tvayi sthiratara bhagavan yadi syad
daivena nah phalati divya-kisora-murtih
muktih svayam mukulitanjali sevate 'sman
dharmartha-kama-gatayah samaya-pratiksah

"O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor."

TEXT 22

TEXT

sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhaye
tesam asau klesala eva sisyate
nanyad yatha sthula-tusavaghatinam

SYNONYMS

sreyah-srtim--the auspicious path of liberation; bhaktim--devotional service; udasya--giving up; te--of You; vibho--O my Lord; klisyanti--accept increased difficulties; ye--all those persons who; kevala--only; bodha-labdhaye--for obtaining knowledge; tesam--for them; asau--that; klesalah--trouble; eva--only; sisyate--remains; na--not; anyat--anything else; yatha--as much as; sthula--bulky; tusa--husks of rice; avaghatinam--of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a verse from Srimad-Bhagavatam (10.14.4).

TEXT 23

TEXT

daivi hy esa guna-mayi
 mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

SYNONYMS

daivi--belonging to the Supreme Lord; hi--certainly; esa--this; guna-mayi--made of the three modes; mama--My; maya--external energy; duratyaya--very difficult to surpass; mam--unto Me; eva--certainly; ye--those who; prapadyante--surrender fully; mayam--illusory energy; etam--this; taranti--cross over; te--they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from Bhagavad-gita (7.14).

TEXT 24

TEXT

'krsna-nitya-dasa'----jiva taha bhuli' gela
ei dose maya tara galaya bandhila

SYNONYMS

krsna-nitya-dasa--eternal servant of Krsna; jiva--the living entity; taha--that; bhuli'--forgetting; gela--went; ei dose--for this fault; maya--the material energy; tara--his; galaya--on the neck; bandhila--has bound.

TRANSLATION

"The living entity is bound around the neck by the chain of maya because he has forgotten that he is eternally a servant of Krsna.

TEXT 25

TEXT

tate krsna bhaje, kare gurura sevana
maya-jala chute, paya krsnera carana

SYNONYMS

tate--therefore; krsna bhaje--if one worships Lord Krsna; kare--performs; gurura sevana--service to his spiritual master; maya-jala chute--gets free from the binding net of maya; paya--gets; krsnera carana--shelter at the lotus feet of Krsna.

TRANSLATION

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of maya and become eligible for shelter at Krsna's lotus feet.

PURPORT

It is a fact that every living entity is eternally a servant of Krsna. This is forgotten due to the influence of maya, which induces one to believe in material happiness. Being illusioned by maya, one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of maya's clutches. However, if by Krsna's mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord's service, he then attains liberation and Lord Sri Krsna's shelter.

TEXT 26

TEXT

cari varnasrami yadi krsna nahi bhaje
svakarma karite se raurave padi' maje

SYNONYMS

cari varna-asrami--followers of the four social and spiritual orders of life; yadi--if; krsna--Lord Krsna; nahi--not; bhaje--serve; sva-karma karite--performing his duty in life; se--that person; raurave--in a hellish condition; padi'--falling down; maje--becomes immersed.

TRANSLATION

"The followers of the varnasrama institution accept the regulative principles of the four social orders [brahmana, ksatriya, vaisya and sudra] and four spiritual orders [brahmacarya, grhastha, vanaprastha and sannyasa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Krsna, he falls into the hellish condition of material life.

PURPORT

One may be a brahmana, ksatriya, vaisya or sudra, or one may perfectly follow the spiritual principles of brahmacarya, grhastha, vanaprastha and sannyasa, but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Krsna consciousness, one cannot be factually elevated. The regulative principles of varnasrama-dharma in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from Srimad-Bhagavatam (11.5.2-3).

TEXT 27

TEXT

mukha-bahuru-padebhyah
purusasyasramaih saha
catvaro jajnire varna
gunair vipradayah prthak

SYNONYMS

mukha--the mouth; bahu--the arms; uru--the waist; padebhyah--from the legs; purusasya--of the Supreme Person; asramaih--the different spiritual orders; saha--with; catvarah--the four; jajnire--appeared; varnah--social orders; gunaih--with particular qualifications; vipra-adayah--brahmanas and so on; prthak--separately.

TRANSLATION

" 'From the mouth of Brahma, the brahminical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts [brahmacarya, grhastha, vanaprastha and sannyasa] combine to make human society complete.

TEXT 28

TEXT

ya esam purusam saksad-
atma-prabhavam isvaram
na bhajanty avajananti
sthanad bhrastah patanty adhah

SYNONYMS

ye--anyone who; esam--of those divisions of social and spiritual orders; purusam--the Supreme Personality of Godhead; saksat--directly; atma-prabhavam--the source of everyone; isvaram--the supreme controller; na--not; bhajanti--worship; avajananti--or who neglect; sthanat--from their proper place; bhrastah--being fallen; patanti--fall; adhah--downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a heIlish condition.'

TEXT 29

TEXT

jnani jivan-mukta-dasa painu kari, mane
vastutah buddhi 'suddha' nahe krsna-bhakti vine

SYNONYMS

jnani--the speculative philosophers; jivan-mukta-dasa--the stage of liberation even while in this body; painu--I have gotten; kari'--taking; mane--considers; vastutah--factually; buddhi--intelligence; suddha--purified; nahe--not; krsna-bhakti vine--without devotional service to Krsna.

TRANSLATION

"There are many philosophical speculators [jnanis] belonging to the Mayavada school who consider themselves liberated and call themselves Narayana. However,

their intelligence is not purified unless they engage in Krsna's devotional service.

TEXT 30

TEXT

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

SYNONYMS

ye--all those who; anye--others (nondevotees); aravinda-aksa--O lotus-eyed one; vimukta-maninah--who consider themselves liberated; tvayi--unto You; asta-bhavat--without devotion; avisuddha-buddhayah--whose intelligence is not purified; aruhya--having ascended; krcchrena--by severe austerities and penances; param padam--to the supreme position; tatah--from there; patanti--fall; adhah--down; anadrta--without respecting; yusmat--Your; anghrayah--lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.2.32).

TEXT 31

TEXT

krsna----surya-sama; maya haya andhakara
yahan krsna, tahan nahi mayara adhikara

SYNONYMS

krsna--Krsna, the Supreme Personality of Godhead; surya-sama--like the sun planet; maya--the illusory energy; haya--is; andhakara--darkness; yahan krsna--wherever there is Krsna; tahan--there; nahi--not; mayara--of maya, or the darkness of illusion; adhikara--the jurisdiction.

TRANSLATION

"Krsna is compared to sunshine, and maya is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Krsna consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

PURPORT

In Srimad-Bhagavatam (2.9.34) it is stated:

rte 'rtham yat pratiyeta
na pratiyeta catmani
tad vidyad atmano mayam
yathabhaso yatha tamah

Wherever there is light, there cannot be darkness. When a living entity becomes Krsna conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with rajas and tamas, darkness and passion. When one becomes Krsna conscious, the modes of darkness and passion immediately vanish, and the remaining mode, sattva-guna (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone. When a person is Krsna conscious, he continuously hears about Krsna, thinks about Him, worships Him and serves Him as a devotee. If he remains in Krsna consciousness in this way, the darkness of maya certainly will not be able to touch him.

TEXT 32

TEXT

vilajjamanaya yasya
sthatum iksa-pathe 'muya
vimohita vikatthante
mamaham iti durdhiyah

SYNONYMS

vilajjamanaya--being ashamed; yasya--of whom; sthatum--to remain; iksa-pathe--in the line of sight; amuya--by that (maya); vimohitah--bewildered; vikatthante--boast; mama--my; aham--I; iti--thus; durdhiyah--having poor intelligence.

TRANSLATION

" 'The external illusory energy of Krsna, known as maya, is always ashamed to stand in front of Krsna, just as darkness is ashamed to remain before the sunshine. However, that maya bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.'

PURPORT

The entire world is bewildered because people are thinking, "This is my land," "America is mine," "India is mine." Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of maya, but as soon as one becomes Krsna conscious, he is immediately relieved from such misconceptions. This verse is quoted from Srimad-Bhagavatam (2.5.13). There is also another appropriate verse in Srimad-Bhagavatam (2.7.47):

sasvat prasantam abhayam pratibodha-matram
suddham samam sad-asatah paramatma-tattvam
sabdo na yatra puru-karakavan kriyartho
maya paraity abhimukhe ca vilajjamana

tad vai padam bhagavatah paramasya pumso
brahmeti yad vidur ajasra-sukham visokam

"What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."

This verse was spoken by Lord Brahma when he was questioned by the great sage Narada. Narada was surprised to see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahma. While answering the great sage Narada, Lord Brahma described the position of maya and the bewildered living entities. This verse was spoken in that connection.

TEXT 33

TEXT

'krsna, tomara hana' yadi bale eka-bara
maya-bandha haite krsna tare kare para

SYNONYMS

krsna--O my Lord Krsna; tomara hana--I am Yours; yadi--if; bale--someone says; eka-bara--once; maya-bandha haite--from the bondage of conditional life; krsna--Lord Krsna; tare--him; kare para--releases.

TRANSLATION

"One is immediateIy freed from the clutches of maya if he seriously and sincerely says, 'My dear Lord Krsna, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

TEXT 34

TEXT

sakrd eva prapanno yas
tavasmiti ca yacate
abhayam sarvada tasmai
dadamy etad vratam mama

SYNONYMS

sakrt--once only; eva--certainly; prapannah--surrendered; yah--anyone who; tava--Yours; asmi--I am; iti--thus; ca--also; yacate--prays; abhayam--fearlessness; sarvada--always; tasmai--unto him; dadami--I give; etat--this; vratam--vow; mama--My.

TRANSLATION

" 'It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.'

PURPORT

This is a quotation from the Ramayana.

TEXT 35

TEXT

bhukti-mukti-siddhi-kami 'subuddhi' yadi haya
gadha-bhakti-yoge tabe krsnere bhajaya

SYNONYMS

bhukti--of material enjoyment; mukti--of impersonal liberation; siddhi--of achieving mystic power; kami--desirous; su-buddhi--actually intelligent; yadi--if; haya--he is; gadha--deep; bhakti-yoge--by devotional service; tabe--then; krsnere bhajaya--worships Lord Krsna.

TRANSLATION

"Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Krsna consciousness by engaging himself in intense devotional service to Lord Sri Krsna.

TEXT 36

TEXT

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

SYNONYMS

akamah--a pure devotee with no desire for material enjoyment; sarva-kamah--one who has no end to his desires for material enjoyment; va--or; moksa-kamah--one who desires to merge into the existence of Brahman; udara-dhih--being very intelligent; tivrena--firm; bhakti-yogena--by devotional service; yajeta--should worship; purusam--the person; param--supreme.

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental Ioving service.'

PURPORT

This is a verse from Srimad-Bhagavatam (2.3.10).

TEXT 37

TEXT

anya-kami yadi kare krsnera bhajana
na magiteha krsna tare dena sva-carana

SYNONYMS

anya-kami--one who desires many other things; yadi--if; kare--he performs; krsnera bhajana--devotional service to Lord Krsna; na magiteha--although not asking; krsna--Lord Krsna; tare--to him; dena--gives; sva-carana--the shelter of His lotus feet.

TRANSLATION

"If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Krsna's lotus feet, although they did not ask for it. Krsna is therefore very merciful.

TEXT 38

TEXT

krsna kahe,----'ama bhaje, mage visaya-sukha
amrta chadi' visa mage,----ei bada murkha

SYNONYMS

krsna kahe--Krsna says; ama bhaje--he worships Me; mage--but requests; visaya-sukha--material happiness; amrta chadi'--giving up the nectar; visa mage--he begs for poison; ei bada murkha--he is a great fool.

TRANSLATION

"Krsna says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

TEXT 39

TEXT

ami----vijna, ei murkhe 'visaya' kene diba?
sva-caranamrta diya 'visaya' bhulaiba

SYNONYMS

ami--I; vijna--all-intelligent; ei murkhe--unto this foolish person; visaya--material enjoyment; kene diba--why should I give; sva-carana-amrta--the nectar of shelter at My lotus feet; diya--giving; visaya--the idea of material enjoyment; bhulaiba--I shall make him forget.

TRANSLATION

" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

PURPORT

Those who are interested in material enjoyment are known as bhukti. One who is interested in merging into the effulgence of Brahman or perfecting the mystic yoga system is not a devotee at all. Devotees do not have such desires. However, if a karmi, jnani or yogi somehow contacts a devotee and renders devotional service, Krsna immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Krsna. If a person wants material profit from devotional service, Krsna condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Krsna, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Krsna, our only desire should be to satisfy Krsna. That is pure Krsna consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

TEXT 40

TEXT

satyam disaty arthitam arthito nrnam
naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam
 iccha-pidhanam nija-pada-pallavam

SYNONYMS

satyam--it is true; disati--He awards; arthitam--that which is desired; arthitah--being requested; nrnam--by human beings; na--not; eva--certainly; artha-dah--giving desired things; yat--which; punah--again; arthita--request; yatah--from which; svayam--Himself; vidhatte--He gives; bhajatam--of those engaged in devotional service; anicchatam--even though not desiring; iccha-pidhanam--covering all other desires; nija-pada-pallavam--the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from Srimad-Bhagavatam (5.19.27).

TEXT 41

TEXT

kama lagi' krsne bhaje, paya krsna-rase
 kama chadi' 'dasa' haite haya abhilase

SYNONYMS

kama lagi'--for fulfillment of one's material desires; krsne bhaje--one engages in the transcendental service of Lord Krsna; paya--he gets; krsna-rase--a taste of the lotus feet of Lord Krsna; kama chadi'--giving up all desires for material enjoyment; dasa haite--to be an eternal servant of the Lord; haya--there is; abhilase--aspiration.

TRANSLATION

"When someone engages in Lord Krsna's devotional service for the satisfaction of the senses and instead acquires a taste to serve Krsna, he gives up his material desires and willingly offers himself as an eternal servant of Krsna.

TEXT 42

TEXT

sthanabhilasi tapasi sthito 'ham
tvam praptavan deva-munindra-guhyam
kacam vicinvann api divya-ratnam
svamin krtartho 'smi varam na yace

SYNONYMS

sthana-abhilasi--desiring a very high position in the material world; tapasi--in severe austerities and penances; sthitah--situated; aham--I; tvam--You; praptavan--have obtained; deva-muni-indra-guhyam--difficult to achieve even for great demigods, saintly persons and kings; kacam--a piece of glass; vicinvan--searching for; api--although; divya-ratnam--a transcendental gem; svamin--O my Lord; krta-arthah asmi--I am fully satisfied; varam--any benediction; na yace--I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Maharaja said] " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 43

TEXT

samsara bhramite kona bhagye keha tare
nadira pravahe yena kastha lage tire

SYNONYMS

samsara bhramite--wandering throughout the universe; kona bhagye--by some good fortune; keha tare--someone crosses the ocean of nescience; nadira pravahe--in the flow of the river; yena--just as; kastha--wood; lage--sticks; tire--on the bank.

TRANSLATION

"There are unlimited conditioned souls who are bereft of Lord Krsna's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are deIivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

TEXT 44

TEXT

maivam mamadhamasyapi
syad evacyuta-darsanam
hriyamanah kala-nadya
kvacit tarati kascana

SYNONYMS

ma--not; evam--thus; mama--of me; adhamasya--who is the most fallen; api--although; syat--there may be; eva--certainly; acyuta-darsanam--seeing of the Supreme Personality of Godhead; hriyamanah--being carried; kala-nadya--by the stream of time; kvacit--sometimes; tarati--crosses over; kascana--someone.

TRANSLATION

"Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.38.5).

TEXT 45

TEXT

kona bhagye karo samsara ksayonmukha haya
sadhu-sange tabe krsne rati upajaya

SYNONYMS

kona bhagye--by fortune; karo--of someone; samsara--conditioned life; ksaya-unmukha--on the point of destruction; haya--is; sadhu-sange--by association with devotees; tabe--then; krsne--to Lord Krsna; rati--attraction; upa-jaya--awakens.

TRANSLATION

"By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Krsna is awakened.

PURPORT

Srila Bhaktivinoda Thakura explains this point. Is this bhagya (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories-pious activities that awaken one's dormant Krsna consciousness are called bhakty-unmukhi sukrti. Pious activities that bestow material opulence are called bhogonmukhi, and pious activities that enable the living entity to merge into the existence of the Supreme are called moksonmukhi. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Krsna conscious. The good fortune of bhakty-unmukhi is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one's dormant Krsna consciousness is awakened.

TEXT 46

TEXT

bhavapavargo bhramato yada bhavej
janasya tarhy acyuta sat-samagamah
sat-sangamo yarhi tadaiva sad-gatau
paravarese tvayi jayate ratih

SYNONYMS

bhava-apavargah--liberation from the nescience of material existence; bhramatah--wandering; yada--when; bhavet--should be; janasya--of a person; tarhi--at that time; acyuta--O Supreme Personality of Godhead; sat-samagamah--association with devotees; sat-sangamah--association with devotees; yarhi--when; tada--at that time; eva--only; sat-gatau--the highest goal of life; paravarese--the Lord of the universe; tvayi--to You; jayate--appears; ratih--attraction.

TRANSLATION

" 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.51.53).

TEXT 47

TEXT

krsna yadi krpa kare kona bhagyavane
guru-antaryami-rupe sikhaya apane

SYNONYMS

krsna--Lord Krsna; yadi--if; krpa kare--shows His mercy; kona bhagyavane--to some fortunate person; guru--of the spiritual master; antaryami--of the Supersoul; rupe--in the form; sikhaya--teaches; apane--personally.

TRANSLATION

"Krsna is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

TEXT 48

TEXT

naivopayanty apacitim kavayas tavesa
brahmayusapi krtam rddha-mudah smarantah
yo 'ntar bahis tanu-bhrtam asubham vidhunvann
acarya-caittya-vapusa sva-gatim vyanakti

SYNONYMS

na eva--not at all; upayanti--are able to express; apacitim--their gratitude; kavayah--learned devotees; tava--Your; isa--O Lord; brahma-ayusa--with a lifetime equal to Lord Brahma's; api--in spite of; krtam--magnanimous work; rddha--increased; mudah--joy; smarantah--remembering; yah--who; antah--within; bahih--outside; tanu-bhrtam--of those who are embodied; asubham--misfortune; vidhunvan--dissipating; acarya--of the spiritual master; caittya--of the Supersoul; vapusa--by the forms; sva--own; gatim--path; vyanakti--shows.

TRANSLATION

" 'O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features-externally as the acarya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.'

PURPORT

This is a verse from Srimad-Bhagavatam (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Sri Krsna.

TEXT 49

TEXT

sadhu-sange krsna-bhaktye sraddha yadi haya
bhakti-phala 'prema' haya, samsara yaya ksaya

SYNONYMS

sadhu-sange--by the association of devotees; krsna-bhaktye--in discharging devotional service to Krsna; sraddha--faith; yadi--if; haya--there is; bhakti-phala--the result of devotional service to Krsna; prema--love of Godhead; haya--awakens; samsara--the conditioned life in material existence; yaya ksaya--becomes vanquished.

TRANSLATION

"By associating with a devotee, one awakens his faith in devotional service to Krsna. Because of devotional service, one's dormant love for Krsna awakens, and thus one's material, conditional existence comes to an end.

TEXT 50

TEXT

yadrcchaya mat-kathadau
jata-sraddhas tu yah puman
na nirvinno natisakto
bhakti-yogo 'sya siddhidah

SYNONYMS

yadrcchaya--by some good fortune; mat-katha-adau--in talk about Me; jata-sraddhah--has awakened his attraction; tu--but; yah puman--a person who; na nirvinnah--not falsely detached; na atisaktah--not attached to material existence; bhakti-yogah--the process of devotional service; asya--for such a person; siddhi-dah--bestowing perfection.

TRANSLATION

" 'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gita, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

PURPORT

This verse from Srimad-Bhagavatam (11.20.8) was spoken by Krsna at the time of His departure from this material world. It was spoken to Uddhava.

TEXT 51

TEXT

mahat-krpa vina kona karme 'bhakti' naya
krsna-bhakti dure rahu, samsara nahe ksaya

SYNONYMS

mahat-krpa--the mercy of great devotees; vina--without; kona karme--by some other activity; bhakti naya--there is not devotional service; krsna-bhakti--love of Krsna or devotional service to Krsna; dure rahu--leaving aside; samsara--the bondage of material existence; nahe--there is not; ksaya--destruction.

TRANSLATION

"Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of krsna-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material

existence. The word mahat in this verse means "a pure devotee." As confirmed in Bhagavad-gita:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a mahatma who has accepted Krsna as the supreme source of the entire creation. Without being a mahatma, one cannot understand Krsna's absolute position. A mahatma is rare and transcendental, and he is a pure devotee of Lord Krsna. Foolish people consider Krsna a human being, and they consider Lord Krsna's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee mahatma and treat him as the most exalted well-wisher of all human society. We should take shelter of such a mahatma and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the mahatma.

TEXT 52

TEXT

rahuganaitat tapasa na yati
na cejyaya nirvapanad grhad va
na cchandasa naiva jalagni-suryair
vina mahat-pada-rajo-'bhisekam

SYNONYMS

rahugana--O King Rahugana; etat--this; tapasa--by severe austerities and penances; na yati--one does not obtain; na--neither; ca--also; ijyaya--by gorgeous worship; nirvapanat--by renounced order of life; grhat--by sacrifices while living in the home; va--or; na chandasa--nor by scholarly study of the Vedas; na--nor; eva--certainly; jala-agni-suryaih--by those who worship water, fire or scorching sunshine; vina--without; mahat-pada-rajah--of the dust of the lotus feet of a mahatma; abhisekam--the sprinkling.

TRANSLATION

" 'O King Rahugana, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahajana or mahatma], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyasa or grhastha order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in Srimad-Bhagavatam (5.12.12). Jada Bharata herein tells King Rahugana how he attained the paramahamsa stage. Maharaja Rahugana, the King of Sindhu-sauvira, had asked Jada Bharata how he had attained the paramahamsa

stage. The King had called him to carry his palanquin, but when the King heard from paramahamsa Jada Bharata about the supreme philosophy, he expressed surprise and asked Jada Bharata how he had attained such great liberation. At that time Jada Bharata informed the King how to become detached from material attraction.

TEXT 53

TEXT

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

SYNONYMS

na--not; esam--of those who are attached to household life; matih--the interest; tavat--that long; urukrama-anghrim--the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; sprsati--touches; anartha--of unwanted things; apagamah--vanquishing; yat--of which; arthah--result; mahiyasam--of the great personalities, devotees; pada-rajah--of the dust of the lotus feet; abhisekam--sprinkling on the head; niskincananam--who are completely detached from material possessions; na vrnita--does not do; yavat--as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahatmas-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Krsna. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in Srimad-Bhagavatam (7.5.32). When the great sage Narada was giving instructions to Maharaja Yudhisthira, he narrated the activities of Prahlada Maharaja. This verse was spoken by Prahlada Maharaja to his father, Hiranyakasipu, the king of demons. Prahlada Maharaja informed his father of the nine basic processes of bhakti-yoga. Whoever takes to these processes is to be considered a highly learned scholar. Hiranyakasipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Sandamarka. The teacher explained that he did not teach devotional service to Prahlada but that the boy was naturally inclined that way. At that time Hiranyakasipu became very angry and asked Prahlada why he had become a Vaisnava. In answer to this question, Prahlada Maharaja recited this verse to the effect that one cannot become the Lord's devotee without receiving the mercy and blessings of another devotee.

TEXT 54

TEXT

'sadhu-sanga', 'sadhu-sanga'----sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

SYNONYMS

sadhu-sanga sadhu-sanga--association with pure devotees; sarva-sastre--all the revealed scriptures; kaya--say; lava-matra--even for a moment; sadhu-sange--by association with a devotee; sarva-siddhi--all success; haya--there is.

TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, lava is one eleventh of one second.

TEXT 55

TEXT

tulayama lavenapi
na svargam napunar-bhavam
bhagavat-sangi-sangasya
martyanam kimutasisah

SYNONYMS

tulayama--we make equal; lavena--with one instant; api--even; na--not; svargam--heavenly planets; na--nor; apunah-bhavam--merging into the existence of the Supreme; bhagavat-sangi-sangasya--of the association of devotees who are always associated with the Supreme Personality of Godhead; martyanam--of persons destined to die; kim uta--what; asisah--the blessings.

TRANSLATION

" 'The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimisaranya, headed by Saunaka Rsi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

TEXT 56

TEXT

krsna krpalu arjunere laksya kariya
jagatere rakhiyachena upadesa diya

SYNONYMS

krsna--Lord Krsna; krpalu--merciful; arjunere--Arjuna; laksya kariya--aiming at; jagatere--the whole world; rakhiyachena--has protected; upadesa diya--giving instructions.

TRANSLATION

"Krsna is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

TEXTS 57-58

TEXT

sarva-guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

SYNONYMS

sarva-guhya-tamam--most confidential of all; bhuyah--again; srnu--hear; me--My; paramam vacah--supreme instruction; istah--beloved; asi--you are; me--My; drdham iti--very firmly; tatah--therefore; vaksyami--I shall speak; te--to you; hitam--words of benediction; mat-manah--whose mind is always on Me; bhava--become; mat-bhaktah--My devotee; mat-yaji--My worshiper; mam--unto Me; namaskuru--offer obeisances; mam eva--to Me only; esyasi--you will come; satyam--truly; te--to you; pratijane--I promise; priyah asi--you are dear; me--My.

TRANSLATION

" 'Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from Bhagavad-gita (18.64-65).

TEXT 59

TEXT

purva ajna,----veda-dharma, karma, yoga, jnana
saba sadhi' sese ei ajna----balavan

SYNONYMS

purva ajna--previous orders; veda-dharma--performance of Vedic ritualistic ceremonies; karma--fruitive activities; yoga--mystic yoga practice; jnana--speculative knowledge; saba sadhi'--executing all these processes; sese--at the end; ei ajna--this order; balavan--powerful.

TRANSLATION

"Although Krsna has previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jnana, these last instructions are most powerful and stand above all the others.

TEXT 60

TEXT

ei ajna-bale bhaktera 'sraddha' yadi haya
sarva-karma tyaga kari' se krsna bhajaya

SYNONYMS

ei ajna-bale--on the strength of this supreme order of the Supreme Personality of Godhead; bhaktera--of the devotees; sraddha--faith; yadi--if; haya--there is; sarva-karma--all other activities, material and spiritual; tyaga kari'--leaving aside; se--he; krsna bhajaya--serves Lord Krsna.

TRANSLATION

"If the devotee has faith in the strength of this order, he worships Lord Krsna and gives up all other activities.

TEXT 61

TEXT

tavat karmani kurvita
na nirvidyeta yavata
mat-katha-sravanadau va
sraddha yavan na jayate

SYNONYMS

tavat--up to that time; karmani--fruitive activities; kurvita--one should execute; na nirvidyeta--is not satiated; yavata--as long as; mat-katha--of discourses about Me; sravana-adau--in the matter of sravanam, kirtanam, and so on; va--or; sraddha--faith; yavat--as long as; na--not; jayate--is awakened.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.20.9).

TEXT 62

TEXT

'sraddha'-sabde----visvasa kahe sudrdha niscaya
krsne bhakti kaile sarva-karma krta haya

SYNONYMS

sraddha-sabde--by the word sraddha; visvasa--faith; kahe--is said; sudrdha--firm; niscaya--certain; krsne--unto Lord Krsna; bhakti--devotional service; kaile--by executing; sarva-karma--all activities; krta--completed; haya--are.

TRANSLATION

"By rendering transcendental loving service to Krsna, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called sraddha.

PURPORT

Firm faith and confidence are called sraddha. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (karma) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Krsna consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

TEXT 63

TEXT

yatha taror mula-nisecanena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya

SYNONYMS

yatha--as; taroh--of a tree; mula--on the root; nisecanena--by pouring water; trpyanti--are satisfied; tat--of the tree; skandha--trunk; bhuja--branches; upasakhah--sub-branches; prana--to the living force; upaharat--from offering food; ca--also; yatha--as; indriyanam--of all the senses; tatha--similarly; eva--indeed; sarva--of all; arhanam--worship; acyuta--of the Supreme Personality of Godhead; ijya--worship.

TRANSLATION

" 'By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Krsna and rendering Him service, one automatically satisfies all the demigods.'

PURPORT

This is a quotation from Srimad-Bhagavatam (4.31.14).

TEXT 64

TEXT

sraddhavan jana haya bhakti-adhikari
'uttama', 'madhyama', 'kanistha'----sraddha-anusari

SYNONYMS

sraddhavan jana--a person with faith; haya--is; bhakti-adhikari--eligible for discharging transcendental loving service to the Lord; uttama--first class; madhyama--intermediate; kanistha--the lowest class; sraddha-anusari--according to the proportion of faith.

TRANSLATION

"A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT

The word sraddhavan (faithful) means understanding Krsna to be the summum bonum, the eternal truth and absolute transcendence. If one has full faith in Krsna and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one's faith, one is a topmost, intermediate or inferior devotee.

TEXT 65

TEXT

sastra-yuktye sunipuna, drdha-sraddha yanra
'uttama-adhikari' sei taraye samsara

SYNONYMS

sastra-yuktye--in argument and logic; su-nipuna--very expert; drdha-sraddha--firm faith and confidence in Krsna; yanra--whose; uttama-adhikari--the topmost devotee; sei--he; taraye samsara--can deliver the whole world.

TRANSLATION

"One who is expert in logic, argument and the revealed scriptures and who has firm faith in Krsna is classified as a topmost devotee. He can deliver the whole world.

TEXT 66

TEXT

sastre yuktau ca nipunah
sarvatha drdha-niscayah
praudha-sraddho 'dhikari yah
sa bhaktav uttamo matah

SYNONYMS

sastre--in the revealed scriptures; yuktau--in logic; ca--also; nipunah--expert; sarvatha--in all respects; drdha-niscayah--who is firmly convinced; praudha--deep; sraddhah--who has faith; adhikari--eligible; yah--who; sah--he; bhaktau--in devotional service; uttamah--highest; matah--is considered.

TRANSLATION

" 'One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.'

PURPORT

This verse appears in the Bhakti-rasamrta-sindhu (1.2.17) by Srila Rupa Gosvami.

TEXT 67

TEXT

sastra-yukti nahi jane drdha, sraddhavan
'madhyama-adhikari' sei maha-bhagyavan

SYNONYMS

sastra-yukti--logical arguments on the basis of revealed scripture; nahi--not; jane--knows; drdha--firmly; sraddhavan--faithful; madhyama-adhikari--second-class devotee; sei--he; maha-bhagyavan--very fortunate.

TRANSLATION

"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

TEXT 68

TEXT

yah sastradisv anipunah
sraddhavan sa tu madhyamah

SYNONYMS

yah--anyone who; sastra-adisu--in the revealed scriptures; anipunah--not very expert; sraddhavan--full of faith; sah--he; tu--certainly; madhyamah--second-class or middle-class devotee.

TRANSLATION

" 'He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.'

PURPORT

This verse appears in the Bhakti-rasamrta-sindhu (1.2.18).

TEXT 69

TEXT

yahara komala sraddha, se 'kanistha' jana

krame krame tenho bhakta ha-ibe 'uttama'

SYNONYMS

yahara--whose; komala sraddha--soft faith; se--such a person; kanistha jana--a neophyte devotee; krame krame--by a gradual progression; tenho--he; bhakta--devotee; ha-ibe--will become; uttama--first class.

TRANSLATION

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

TEXT 70

TEXT

yo bhavet komala-sraddhah
sa kanistho nigadyate

SYNONYMS

yah--anyone who; bhavet--may be; komala--soft; sraddhah--having faith; sah--such a person; kanisthah--neophyte devotee; nigadyate--is said to be.

TRANSLATION

" 'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

PURPORT

This verse also appears in the Bhakti-rasamrta-sindhu (1.2.19).

TEXT 71

TEXT

rati-prema-taratamye bhakta----tara-tama
ekadasa skandhe tara kariyache laksana

SYNONYMS

rati--of attachment; prema--and love; taratamye--by comparison; bhakta--devotee; tara-tama--superior and superlative; ekadasa skandhe--in the Eleventh Canto of Srimad-Bhagavatam; tara--of him; kariyache--has made; laksana--symptoms.

TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Srimad-Bhagavatam, the following symptoms have been ascertained.

PURPORT

Srila Bhaktivinoda Thakura has stated that if one has developed faith in Krsna consciousness, he is to be considered an eligible candidate for further

advancement in Krsna consciousness. Those who have faith are divided into three categories-uttama, madhyama and kanistha (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the sastras. He is firmly convinced of the science of Krsna consciousness. The madhyama-adhikari, or second-class devotee, has firm conviction in Krsna consciousness, but he cannot support his conviction by citing sastric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Krsna or Krsna consciousness is very good, but he may not know the basis of pure Krsna consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for karma, jnana or yoga. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the sastras, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Krsna.

It should be understood that a madhyama-adhikari, a second-class devotee, is fully convinced of Krsna consciousness but cannot support his convictions with sastric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with sastric reference, can gradually become a first-class devotee by studying the sastras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an uttama-adhikari, a first-class devotee.

TEXT 72

TEXT

sarva-bhutesu yah pasyed
bhagavad-bhavam atmanah
bhutani bhagavaty atmany
esa bhagavatottamah

SYNONYMS

sarva-bhutesu--in all objects (in matter, spirit, and combinations of matter and spirit); yah--anyone who; pasyet--sees; bhagavat-bhavam--the ability to be engaged in the service of the Lord; atmanah--of the supreme spirit soul or the transcendence beyond the material conception of life; bhutani--all beings; bhagavati--in the Supreme Personality of Godhead; atmani--the basic principle of all existence; esah--this; bhagavata-uttamah--a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.45).

TEXT 73

TEXT

isvare tad-adhinesu
balisesu dvisatsu ca
prema-maitri-krpopeksa
yah karoti sa madhyamah

SYNONYMS

isvare--unto the Supreme Personality of Godhead; tat-adhinesu--to persons who have taken fully to Krsna consciousness; balisesu--unto the neophytes or the ignorant; dvisatsu--to persons envious of Krsna and the devotees of Krsna; prema--love; maitri--friendship; krpa--mercy; upeksa--negligence; yah--anyone who; karoti--does; sah--he; madhyamah--a second-class devotee.

TRANSLATION

" 'An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.46). This statement was made by the great sage Narada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

TEXT 74

TEXT

arcayam eva haraye
pujam yah sraddhayehate
na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah

SYNONYMS

arcayam--in the temple worship; eva--certainly; haraye--for the pleasure of the Supreme Personality of Godhead; pujam--worship; yah--anyone who; sraddhaya--with faith and love; ihate--executes; na--not; tat-bhaktesu--to the devotees of the Lord; ca anyesu--and to others; sah--he; bhaktah--a devotee; prakrtah--materialistic; smrtah--is considered.

TRANSLATION

" 'A prakrta, or materialistic devotee does not purposefully study the sastra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person

is a bhakta-praya [neophyte devotee], or bhaktabhasa, for he is a little enlightened by Vaisnava philosophy.'

PURPORT

This verse is from Srimad-Bhagavatam (11.2.47). Srila Bhaktivinoda Thakura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord's devotees is always callous to those who envy Krsna and Krsna's devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

TEXT 75

TEXT

sarva maha-guna-gana vaisnava-sarire
krsna-bhakte krsnera guna sakali sancare

SYNONYMS

sarva--all; maha--great; guna-gana--transcendental qualities; vaisnava-sarire--in the bodies of Vaisnavas; krsna-bhakte--in the devotees of Lord Krsna; krsnera--of Lord Krsna; guna--the qualities; sakali--all; sancare--appear.

TRANSLATION

"A Vaisnava is one who has developed all good transcendental qualities. All the good qualities of Krsna gradually develop in Krsna's devotee.

TEXT 76

TEXT

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

SYNONYMS

yasya--of whom; asti--there is; bhaktih--devotional service; bhagavati--unto the Supreme Personality of Godhead; akincana--without material desires; sarvaih--all; gunaih--with good qualities; tatra--there; samasate--live; surah--the demigods; harau--unto the Lord; abhaktasya--of the nondevotee; kutah--where; mahat-gunah--the high qualities; manah-rathena--by mental concoction; asati--to temporary material happiness; dhavatah--running; bahih--externally.

TRANSLATION

" 'In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.'

PURPORT

This was spoken by Bhadrasrava and his followers, who were offering prayers to Nrsimhadeva (Srimad-Bhagavatam 5.18.12).

TEXT 77

TEXT

sei saba guna haya vaisnava-laksana
saba kaha na yaya, kari dig-darasana

SYNONYMS

sei saba guna--all those transcendental qualities; haya--are; vaisnava-laksana--the symptoms of a Vaisnava; saba--all; kaha na yaya--cannot be explained; kari--I shall do; dik-darasana--a general review.

TRANSLATION

"All these transcendental qualities are the characteristics of pure Vaisnavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

TEXTS 78-80

TEXT

krpalu, akrta-droha, satya-sara sama
nidosa, vadanya, mrdu, suci, akincana

sarvopakaraka, santa, krsnaika-sarana
akama, aniha, sthira, vijita-sad-guna

mita-bhuk, apramatta, manada, amani
gambhira, karuna, maitra, kavi, daksa, mauni

SYNONYMS

krpalu--merciful; akrta-droha--not defiant; satya-sara--thoroughly true; sama--equal; nidosa--faultless; vadanya--magnanimous; mrdu--mild; suci--clean; akincana--without material possessions; sarva-upakaraka--working for the welfare of everyone; santa--peaceful; krsna-eka-sarana--exclusively surrendered to Krsna; akama--desireless; aniha--indifferent to material acquisitions; sthira--fixed; vijita-sat-guna--completely controlling the six bad qualities (lust, anger, greed, etc.); mita-bhuk--eating only as much as required; apramatta--without inebriation; mana-da--respectful; amani--without false prestige; gambhira--grave; karuna--compassionate; maitra--a friend; kavi--a poet; daksa--expert; mauni--silent.

TRANSLATION

"Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Krsna and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities-lust, anger, greed and so forth. They eat only as much as required, and they are not

inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

TEXT 81

TEXT

titiksavah karunikah
suhrdah sarva-dehinam
ajata-satravah santah
sadhavah sadhu-bhusanah

SYNONYMS

titiksavah--very forebearing; karunikah--merciful; suhrdah--who are well-wishers; sarva-dehinam--to all living entities; ajata-satravah--without enemies; santah--peaceful; sadhavah--following the injunctions of the sastra; sadhu-bhusanah--who are decorated with good character.

TRANSLATION

" 'Devotees are always tolerant, forebearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.25.21). When the sages, headed by Saunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvami, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyasadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

TEXT

mahat-sevam dvaram ahur vimuktes
tamo-dvaram yositam sangi-sangam
mahantas te sama-cittah prasanta
vimanyavah suhrdah sadhavo ye

SYNONYMS

mahat-sevam--the service of the pure devotee spiritual master; dvaram--door; ahuh--they said; vimukteh--of liberation; tamah-dvaram--the door to darkness; yositam--of women and money; sangi-sangam--association with those who enjoy the association; mahantah--great souls; te--they; sama-cittah--equally disposed to all; prasantah--very peaceful; vimanyavah--without anger; suhrdah--well-wishers of everyone; sadhavah--who are endowed with all good qualities, or who do not look for faults in others; ye--those who.

TRANSLATION

" 'It is the verdict of all sastras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.'

PURPORT

This verse is from Srimad-Bhagavatam (5.5.2).

TEXT 83

TEXT

krsna-bhakti-janma-mula haya 'sadhu-sanga'
krsna-prema janme, tenho punah mukhya anga

SYNONYMS

krsna-bhakti--of devotional service to Krsna; janma-mula--the root cause; haya--is; sadhu-sanga--association with advanced devotees; krsna-prema--love of Krsna; janme--awakens; tenho--that same association with devotees; punah--again; mukhya anga--the chief principle.

TRANSLATION

"The root cause of devotional service to Lord Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, association with devotees is still most essential.

TEXT 84

TEXT

bhavapavargo bhramato yada bhavej
janasya tarhy acyuta sat-samagamah
sat-sangamo yarhi tadaiva sad-gatau
paravarese tvayi jayate ratih

SYNONYMS

bhava-apavargah--liberation from the nescience of material existence; bhramatah--wandering; yada--when; bhavet--should be; janasya--of a person; tarhi--at that time; acyuta--O Supreme Personality of Godhead; sat-samagamah--association with devotees; sat-sangamah--association with the devotees; yarhi--when; tada--at that time; eva--only; sat-gatau--the highest goal of life; paravarese--the Lord of the universe; tvayi--to You; jayate--appears; ratih--attraction.

TRANSLATION

" 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.51.53).

TEXT 85

TEXT

ata atyantikam ksemam
prcchamo bhavato 'naghah
samsare 'smin ksanardho 'pi
sat-sangah sevadhir nrnam

SYNONYMS

atah--therefore (due to the rareness of seeing pure devotees of the Lord); atyantikam--supreme; ksemam--auspiciousness; prcchamah--we are asking; atyantikam--supreme; ksemam--auspiciousness; prcchamah--we are asking; bhavatah--you; anaghah--O sinless ones; samsare--in the material world; asmin--this; ksana-ardhah--lasting half a moment; api--even; sat-sangah--association with devotees; sevadhih--a treasure; nrnam--for human society.

TRANSLATION

" 'O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.30).

TEXT 86

TEXT

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

SYNONYMS

satam--of the devotees; prasangat--by the intimate association; mama--of Me; virya-samvidah--talks full of spiritual potency; bhavanti--appear; hrt--to the heart; karna--and to the ears; rasa-ayanah--a source of sweetness; kathah--talks; tat--of them; josanat--from proper cultivation; asu--quickly; apavarga--of liberation; vartmani--on the path; sraddha--faith; ratih--attraction; bhaktih--love; anukramisyati--will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.25.25). For an explanation see Adi-lila (1.60).

TEXT 87

TEXT

asat-sanga-tyaga,----ei vaisnava-acara
'stri-sangi'----eka asadhu, 'krsnabhakta' ara

SYNONYMS

asat-sanga-tyaga--rejection of the association of nondevotees; ei--this; vaisnava-acara--the behavior of a Vaisnava; stri-sangi--who associates with women for sense gratification; eka--one; asadhu--unsaintly person; krsna-abhakta--one who is not a devotee of Lord Krsna; ara--another.

TRANSLATION

"A Vaisnava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaisnavas should also avoid the company of those who are not devotees of Lord Krsna.

TEXTS 88-90

TEXT

satyam saucam daya maunam
buddhir hrih srir yasah ksama
samo damo bhagas ceti
yat-sangad yati sanksayam

tesv asantesu mudhesu
khanditatmasv asadhusu
sangam na kuryac chocyesu
yosit-krida-mrgesu ca

na tathasya bhaven moho
bandhas canya-prasangatah
yosit-sangad yatha pumso
yatha tat-sangi-sangatah

SYNONYMS

satyam--truthfulness; saucam--cleanliness; daya--mercy; maunam--silence; buddhih--intelligence; hrih--modesty; srih--beauty; yasah--fame; ksama--forgiveness; samah--controlling the mind; damah--controlling the senses; bhagah--opulence; ca--and; iti--thus; yat--of whom; sangat--by the association; yati--goes to; sanksayam--complete destruction; tesu--among them; asantesu--who are restless; mudhesu--among the fools; khandita-atmasu--whose self-realization is spoiled; asadhusu--not saintly; sangam--association; na--not; kuryat--should do; socyesu--who are full of lamentation; yosit--of women; krida-mrgesu--who are like toy animals; ca--also; na--not; tatha--so much; asya--of him; bhavet--there may be; mohah--illusion; bandhah--binding; ca--and; anya--other types; prasangatah--from association; yosit-sangat--by association with women; yatha--

as; pumsah--of the man; yatha--as well as; tat-sangi-sangatah--by association with persons attached to women.

TRANSLATION

" 'By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.'

PURPORT

These verses, quoted from Srimad-Bhagavatam (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Krsna. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bhagavad-gita 13.22)

According to Vedic civilization, one's association with women should be very much restricted. In spiritual life there are four asramas-brahmacarya, grhastha, vanaprastha and sannyasa. The brahmacari, vanaprastha and sannyasi are completely forbidden to associate with women. Only grhasthas are allowed to associate with women under certain very restricted conditions-that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

TEXT

varam huta-vaha-jvala-
panjarantar-vyavasthitih
na sauri-cinta-vimukha-
jana-samvasa-vaisasam

SYNONYMS

varam--better; huta-vaha--of fire; jvala--in the flames; panjara-antah--inside a cage; vyavasthitih--abiding; na--not; sauri-cinta--of Krsna consciousness, or thought of Krsna; vimukha--bereft; jana--of persons; samvasa--of the association; vaisasam--the calamity.

TRANSLATION

" 'It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Krsna consciousness. Such association is a very great hardship.'

PURPORT

This is a quotation from the Katyayana-samhita.

TEXT 92

TEXT

ma draksih ksina-punyan kvacid api
bhagavad-bhakti-hinan manusyan

SYNONYMS

ma--do not; draksih--see; ksina-punyan--who are bereft of all piety; kvacit api--at any time; bhagavat-bhakti-hinan--who are bereft of Krsna consciousness and devotional service; manusyan--persons.

TRANSLATION

" One should not even see those who are bereft of devotional service in Krsna consciousness and who are therefore devoid of pious activities.

TEXT 93

TEXT

eta saba chadi' ara varnasrama-dharma
akincana hana laya krsnaika-sarana

SYNONYMS

eta saba--all these; chadi'--giving up; ara--and; varna-asrama-dharma--the regulative principle of four varnas and four asramas; akincana--without any attachment for anything material; hana--becoming; laya--he takes; krsna-eka-sarana--exclusive shelter at the lotus feet of the Lord.

TRANSLATION

"Without hesitation, one should take the exclusive shelter of Lord Krsna with full confidence, giving up bad association and even neglecting the regulative principles of the four varnas and four asramas. That is to say, one should abandon all material attachment.

TEXT 94

TEXT

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

SYNONYMS

sarva-dharman--all kinds of occupational duties; parityajya--giving up; mam ekam--unto Me only; saranam--as shelter; vraja--go; aham--I; tvam--unto you; sarva-papebhyah--from all the reactions of sinful life; moksayisyami--will give liberation; ma--don't; sucah--worry.

TRANSLATION

" 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life's sinful reactions. Do not worry.'

PURPORT

This is a quotation from Bhagavad-gita (18.66) spoken by Lord Krsna. For an explanation, refer to Madhya-lila (8.63).

TEXT 95

TEXT

bhakta-vatsala, krtajna, samartha, vadanya
hena krsna chadi' pandita nahi bhaje anya

SYNONYMS

bhakta-vatsala--very kind to the devotees; krta-jna--grateful; samartha--full of all abilities; vadanya--magnanimous; hena--such; krsna--Lord Krsna; chadi'--giving up; pandita--a learned man; nahi--does not; bhaje--worship; anya--anyone else.

TRANSLATION

"Lord Krsna is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Krsna to worship anyone else.

PURPORT

An intelligent person gives up the company of those who are attached to women and bereft of Krsna consciousness. One should be free from all kinds of material attachment and should take full shelter under the lotus feet of Krsna. Krsna is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Krsna's shelter? If one worships a demigod and leaves Krsna, he must be considered the lowest fool.

TEXT 96

TEXT

kah panditas tvad-aparam saranam samiyad
bhakta-priyad rta-girah suhrdah krtajnat
sarvan dadati suhrdo bhajato 'bhikaman
atmanam apy upacayapacayau na yasya

SYNONYMS

kah--what; panditah--learned man; tvat-aparam--other than Your Lordship; saranam--shelter; samiyat--would take; bhakta-priyat--who are affectionate to Your devotees; rta-girah--who are truthful to the devotees; suhrdah--who are the friend of the devotees; krta-jnat--who are grateful to the devotees; sarvan--all; dadati--gives; suhrdah--to Your well-wishers; bhajatah--who worship You by devotional service; abhikaman--desires; atmanam--Yourself; api--even; upacaya--increase; apacayau--and diminution; na--not; yasya--of whom.

TRANSLATION

" 'My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.'

PURPORT

This is a verse from Srimad-Bhagavatam (10.48.26).

TEXT 97

TEXT

vijna-janera haya yadi krsna-guna-jnana
anya tyaji', bhaje, tate uddhava----pramana

SYNONYMS

vijna-janera--of an experienced person; haya--there is; yadi--if; krsna-guna-jnana--knowledge of Krsna's transcendental qualities; anya--others; tyaji'--giving up; bhaje--he engages in devotional service; tate--in that connection; uddhava--Uddhava; pramana--the evidence.

TRANSLATION

"Whenever an experienced person develops real knowledge of Krsna and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

TEXT 98

TEXT

aho baki yam stana-kala-kutam
jighamsayapayayad apy asadhvi
lebhe gatim dhatry-ucitam tato 'nyam
kam va dayalum saranam vrajema

SYNONYMS

aho--how wonderful; baki--Putana, the sister of Bakasura; yam--whom; stana--on the two breasts; kala-kutam--the deadly poison; jighamsaya--with a desire to kill; apayayat--forced to drink; api--although; asadhvi--dangerously inimical to Krsna; lebhe--achieved; gatim--the destination; dhatri--for a nurse; ucitam--

suitable; tatah--than Him; anyam--other; kam--to whom; va--or; dayalum--the most merciful; saranam--shelter; vrajema--shall take.

TRANSLATION

" 'Oh, how wonderful it is! Putana, the sister of Bakasura, wanted to kill Krsna by smearing deadly poison on her breasts and having Krsna take it. Nonetheless, Lord Krsna accepted her as His mother, and thus she attained the destination befitting Krsna's mother. Of whom should I take shelter but Krsna, who is most merciful?'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.2.23).

TEXT 99

TEXT

saranagatera, akincanera----eka-i laksana
tara madhye pravesaye 'atma-samarpana'

SYNONYMS

saranagatera--of a person who has fully taken shelter of Krsna; akincanera--of a person who is free of all material desires; eka-i laksana--the symptoms are one and the same; tara madhye--of them all; pravesaye--enters; atma-samarpana--full surrender.

TRANSLATION

"There are two kinds of devotees-those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Krsna's lotus feet are qualified with another transcendental quality-atma-samarpana, full surrender without reservation.

TEXT 100

TEXT

anukulyasya sankalpah
pratikulyasya varjanam
raksisyatiti visvaso
goptrtve varanam tatha
atma-niksepa-karpanye
sad-vidha saranagatih

SYNONYMS

anukulyasya--of anything that assists devotional service to the Lord; sankalpah--acceptance; pratikulyasya--of anything that hinders devotional service; varjanam--complete rejection; raksisyati--He will protect; iti--thus; visvasah--strong conviction; goptrtve--in being the guardian, like the father or husband, master or maintainer; varanam--acceptance; tatha--as well as; atma-niksepa--full self-surrender; karpanye--humility; sat-vidha--sixfold; sarana-agatih--process of surrender.

TRANSLATION

" 'The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Krsna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

PURPORT

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord's service. This is also called renunciation. (3) A devotee must be firmly convinced that Krsna will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord's service. In this way, Krsna is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Krsna as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Krsna, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Krsna. (5) Self-surrender means remembering that one's activities and desires are not independent. The devotee is completely dependent on Krsna, and he acts and thinks as Krsna desires. (6) The devotee is meek and humble. As stated in Bhagavad-gita:

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas." (Bg. 15.15)

Situated in everyone's heart, Krsna deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Krsna's personal protection. When a living entity is fully surrendered, he is under the direct protection of Krsna, and Krsna gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Krsna. Sometimes it is asked how Krsna causes one to forget. Krsna causes His devotee to forget material activities, and through the agency of maya, Krsna causes the nondevotee to forget his devotional service to the Lord. This is called apohana.

TEXT 101

TEXT

tavasmiti vadan vaca
tathaiva manasa vidan
tat-sthanam asritas tanva
modate saranagatah

SYNONYMS

tava--His; asmi--I am; iti--thus; vadan--saying; vaca--by words; tatha--so; eva--certainly; manasa--with the mind; vidan--knowing; tat-sthanam--His place; asritah--taken shelter of; tanva--by the body; modate--he enjoys; sarana-agatah--fully surrendered.

TRANSLATION

" 'One whose body is fully surrendered takes shelter at the holy place where Krsna had His pastimes, and he prays to the Lord, "My Lord, I am Yours." Understanding this with his mind, he enjoys spiritual bliss.

PURPORT

These last two verses appear in the Hari-bhakti-vilasa (11.417,418).

TEXT 102

TEXT

sarana lana kare krsne atma-samarpana
krsna tare kare tat-kale atma-sama

SYNONYMS

sarana lana--taking shelter; kare--does; krsne--unto Krsna; atma-samarpana--fully surrendering; krsna--Lord Krsna; tare--him; kare--makes; tat-kale--immediately; atma-sama--one of His confidential associates.

TRANSLATION

"When a devotee thus fully surrenders unto Krsna's lotus feet, Krsna accepts him as one of His confidential associates.

TEXT 103

TEXT

martyo yada tyakta-samasta-karma
niveditatma vicikirsito me
tadamrtatvam pratipadyamano
mayatma-bhuyaya ca kalpate vai

SYNONYMS

martyah--the living entity subjected to birth and death; yada--as soon as; tyakta--given up; samasta--all; karma--fruitive activities; nivedita-atma--a fully surrendered soul; vicikirsitah--desired to act; me--by Me; tada--at that time; amrtatvam--immortality; pratipadyamanah--attaining; maya--with Me; atma-bhuyaya--for becoming of a similar nature; ca--also; kalpate--is eligible; vai--certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.29.34). Krsna was advising His most confidential servant, Uddhava, about sambandha, abhidheya and prayojana. These concern one's relationship with the Supreme Personality of Godhead and the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

TEXT 104

TEXT

ebe sadhana-bhakti-laksana suna, sanatana
yaha haite pai krsna-prema-maha-dhana

SYNONYMS

ebe--now; sadhana-bhakti--regulative principles for executing devotional service; laksana--the symptoms; suna--please hear; sanatana--My dear Sanatana; yaha haite--from which; pai--one can get; krsna-prema-maha-dhana--the most valuable treasure of love for Krsna.

TRANSLATION

"My dear Sanatana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

TEXT 105

TEXT

krti-sadhya bhavet sadhya-
bhava sa sadhanabhidha
nitya-siddhasya bhavasya
prakatyam hrdi sadhyata

SYNONYMS

krti-sadhya--which is to be executed by the senses; bhavet--should be; sadhya-bhava--by which love of Godhead is acquired; sa--that; sadhana-abhidha--called sadhana-bhakti, or devotional service in practice; nitya-siddhasya--which is eternally present; bhavasya--of love of Godhead; prakatyam--the awakening; hrdi--in the heart; sadhyata--potentiality.

TRANSLATION

" 'When transcendental devotional service by which love for Krsna is attained is executed by the senses, it is called sadhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is

already present within them in a dormant condition. Devotional service begins with sravana kirtana, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Krsna mantra chanted by a pure Vaisnava. One who hears the Hare Krsna mantra thus vibrated is awakened to spiritual consciousness, or Krsna consciousness. In this way one's mind gradually becomes purified, as stated by Sri Caitanya Mahaprabhu (ceto-darpana-marjanam). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Krsna is awakened.

TEXT 106

TEXT

sravanadi-kriya----tara 'svarupa'-laksana
'tatastha'-laksane upajaya prema-dhana

SYNONYMS

sravana-adi-kriya--the process of hearing, chanting and so forth; tara--of that; svarupa-laksana--symptoms of the nature; tatastha-laksane--marginal symptoms; upajaya--awakens; prema-dhana--love of Godhead.

TRANSLATION

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Krsna.

TEXT 107

TEXT

nitya-siddha krsna-prema 'sadhya' kabhu naya
sravanadi-suddha-citte karaye udaya

SYNONYMS

nitya-siddha--eternally proved; krsna-prema--love of Krsna; sadhya--to be gained; kabhu--at any time; naya--not; sravana-adi--by hearing, etc.; suddha--purified; citte--in the heart; karaye udaya--awakens.

TRANSLATION

"Pure love for Krsna is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

TEXT 108

TEXT

ei ta sadhana-bhakti----dui ta' prakara
eka 'vaidhi bhakti', 'raganuga-bhakti' ara

SYNONYMS

ei ta--this; sadhana-bhakti--process of devotional service; dui ta' prakara--two kinds; eka--one; vaidhi bhakti--the regulative devotional service; raganuga-bhakti--spontaneous devotional service; ara--and.

TRANSLATION

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

TEXT

raga-hina jana bhaje sastrera ajnaya
'vaidhi bhakti' bali' tare sarva-sastre gaya

SYNONYMS

raga-hina--who are without spontaneous attachment to Krsna; jana--persons; bhaje--execute devotional service; sastrera ajnaya--according to the principles and regulations described in the revealed scriptures; vaidhi bhakti--regulative devotional service; bali'--calling; tare--that; sarva-sastre--all revealed scriptures; gaya--sing.

TRANSLATION

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhi bhakti.

PURPORT

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. Ahaituki, apratihata. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between vaidhi bhakti and spontaneous bhakti. Dormant love for Krsna exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving

service. This love is already there within the heart of everyone (nitya-siddha krsna-prema).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending mangala-arati and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called vaidhi bhakti.

TEXT 110

TEXT

tasmad bharata sarvatma
bhagavan harir isvarah
srotavyah kirtitavyas ca
smartavyas cecchatabhayam

SYNONYMS

tasmat--therefore; bharata--O descendant of Bharata; sarva-atma--the all pervasive Lord, who is situated in everyone's heart; bhagavan--the Supreme Personality of Godhead; harih--Lord Hari, who takes away all the miserable conditions of material existence; isvarah--the supreme controller; srotavyah--to be heard about (from bona fide sources); kirtitavyah--to be glorified (as one has heard); ca--also; smartavyah--to be remembered; ca--and; icchata--by a person desiring; abhayam--freedom from the fearful condition of material existence.

TRANSLATION

" 'O descendant of Bharata! O Maharaja Pariksit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramatma, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called srotavyah. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called kirtitavyah. When one hears about the Lord and glorifies Him, it is natural to think of Him. This is called smartavyah. All this must be carried out if one actually wants to be immune from fear.

TEXT 111

TEXT

mukha-bahuru-padebhyah
purusasyasramaih saha
catvaro jajnire varna
gunair vipradayah prthak

SYNONYMS

mukha--the mouth; bahu--the arms; uru--the waist; padebhyah--from the legs; purusasya--of the supreme person; asramaih--the different spiritual orders; saha--with; catvarah--the four; jajnire--appeared; varnah--social orders; gunaih--with particular qualifications; vipra-adayah--brahmanas, etc.; prthak--separately.

TRANSLATION

" 'From the mouth of Brahma, the brahminical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come and from his legs the sudras have come. These four orders and their spiritual counterparts [brahmacarya, grhastha, vanaprastha and sannyasa] combine to make human society complete.

PURPORT

This verse and the next are quotations from Srimad-Bhagavatam (11.5.2-3).

TEXT 112

TEXT

ya esam purusam saksad
atma-prabhavam isvaram
na bhajanty avajananti
sthanad bhrastah patanty adhah

SYNONYMS

ye--those who; esam--of those divisions of social and spiritual orders; purusam--the Supreme Personality of Godhead; saksat--directly; atma-prabhavam--the source of everyone; isvaram--the supreme controller; na--not; bhajanti--worship; avajananti--or who neglect; sthanat--from their proper place; bhrastah--being fallen; patanti--fall; adhah--downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition.'

TEXT 113

TEXT

smartavyah satatam visnur
vismartavyo na jatucit
sarve vidhi-nisedhah syur
etayor eva kinkarah

SYNONYMS

smartavyah--to be remembered; satatam--always; visnuh--Lord Visnu; vismartavyah--to be forgotten; na--not; jatucit--at any time; sarve--all; vidhi-nisedhah--rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuh--should be; etayoh--of these two principles (always

to remember Krsna or Visnu and never to forget Him); eva--certainly; kinkarah--the servants.

TRANSLATION

" 'Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles.'

PURPORT

This verse is a quotation from the Padma Purana. There are many regulative principles in the sastras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle-that is, one should always remember Krsna and never forget Him. This is possible when one chants the Hare Krsna mantra. Therefore one must strictly chant the Hare Krsna maha-mantra twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Krsna consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Krsna and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Krsna. When one goes with a sankirtana party or sells books, he naturally remembers that he is going to sell Krsna's books. In this way, he is remembering Krsna. When one goes to enlist a life member, he talks about Krsna and thereby remembers Him. Smartavyah satatam visnur vismartavyo na jatucit. The conclusion is that one must act in such a way that he will always remember Krsna, and one must refrain from doing things that make him forget Krsna. These two principles form the basic background of Krsna consciousness.

TEXT 114

TEXT

vividhanga sadhana-bhaktira bahuta vistara
sanksepe kahiye kichu sadhananga-sara

SYNONYMS

vividha-anga--varieties of limbs (regulative principles); sadhana-bhaktira--of regulative devotional service; bahuta--many; vistara--expansions; sanksepe--in brief; kahiye--I shall speak; kichu--something; sadhana-anga-sara--the essential parts of the practice of devotional service.

TRANSLATION

"I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

TEXT 115

TEXT

guru-padasraya, diksa, gurura sevana

sad-dharma-siksa, prccha, sadhu-marganugamana

SYNONYMS

guru-pada-asraya--shelter at the feet of a bona fide spiritual master; diksa--initiation by the spiritual master; gurura sevana--service to the spiritual master; sat-dharma-siksa--instruction in the transcendental process of devotional service; prccha--and inquiry; sadhu-marga--the path of transcendental devotional service; anugamana--following strictly.

TRANSLATION

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous acaryas and follow the directions given by the spiritual master.

TEXT 116

TEXT

krsna-pritye bhoga-tyaga, krsna-tirthe vasa
yavan-nirvaha-pratigraha, ekadasy-upavasa

SYNONYMS

krsna-pritye--for satisfaction of Krsna; bhoga-tyaga--acceptance and rejection of something; krsna-tirthe vasa--residence in a place where Krsna is situated; yavat-nirvaha--as much as required to keep the body and soul together; pratigraha--acceptance of gifts; ekadasi-upavasa--observance of fasting on the Ekadasi day.

TRANSLATION

"The next steps are as follows: (6) One should be prepared to give up everything for Krsna's satisfaction, and one should also accept everything for Krsna's satisfaction. (7) One must live in a place where Krsna is present-a city like Vrndavana or Mathura or a Krsna temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekadasi day.

TEXT 117

TEXT

dhatry-asvattha-go-vipra-vaisnava-pujana
seva-namaparadhadi dure visarjana

SYNONYMS

dhatri--a type of tree; asvattha--the banyan trees; go--the cows; vipra--the brahmanas; vaisnava--the devotees of Lord Visnu; pujana--worshiping; seva--in devotional service; nama--in chanting of the holy name; aparadha-adi--the offenses; dure--far away; visarjana--giving up.

TRANSLATION

"One should worship dhatri trees, banyan trees, cows, brahmanas and devotees of Lord Visnu. One should avoid offenses against devotional service and the holy name.

There are ten items in the beginning of devotional service, up to the point of worshiping the dhatri tree, banyan tree, cow, brahmana and devotee of Lord Visnu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

TEXT

avaisnava-sanga-tyaga, bahu-sisya na kariba
bahu-grantha-kalabhyasa-vyakhyana varjiba

SYNONYMS

avaisnava--of one who is not a devotee of the Lord; sanga--the association; tyaga--giving up; bahu-sisya--an unlimited number of disciples; na kariba--should not accept; bahu-grantha--of many different types of scriptures; kala-abhyasa--studying a portion; vyakhyana--and explanation; varjiba--we should give up.

TRANSLATION

"The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Srila Jiva Gosvami, a preacher has to accept many disciples to expand the cult of Sri Caitanya Mahaprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Krsna consciousness movement we have therefore limited our study of Vedic literatures to Bhagavad-gita, Srimad-Bhagavatam, Caitanya-caritamrta and Bhakti-rasamrta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

TEXT 119

TEXT

hani-labhe sama, sokadira vasa na ha-iba
anya-deva, anya-sastra ninda na kariba

SYNONYMS

hani--in loss; labhe--in gain; sama--equal; soka-adira--of lamentation and so on; vasa--under the control; na ha-iba--we should not be; anya-deva--other demigods; anya-sastra--other scriptures; ninda--criticizing; na kariba--we should not do.

TRANSLATION

"Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

TEXT 120

TEXT

visnu-vaisnava-ninda, gramya-varta na suniba
prani-matre manovakye udvega na diba

SYNONYMS

visnu-vaisnava-ninda--blaspheming of Lord Visnu and His devotee; gramya-varta--ordinary talks; na suniba--we should not hear; prani-matre--to any living entity however insignificant; manah-vakye--by mind or by words; udvega--anxiety; na diba--we should not give.

TRANSLATION

"Eighteen: The devotee should not hear Lord Visnu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don'ts. Thus the first ten items give direct action, and the second ten items give indirect action.

TEXT 121

TEXT

sravana, kirtana, smarana, pujana, vandana
paricarya, dasya, sakhya, atma-nivedana

SYNONYMS

sravana--hearing; kirtana--chanting; smarana--remembering; pujana--worshiping; vandana--praying; paricarya--serving; dasya--accepting servitorship; sakhya--friendship; atma-nivedana--surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6)

serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

TEXT

agre nrtya, gita, vijnapti, dandavan-nati
abhyutthana, anuvrajya, tirtha-grhe gati

SYNONYMS

agre nrtya--dancing before the Deity; gita--songs; vijnapti--opening the mind; dandavat-nati--offering obeisances; abhyutthana--stand up; anuvrajya--following; tirtha-grhe gati--going to temples and places of pilgrimage.

TRANSLATION

"One should also (l0) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

TEXT 123

TEXT

parikrama, stava-patha, japa, sankirtana
dhupa-malya-gandha-mahaprasada-bhojana

SYNONYMS

parikrama--circumambulation; stava-patha--recitation of different prayers; japa--chanting softly; sankirtana--chanting congregationally; dhupa--incense; malya--flower garlands; gandha--scents; maha-prasada--remnants of food offered to Visnu; bhojana--eating or enjoying.

TRANSLATION

"One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

TEXT 124

TEXT

aratrika-mahotsava-srimurti-darsana
nija-priya-dana, dhyana, tadiya-sevana

SYNONYMS

aratrika--arati; mahotsava--festivals; srimurti-darsana--seeing the Deity; nija-priya-dana--to present to the Lord something very dear to oneself; dhyana--meditation; tadiya-sevana--rendering service to those related to the Lord.

TRANSLATION

"One should (23) attend arati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

TEXT 125

TEXT

'tadiya'----tulasi, vaisnava, mathura, bhagavata
ei carira seva haya krsnera abhimata

SYNONYMS

tadiya--related to the Lord; tulasi--tulasi leaves; vaisnava--devotees; mathura--the birthplace of Krsna; bhagavata--Srimad-Bhagavatam; ei carira--of these four; seva--the service; haya--is; krsnera abhimata--the desire of Krsna.

TRANSLATION

"Tadiya means the tulasi leaves, the devotees of Krsna, the birthplace of Krsna, Mathura, and the Vedic literature Srimad-Bhagavatam. Krsna is very eager to see His devotee serve tulasi, Vaisnavas, Mathura and Bhagavatam.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve tulasi, the twenty-eighth is to serve the Vaisnava, the twenty-ninth is to live in Mathura, the birthplace of Lord Krsna, and the thirtieth is to read Srimad-Bhagavatam regularly.

TEXT 126

TEXT

krsnarthe akhila-cesta, tat-krpavalokana
janma-dinadi-mahotsava lana bhakta-gana

SYNONYMS

krsna-arthe--for the sake of Krsna; akhila-cesta--all activity; tat-krpa-avalokana--looking for His mercy; janma-dina-adi--the appearance day and so on; mahotsava--festivals; lana bhakta-gana--with devotees.

TRANSLATION

"Thirty-one: One should perform all endeavors for Krsna. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Krsna's birthday or Ramacandra's birthday.

TEXT 127

TEXT

sarvatha saranapatti, kartikadi-vrata
'catuh-sasti anga' ei parama-mahattva

SYNONYMS

sarvatha--in all respects; sarana-apatti--surrender; kartika-adi-vrata--to observe special vows in the month of Karttika; catuh-sasti anga--sixty-four parts; ei--this; parama-mahattva--very important items.

TRANSLATION

"Thirty-four: One should surrender to Krsna in all respects. (35) One should observe particular vows like kartika-vrata. These are some of the sixty-four important items of devotional service.

TEXT 128

TEXT

sadhu-sanga, nama-kirtana, bhagavata-sravana
mathura-vasa, sri-murtira sraddhaya sevana

SYNONYMS

sadhu-sanga--association with devotees; nama-kirtana--chanting the holy name; bhagavata-sravana--hearing Srimad-Bhagavatam; mathura-vasa--living at Mathura; sri-murtira sraddhaya sevana--worshiping the Deity with faith and veneration.

TRANSLATION

"One should associate with devotees, chant the holy name of the Lord, hear Srimad-Bhagavatam, reside at Mathura and worship the Deity with faith and veneration.

TEXT 129

TEXT

sakala-sadhana-srestha ei panca anga
krsna-prema janmaya ei pancera alpa sanga

SYNONYMS

sakala-sadhana--of all items for executing devotional service; srestha--the best; ei panca anga--these five limbs; krsna-prema--love of Krsna; janmaya--awakens; ei--these; pancera--of the five; alpa sanga--slight association with or performance.

TRANSLATION

"These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krsna.

PURPORT

Srila Bhaktivinoda Thakura points out that there are thirty-five items up to the point of observing special vows in the month of Karttika. To these thirty-five items, another four are added-namely marking tilaka on different parts of the body, writing the names of the Lord all over the body, accepting the Deity's garland and accepting caranamrta. These four items are understood to be included by Kaviraja Gosvami within arcana, worship of the Deity. Although these items

are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Krsna maha-mantra, reading Srimad-Bhagavatam regularly, residing in Mathura, the birthplace of Krsna, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the Bhakti-rasamrta-sindhu, Srila Rupa Gosvami states:

anganam pancakasyasya
purva-vilikhitasya ca
nikhila-sraisthya-bodhaya
punar apy atra samsanam

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service.

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

TEXT 130

TEXT

sraddha visesatah pritih
sri-murter anghri-sevane

SYNONYMS

sraddha--faith; visesatah--particularly; pritih--love; sri-murteh--of the Deity form of the Lord; anghri-sevane--in service of the lotus feet.

TRANSLATION

" 'One should have full faith and Iove in worshiping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in the Bhakti-rasamrta-sindhu (1.2.90-92).

TEXT 131

TEXT

srimad-bhagavatarthanam
asvado rasikaih saha
sajatiyasaye snigdhe
sadhau sangah svato vare

SYNONYMS

srimad-bhagavata--of Srimad-Bhagavatam; arthanam--of the meanings; asvadah--enjoying the taste; rasikaih saha--with the devotees; sa-jatiya--similar; asaye-

-endowed with a desire; snigdhe--advanced in devotional affection; sadhau--with a devotee; sangah--association; svatah--for one's self; vare--better.

TRANSLATION

" 'One should taste the meaning of Srimad-Bhagavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT

The words sajatiyasaye snigdhe sadhau sangah svato vare are very important items. One should not associate with professional Bhagavatam reciters. A professional Bhagavatam reciter is one who is not in the disciplic succession or one who has no taste for bhakti-yoga. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading Srimad-Bhagavatam. One should also avoid those who are averse to Lord Visnu and His devotees, those who are Mayavadis, those who offend the chanting of the Hare Krsna mantra, those who simply dress as Vaisnavas or so-called gosvamis, and those who make a business by selling Vedic mantras and reciting Srimad-Bhagavatam to maintain their families. One should not try to understand Srimad-Bhagavatam from such materialistic people. According to the Vedic injunctions: yasya deve para bhaktih. Srimad-Bhagavatam can only be recited by one who has unflinching faith in the lotus feet of Krsna and His devotee, the spiritual master. One should try to understand Srimad-Bhagavatam from the spiritual master. The Vedic injunction states: bhaktya bhagavatam grahyam na buddhya na ca tikaya. One has to understand Srimad-Bhagavatam through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature-sruti and smrti. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of Srimad-Bhagavatam and Srimad Bhagavad-gita.

TEXT 132

TEXT

nama-sankirtanam sriman-
mathura-mandale sthitih

SYNONYMS

nama-sankirtanam--chanting the Hare Krsna maha-mantra; sriman-mathura-mandale--in Mathura, where Krsna specifically performs His pastimes; sthitih--residence.

TRANSLATION

" 'One should congregationally chant the holy name of the Lord and reside in Vrndavana.'

PURPORT

Navadvipa-dhama, Jagannatha Puri-dhama and Vrndavana-dhama are considered to be identical. If one goes to Mathura-mandala-bhumi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vrndavana-dhama. After taking on such a body, the offender is liberated in the next life. Srila

Bhaktisiddhanta Sarasvati Thakura remarks that residing in Vrndavana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

TEXT 133

TEXT

duruhadbhuta-virye 'smin
sraddha dure 'stu pancake
yatra svalpo 'pi sambandhah
sad-dhiyam bhava-janmane

SYNONYMS

duruha--difficult to be reconciled; adbhuta--wonderful; virye--in the power; asmin--in this; sraddha--faith; dure--far away; astu--let it be; pancake--in the above-mentioned five principles; yatra--in which; svalpah--a little; api--even; sambandhah--connection; sat-dhiyam--of those who are intelligent and offenseless; bhava-janmane--to awaken one's dormant love for Krsna.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Krsna simply by being a little connected with them.'

PURPORT

This verse is also found in the Bhakti-rasamrta-sindhu (1.2.238).

TEXT 134

TEXT

'eka' anga sadhe, keha sadhe 'bahu' anga
'nistha' haile upajaya premera taranga

SYNONYMS

eka--one; anga--portion; sadhe--executes; keha--someone; sadhe--executes; bahu--many; anga--portions; nistha--firm faith; haile--if there is; upa-jaya--awaken; premera--of love of Godhead; taranga--the waves.

TRANSLATION

"When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam.

TEXT 135

TEXT

'eka' ange siddhi paila bahu bhakta-gana
ambarisadi bhaktera 'bahu' anga-sadhana

SYNONYMS

eka ange--by one portion; siddhi--perfection; paila--achieved; bahu--many; bhakta-gana--devotees; ambarisa-adi--King Ambarisa Maharaja and others; bhaktera--of devotees; bahu anga-sadhana--execution of many processes of devotional service.

TRANSLATION

"There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Maharaja Ambarisa execute all nine items and they also get ultimate success.

TEXT 136

TEXT

sri-visnoh sravane pariksid abhavad vaiyasakih kirtane
prahladah smarane tad-anghri-bhajane laksmih prthuh pujane
akruras tv abhivandane kapi-patir dasye 'tha sakhye 'rjunah
sarvasvatma-nivedane balir abhut krsnaptir esam para

SYNONYMS

sri-visnoh--of Lord Sri Visnu; sravane--in hearing; pariksit--King Pariksit, known also as Visnurata, or one who is protected by Lord Visnu; abhavat--was; vaiyasakih--Sukadeva Gosvami; kirtane--in reciting Srimad-Bhagavatam; prahladah--Maharaja Prahlada; smarane--in remembering; tat-anghri--of Lord Visnu's lotus feet; bhajane--in serving; laksmih--the goddess of fortune; prthuh--Maharaja Prthu; pujane--in worshiping the Deity of the Lord; akrurah--Akrura; tu--but; abhivandane--in offering prayers; kapi-patih--Hanumanji, or Vajrangaji; dasye--in servitude to Lord Ramacandra; atha--moreover; sakhye--in friendship; arjunah--Arjuna; sarvasva-atma-nivedane--in fully dedicating oneself; balih--Maharaja Bali; abhut--was; krsna-aptih--the achievement of the lotus feet of Lord Krsna; esam--of all of them; para--transcendental.

TRANSLATION

" 'Maharaja Pariksit attained the highest perfection, shelter at Lord Krsna's lotus feet, simply by hearing about Lord Visnu. Sukadeva Gosvami attained perfection simply by reciting Srimad-Bhagavatam. Prahlada Maharaja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Maha-Visnu. Maharaja Prthu attained perfection by worshiping the Deity, and Akrura attained perfection by offering prayers unto the Lord. Vajrangaji [Hanuman] attained perfection by rendering service to Lord Ramacandra, and Arjuna attained perfection simply by being Krsna's friend. Bali Maharaja attained perfection by dedicating everything to the lotus feet of Krsna.'

PURPORT

This verse appears in the Padyavali (53) and the Bhakti-rasamrta-sindhu (1.2.265).

TEXTS 137-139

TEXT

sa vai manah krsna-padaravindayor
vacamsi vaikuntha-gunanuvarnane
karau harer mandira-marjanadisu
srutim cakaracyuta-sat-kathodaye

mukunda-lingalaya-darsane drsau
tad-bhrtya-gatra-sparase 'nga-sangamam
ghranam ca tat-pada-saroja-saurabhe
srimat-tulasya rasanam tad-arpite

padau hareh ksetra-padanusarpane
siro hrsikesa-padabhivandane
kamam ca dasye na tu kama-kamyaya
yathottamahsloka-janasraya ratih

SYNONYMS

sah--he (Maharaja Ambarisa); vai--certainly; manah--the mind; krsna-pada-aravindayoh--on the two lotus feet of Krsna; vacamsi--words; vaikuntha-guna-anuvarnane--in describing the transcendental character of Krsna; karau--the two hands; hareh--of Lord Krsna or Visnu; mandira-marjana-adisu--in cleansing the temple of Hari and similar other duties; srutim--the ears; cakara--engaged; acyuta--of the Lord; sat-katha-udaye--in the arising of transcendental topics; mukunda-linga--of the Deities of the Lord; alaya--temples; darsane--in visiting; drsau--the two eyes; tat-bhrtya--of the servants of the Lord; gatra--the bodies; sparase--in touching; anga-sangamam--bodily contact such as embracing or touching the lotus feet; ghranam--the sensation of smell; ca--and; tat-pada-saroja--of the Lord's lotus feet; saurabhe--in the fragrance; srimat--most auspicious; tulasyah--of tulasi leaves; rasanam--the tongue; tat-arpite--in food offered to the Lord; padau--the two feet; hareh--of the Lord; ksetra--the place of pilgrimage; pada-anusarpane--in walking to; sirah--the head; hrsikesa--of the Lord of the senses, the Personality of Godhead; pada-abhivandane--in offering prayers at the lotus feet; kamam--all desires; dasye--in serving the Lord; na--not; tu--but; kama-kamyaya--with a desire for sense gratification; yatha--as much as; uttamah-sloka--of the Lord, who is worshiped by selected poems; jana--in the devotee; asraya--having shelter; ratih--attachment.

TRANSLATION

" 'Maharaja Ambarisa always engaged his mind at the lotus feet of Krsna, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Krsna in the temple, his body in touching the lotus feet of Vaisnavas and embracing them, his nostrils in smelling the aroma of the tulasi leaves offered to Krsna's lotus feet, his tongue in tasting food offered to Krsna, his legs in going to places of pilgrimage like Vrndavana and Mathura or to the Lord's temple, and his head in touching the lotus feet of the Lord and offering Him prayers. Thus Maharaja Ambarisa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

PURPORT

This is a quotation from Srimad-Bhagavatam (9.4.18-20).

TEXT 140

TEXT

kama tyaji' krsna bhaje sastra-ajna mani'
deva-rsi-pitradikera kabhu nahe rni

SYNONYMS

kama--material desires; tyaji'--giving up; krsna--Lord Krsna; bhaje--worships; sastra-ajna--the direction of the revealed scripture; mani'--accepting; deva--demigods; rsi--great sages; pitr-adikera--of the forefathers and so on; kabhu--at any time; nahe--not; rni--a debtor.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Krsna, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyasadeva, Narada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from Srimad-Bhagavatam (11.5.41).

TEXT 141

TEXT

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

SYNONYMS

deva--of the demigods; rsi--of the sages; bhuta--of ordinary living entities; apta--of friends and relatives; nrnam--of ordinary men; pitrnam--of the forefathers; na--not; kinkarah--the servant; na--nor; ayam--this one; rni--debtor; ca--also; rajan--O King; sarva-atmana--with his whole being; yah--a person who; saranam--shelter; saranyam--the Supreme Personality of Godhead, who affords shelter to all; gatah--approached; mukundam--Mukunda; parihrtya--giving up; kartam--duties.

TRANSLATION

" 'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

PURPORT

It is said:

adhyapanam brahma-yajnah
pitr-yajnas tu tarpanam
homo daivo balir bhauto
nr-yajno 'tithi-pujanam

"By performing oblations with ghee, the demigods are satisfied. By studying the Vedas, brahma-yajna is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called pitr-yajna. By offering tribute, bhuta-yajna is performed. By properly receiving guests, nr-yajna is performed." There are five yajnas and five kinds of indebtedness-indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of yajnas, but when one takes to sankirtana-yajna (the chanting of the Hare Krsna mantra) one doesn't have to perform any other yajna. In Srimad-Bhagavatam, Narada Muni made a statement about the systematic performance of bhagavata-dharma in connection with statements previously made by the nine Yogendras before Maharaja Nimi. The sage Karabhajana Rsi explained the four incarnations of the four yugas, and at the end, in this verse (text 141), he explained the position of Krsna's pure devotee and how he is absolved of all debts.

TEXT 142

TEXT

vidhi-dharma chadi' bhaje krsnera carana
nisiddha papacare tara kabhu nahe mana

SYNONYMS

vidhi-dharma chadi'--giving up all regulative principles of the varna and asrama institution; bhaje--worships; krsnera carana--the lotus feet of Lord Krsna; nisiddha--forbidden; papa-acare--in sinful activities; tara--his; kabhu--at any time; nahe--not; mana--the mind.

TRANSLATION

"Although the pure devotee does not follow all the regulative principles of varnasrama, he worships the lotus feet of Krsna. Therefore he naturally has no tendency to commit sin.

PURPORT

The varnasrama institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies-good and bad. One cannot be liberated from the cycle of birth and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Krsna consciousness. One cannot take to Krsna consciousness without being freed from all sinful activities. Naturally one who is very serious about Krsna consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Krsna consciousness, he can very easily give up all sinful activity. This is confirmed herein.

TEXT 143

TEXT

ajnane va haya yadi 'papa' upasthita
krsna tanre suddha kare, na karaya prayascitta

SYNONYMS

ajnane--by ignorance; va--or; haya--there are; yadi--if; papa--sinful activities; upasthita--present; krsna--Lord Krsna; tanre--him (the devotee); suddha kare--purifies; na karaya--does not cause; prayascitta--atonement.

TRANSLATION

"If, however, a devotee accidentally becomes involved in a sinful activity, Krsna purifies him. He does not have to undergo the regulative form of atonement.

PURPORT

Krsna purifies from within as caitya-guru, the spiritual master within the heart. This is described in the following verse from Srimad-Bhagavatam (11.5.42).

TEXT 144

TEXT

svapada-mulam bhajatah priyasya
tyaktanya-bhavasya harih paresah

vikarma yac cotpatitam kathancit
dhunoti sarvam hrdi sannivistah

SYNONYMS

sva-pada-mulam--the lotus feet of Krsna, the shelter of the devotees; bhajatah--who is engaged in worshiping; priyasya--who is very dear to Krsna; tyakta--given up; anya--for others; bhavasya--of one whose disposition or inclination; harih--the Supreme Personality of Godhead; para-isah--the Supreme Lord; vikarma--sinful activities; yat--whatever; ca--and; utpatitam--occurred;

kathancit--somehow; dhunoti--removes; sarvam--everything; hrdi--in the heart; sannivistah--entered.

TRANSLATION

" 'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krsna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

TEXT 145

TEXT

jnana-vairagyadi----bhaktira kabhu nahe 'anga'
ahimsa-yama-niyamadi bule krsna-bhakta-sanga

SYNONYMS

jnana--the path of knowledge; vairagya-adi--the path of renunciation and so on; bhaktira--of devotional service; kabhu--at any time; nahe--not; anga--a part; ahimsa--nonviolence; yama--controlling the senses and the mind; niyama-adi--restrictions and so on; bule--roam; krsna-bhakta-sanga--in the association of a devotee of Lord Krsna.

TRANSLATION

"The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Krsna.

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Krsna. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.

TEXT 146

TEXT

tasman mad-bhakti-yuktasya
yogino vai mad-atmanah
na jnanam na ca vairagyam
prayah sreyo bhaved iha

SYNONYMS

tasmat--therefore; mat-bhakti--in My devotional service; yuktasya--of one who is engaged; yoginah--the first-class yogi or mystic; vai--certainly; mat-atmanah--whose mind is always engaged in Me; na--not; jnanam--speculative knowledge; na--not; ca--also; vairagyam--dry renunciation; prayah--for the most part; sreyah--beneficial; bhavet--would be; iha--in this world.

TRANSLATION

" 'For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.'

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic yoga may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (Srimad-Bhagavatam 11.20.31) was spoken by Lord Krsna when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Krsna. Sri Uddhava asked the Lord about the two kinds of instructions given in the Vedas. One instruction is called pravrtti-marga, and the other is called nivrtti-marga. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge or mystic yoga for advancement in spiritual knowledge. Krsna explains to Uddhava that the mechanical process of speculative knowledge and yoga is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

TEXT 147

TEXT

ete na hy adbhuta vyadha
tavahimsadayo gunah
hari-bhaktau pravrtta ye
na te syuh paratapinah

SYNONYMS

ete--all these; na--not; hi--certainly; adbhutah--wonderful; vyadha--O hunter; tava--your; ahimsa-adayah--nonviolence and others; gunah--qualities; hari-bhaktau--in devotional service; pravrttah--engaged; ye--those who; na--not; te--they; syuh--are; paratapinah--envious of other living entities.

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the Skanda Purana.

TEXT 148

TEXT

vaidhi-bhakti-sadhanera kahilun vivarana
raganuga-bhaktira laksana suna, sanatana

SYNONYMS

vaidhi-bhakti--of devotional service according to the regulative principles; sadhanera--of the execution; kahilun--I have made; vivarana--description; raganuga-bhaktira--of spontaneous devotional service; laksana--the symptoms; suna--please hear; sanatana--O Sanatana.

TRANSLATION

"My dear Sanatana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

TEXT 149

TEXT

ragatmika-bhakti----'mukhya' vraja-vasi-jane
tara anugata bhaktira 'raganuga'-name

SYNONYMS

ragatmika-bhakti--spontaneous devotional service; mukhya--preeminent; vraja-vasi-jane--in the inhabitants of Vraja, or Vrndavana; tara--that; anugata--following; bhaktira--of devotional service; raganuga-name--named raganuga or following after spontaneous devotional service.

TRANSLATION

"The original inhabitants of Vrndavana are attached to Krsna spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called ragatmika bhakti. When a devotee follows in the footsteps of the devotees of Vrndavana, his devotional service is called raganuga bhakti.

PURPORT

In his Bhakti-sandarbha, Jiva Gosvami states:

tad evam tat-tad-abhimana-laksana-bhava-visesvena svabhavika-ragasya vaisistye sati tat-tad-raga-prayukta sravana-kirtana-smarana-pada-sevana-vandanatma-nivedana-praya bhaktis tesam ragatmika bhaktir ity ucyate.... tatas tadiyam ragam rucyanugacchanti sa raganuga.

When a pure devotee follows the footsteps of a devotee in Vrndavana, he develops raganuga bhakti.

TEXT 150

TEXT

iste svarasiki ragah
paramavistata bhavet
tanmayi ya bhaved bhaktih

satra ragatmikodita

SYNONYMS

iste--unto the desired object of life; svarasiki--appropriate for one's own original aptitude of love; ragah--attachment; parama-avistata--absorption in the service of the Lord; bhavet--is; tat-mayi--consisting of that transcendental attachment; ya--which; bhavet--is; bhaktih--devotional service; sa--that; atra--here; ragatmika-udita--called ragatmika, or spontaneous devotional service.

TRANSLATION

" 'When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called ragatmika, or spontaneous devotional service.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.272).

TEXT 151

TEXT

iste 'gadha-trsna'----ragera svarupa-laksana
iste 'avistata'----ei tatastha-laksana

SYNONYMS

iste--in the desired object, the Supreme Personality of Godhead; gadha-trsna--deep attachment; ragera--of spontaneous love; svarupa-laksana--the primary symptom; iste--unto the Supreme; avistata--absorption; ei--this; tatastha-laksana--the marginal symptom.

TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

TEXT 152

TEXT

ragamayi-bhaktira haya 'ragatmika' nama
ta-ha suni' lubdha haya kona bhagyavan

SYNONYMS

raga-mayi--consisting of attachment; bhaktira--of devotional service; haya--is; ragatmika--spontaneous love; nama--the name; taha suni'--hearing this; lubdha--covetous; haya--becomes; kona bhagyavan--some fortunate person.

TRANSLATION

"Thus devotional service which consists of raga [deep attachment] is called ragatmika, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

TEXT 153

TEXT

lobhe vraja-vasira bhave kare anugati
sastra-yukti nahi mane----raganugara prakrti

SYNONYMS

lobhe--in such covetousness; vraja-vasira bhave--in the moods of the inhabitants of Vrndavana, Vraja; kare anugati--follows; sastra-yukti--injunctions or reasonings of the sastras; nahi mane--does not abide by; raganugara--of spontaneous love; prakrti--the nature.

TRANSLATION

"If one follows in the footsteps of the inhabitants of Vrndavana out of such transcendental covetousness, he does not care for the injunctions or reasonings of sastra. That is the way of spontaneous love.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that a devotee is attracted by the service of the inhabitants of Vrndavana-namely the cowherd men, Maharaja Nanda, mother Yasoda, Radharani, the gopis, and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called svarupa-upalabdhi. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of vaidhi bhakti, one's natural inclination is gradually awakened. That is called spontaneous attraction, or raganuga bhakti.

An advanced devotee situated on the platform of spontaneity is already very expert in sastric instruction, logic and argument. When he comes to the point of eternal love for Krsna, no one can deviate him from that position, neither by argument nor by sastric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the sahajiyas, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the sahajiyas imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvamis-Sri Rupa, Sanatana, Raghunatha Bhatta, Sri Jiva, Gopala Bhatta and Raghunatha dasa-one cannot be a bona fide spontaneous lover of Krsna. In this connection, Srila Narottama dasa Thakura says: rupa-raghunatha-pade haibe akuti kabe hama bujhaba se yugala piriti. The sahajiyas' understanding of the love affairs between Radha and Krsna is not bona fide because they do not follow the principles laid down by the six Gosvamis. Their illicit connection and their imitation of the dress of Rupa Gosvami as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative sahajiyas are cheated and unfortunate. They are not equal to advanced devotees (paramahamsas). Debauchees and paramahamsas are not on the same level.

TEXT 154

TEXT

virajantim abhivyaktam
vraja-vasi-janadisu
ragatmikam anusrta
ya sa raganugocyate

SYNONYMS

virajantim--shining intensely; abhivyaktam--fully expressed; vraja-vasi-jana-adisu--among the eternal inhabitants of Vrndavana; ragatmika--devotional service consisting of spontaneous love; anusrta--following; ya--which; sa--that; raganuga--devotional service following in the wake of spontaneous love; ucyate--is said.

TRANSLATION

" 'Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vrndavana. Devotional service that accords with their devotional service is called raganuga bhakti, or devotional service following in the wake of spontaneous loving service.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.270).

TEXT 155

TEXT

tat-tad-bha' vadi-madhurye
srute dhir yad apeksate
natra sastram na yuktim ca
tal lobhotpatti-laksanam

SYNONYMS

tat-tat--respective; bhava-adi-madhurye--the sweetness of the loving moods (namely santa-rasa, dasya-rasa, sakhya-rasa, vatsalya-rasa and madhurya-rasa) of the inhabitants of Vrndavana; srute--when heard; dhih--the intelligence; yat--which; apeksate--depends on; na--not; atra--here; sastram--revealed scriptures; na--not; yuktim--logic and argument; ca--also; tat--that; lobha--of covetousness to follow in the footsteps; utpatti-laksanam--the symptom of awakening.

TRANSLATION

" 'When an advanced realized devotee hears about the affairs of the devotees of Vrndavana-in the mellows of santa, dasya, sakhya, vatsalya and madhurya-he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instruction of sastra, revealed scripture, logic or argument.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.292).

TEXTS 156-157

TEXT

bahya, antara,----ihara dui ta' sadhana
'bahye' sadhaka-dehe kare sravana-kirtana

'mane' nija-siddha-deha kariya bhavana
ratri-dine kare vraje krsnera sevana

SYNONYMS

bahya--externally; antara--internally; ihara--of this spontaneous love of Godhead; dui--two; ta'--indeed; sadhana--such processes of execution; bahye--externally; sadhaka-dehe--with the body of an advanced devotee; kare--does; sravana-kirtana--hearing and chanting; mane--the mind; nija--own; siddha-deha--eternal body or self-realized position; kariya bhavana--thinking of; ratri-dine--night and day; kare--executes; vraje--in Vrndavana; krsnera--of Lord Krsna; sevana--service.

TRANSLATION

"There are two processes by which one may execute this raganuga bhakti-external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the sastric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Krsna in Vrndavana in his particular way. He serves Krsna twenty-four hours, all day and night.

TEXT 158

TEXT

seva sadhaka-rupena
siddha-rupena catra hi
tad-bhava-lipsuna karya
vraja-lokanusaratah

SYNONYMS

seva--service; sadhaka-rupena--with the external body as a devotee practicing regulative devotional service; siddha-rupena--with a body suitable for eternal, self-realized service; ca--also; atra--in this connection; hi--certainly; tat--of that; bhava--the mood; lipsuna--desiring to obtain; karya--to be executed; vraja-loka--of the particular servant of Krsna in Vrndavana; anusaratah--by following in the footsteps.

TRANSLATION

" 'The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Krsna in Vrndavana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.295).

TEXT 159

TEXT

nijabhista krsna-prestha pacheta' lagiya
nirantara seva kare antarmana hana

SYNONYMS

nija-abhista--one's own choice; krsna-prestha--the servitor of Krsna; pacheta' lagiya--following; nirantara--twenty-four hours a day; seva--service; kare--executes; antarmana--within the mind; hana--being.

TRANSLATION

"Actually the inhabitants of Vrndavana are very dear to Krsna. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vrndavana and constantly engage in devotional service within his mind.

TEXT 160

TEXT

krsnam smaran janam casya
prestham nija-samihitam
tat-tat-katha-ratas casau
kuryad vasam vraje sada

SYNONYMS

krsnam--Lord Krsna; smaran--thinking of; janam--a devotee; ca--and; asya--of His; prestham--very dear; nija-samihitam--chosen by oneself; tat-tat-katha--to those respective topics; ratah--attached; ca--and; asau--that; kuryat--should do; vasam--living; vraje--in Vrndavana; sada--always.

TRANSLATION

" 'The devotee should always think of Krsna within himself, and one should choose a very dear devotee who is a servitor of Krsna in Vrndavana. One should constantly engage in topics about that servitor and his loving relationship to Krsna, and one should live in Vrndavana. However, if one is physically unable to go to Vrndavana, he should mentally live there.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.294).

TEXT 161

TEXT

dasa-sakha-pitradi-preyasira gana
raga-marge nija-nija-bhavera ganana

SYNONYMS

dasa--servants; sakha--friends; pitr-adi--parents; preyasira gana--conjugal lovers; raga-marge--on the path of spontaneous loving service; nija-nija--of one's own choice; bhavera--of the ecstasy; ganana--counting.

TRANSLATION

"Krsna has many types of devotees-some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

TEXT 162

TEXT

na karhicin mat-parah santa-rupe
nanksyanti no me 'nimiso ledhi hetih
yesam aham priya atma sutas ca
sakha guruh suhrdo daivam istam

SYNONYMS

na--not; karhicit--at any time; mat-parah--devotees of Me; santa-rupe--O mother, the symbol of peacefulness; nanksyanti--will perish; no--nor; me--My; animisah--time; ledhi--licks up (destroys); hetih--weapon; yesam--of whom; aham--I; priyah--dear; atma--the Supersoul; sutah--the son; ca--and; sakha--friend; guruh--spiritual master; suhrdah--well-wisher; daivam--the Deity; istam--chosen.

TRANSLATION

" 'My dear mother, Devahuti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.'

PURPORT

This was spoken by Kapiladeva to His mother Devahuti and is recorded in Srimad-Bhagavatam (3.25.38). Kapiladeva instructed His mother in sankhya-yoga, but the importance of bhakti-yoga is mentioned here. Later sanhkya-yoga was imitated by atheists, whose system was founded by a different Kapiladeva, Rsi Kapiladeva.

TEXT 163

TEXT

pati-putra-suhrd-bhratr-
pitrvan mitravad dharim
ye dhyayanti sadodyuktas
tebhyo 'piha namo namah

SYNONYMS

pati--a husband; putra--a son; suhrt--a friend; bhratr--a brother; pitr--a father; vat--like; mitra--an intimate friend; vat--like; harim--on the Supreme Personality of Godhead; ye--all those who; dhyayanti--meditate; sada--always; udyuktah--full of eagerness; tebhyah--unto them; api--also; iha--here; namah namah--repeated respectful obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.'

PURPORT

This verse appears in the Bhakti-rasamrta-sindhu (1.2.308).

TEXT 164

TEXT

ei mata kare yeba raganuga-bhakti
krsnera carane tanra upajaya 'priti'

SYNONYMS

ei mata--in this way; kare--executes; yeba--anyone who; raganuga-bhakti--spontaneous devotional service to Krsna; krsnera carane--to the lotus feet of Krsna; tanra--his; upajaya--awakens; priti--affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Krsna gradually increases.

TEXT 165

TEXT

prity-ankure 'rati', 'bhava'----haya dui nama
yaha haite vasa hana sri-bhagavan

SYNONYMS

priti-ankure--in the seed of affection; rati--attachment; bhava--emotion; haya--there are; dui nama--two names; yaha haite--from which; vasa--controlled; hana--is; sri-bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"In the seed of affection, there is attachment which goes by two names, rati and bhava. The Supreme Personality of Godhead comes under the control of such attachment.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments on this verse. Externally a devotee performs all the items of devotional service-sravana and kirtana-in nine different ways, and within his mind he always thinks of his eternal relationship with Krsna and follows in the footsteps of the devotees of Vrndavana. If one engages himself in the service of Radha and Krsna in this way, he can transcend the regulative principles enjoined in the sastras and, through his spiritual master, fully engage in rendering spontaneous love to Krsna. In this way, he attains affection at the lotus feet of Krsna. Krsna actually comes under the

control of such spontaneous feelings, and ultimately one can attain association with the Lord.

TEXT 166

TEXT

yaha haite pai krsnera prema-sevana
eita' kahilun 'abhidheya'-vivarana

SYNONYMS

yaha haite--from which; pai--I can get; krsnera--of Lord Krsna; prema-sevana--affectionate service; eita'--this; kahilun--I have done; abhidheya-vivarana--description of the means (devotional service) in detail.

TRANSLATION

"That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya.

TEXT 167

TEXT

abhidheya, sadhana-bhakti ebe kahilun sanatana
sanksepe kahilun, vistara na yaya varnana

SYNONYMS

abhidheya--the means of obtaining the desired object; sadhana-bhakti--devotional service performed by means of the body and senses; ebe--now; kahilun--I have described; sanatana--My dear Sanatana; sanksepe--in short; kahilun--I have described; vistara--expansion; na yaya--is not possible; varnana--describing.

TRANSLATION

"My dear Sanatana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Krsna. It cannot be described broadly."

TEXT 168

TEXT

abhidheya sadhana-bhakti sune yei jana
acirat paya sei krsna-prema-dhana

SYNONYMS

abhidheya--necessary duty; sadhana-bhakti--devotional service in practice; sune--hears; yei jana--anyone who; acirat--very soon; paya--gets; sei--that person; krsna-prema-dhana--the treasure of love of Krsna.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Krsna in love and affection.

TEXT 169

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twenty-second Chapter, describing the execution of devotional service.

Chapter 23
Life's Ultimate Goal--Love of Godhead

The following summary study of the Twenty-third Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In this chapter Sri Caitanya Mahaprabhu describes the symptoms of emotion and love and the awakening of one's original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of mahabhava. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories-svakiya and parakiya. Svakiya refers to loving affairs between husband and wife, and parakiya refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Krsna. Srimati Radharani has twenty-five transcendental qualities.

Sri Caitanya Mahaprabhu then describes those candidates who are eligible to taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanatana Gosvami about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vrndavana, where the Lord is engaged in His eternal pastimes described in the Hari-vamsa. There is also an opposing and favorable description of kesa-avatara. All these instructions are mentioned herein.

In this way Sri Caitanya Mahaprabhu blessed Sanatana Gosvami, placing His own hand on his head. Thus Sanatana received the power to describe these subjects in books like Hari-bhakti-vilasa.

TEXT 1

TEXT

cirad adattam nija-gupta-vittam

svaprema-namamrtam atyudarah
apamaram yo vitatara gaurah
krsno janebhyas tam aham prapadye

SYNONYMS

cirat--for a long time; adattam--not given; nija-gupta-vittam--His own personal confidential property; sva-prema--of love for Him; nama--of the holy name; amrtam--the ambrosia; ati-udarah--most munificent; a-pamaram--even down to the lowest of men; yah--one who; vitatara--distributed; gaurah--Sri Gaurasundara; krsnah--Lord Krsna Himself; janebhyah--to the people in general; tam--to Him; aham--I; prapadye--offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakrsna, distributed to everyone-even the lowest of men-His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; gauracandra--to Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya Mahaprabhu!

TEXT 3

TEXT

ebe suna bhakti-phala 'prema'-prayojana
yahara sravane haya bhakti-rasa-jnana

SYNONYMS

ebe suna--now hear; bhakti-phala--the result of practice of devotional service; prema--love of Godhead; prayojana--the ultimate goal of life; yahara sravane--by hearing of which; haya--there is; bhakti-rasa-jnana--transcendental knowledge of the mellows of devotional service.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Now hear, O Sanatana, about the result of devotional service, which is love of Godhead, life's ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

TEXT 4

TEXT

krsne rati gadha haile 'prema'-abhidhana
krsna-bhakti-rasera ei 'sthayi-bhava'-nama

SYNONYMS

krsne--unto Lord Krsna; rati--affection; gadha--deep; haile--when it becomes; prema-abhidhana--called love of God; krsna-bhakti-rasera--of the mellows of devotional service to Krsna; ei--this sthayi-bhava-nama--called sthayi-bhava.

TRANSLATION

"When affection for Krsna becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthayi-bhava, permanent enjoyment of the mellows of devotional service to Krsna.

TEXT 5

TEXT

suddha-sattva-visesatma
prema-suryamsu-samya-bhak
rucibhis citta-masrnya-
krd asau bhava ucyate

SYNONYMS

suddha-sattva--by unadultered goodness; visesa--distinguished; atma--whose nature; prema--of love of God; surya--like the sun; amsu--a ray; samya-bhak--which is similar to; rucibhih--by different tastes; citta--of the heart; masrnya--softness; krt--which causes; asau--that softness; bhavah--emotion; ucyate--is called.

TRANSLATION

" 'When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Krsna. At such a time, devotional service causes the heart to be softened by various tastes, and it is called bhava [emotion].'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.3.1).

TEXT 6

TEXT

e dui,----bhavera 'svarupa', 'tatastha' laksana
premera laksana ebe suna, sanatana

SYNONYMS

ei dui--these two; bhavera--of emotion; sva-rupa--constitutional; tatastha--marginal; laksana--symptoms; premera--of love; laksana--the symptoms; ebe--now; suna--hear; sanatana--O Sanatana.

TRANSLATION

"Bhava [emotion] has two different symptoms-constitutional and marginal. Now, My dear Sanatana, listen to the symptoms of love.

PURPORT

The word suddha-sattva-visesatma means "situated on the transcendental platform of pure goodness." In this way the soul is purified of all material contamination, and this position is called svarupa-laksana, the constitutional symptom of bhava, emotion. By various tastes, one's heart is softened, and there is an awakening of one's loving propensity to render spontaneous service to the Lord. This is called tatastha-laksana, the marginal symptom of bhava.

TEXT 7

TEXT

samyan masrnita-svanto
mamatvatisayankitah
bhavah sa eva sandratma
budhaih prema nigadyate

SYNONYMS

samyak--completely; masrnita-svantah--which makes the heart soft; mamatva--of a sense of ownership; atisaya-ankitah--marked with an abundance; bhavah--emotion; sah--that; eva--certainly; sandra-atma--whose nature is very condensed; budhaih--by learned persons; prema--love of Godhead; nigadyate--is described.

TRANSLATION

" 'When that bhava softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.4.1).

TEXT 8

TEXT

ananya-mamata visnau
mamata prema-sangata
bhaktir ity ucyate bhisma-
prahladoddhava-naradaih

SYNONYMS

ananya-mamata--having a sense of relationships with no others; visnau--in Lord Visnu, or Krsna; mamata--the sense of ownership; prema-sangata--endowed only with love; bhaktih--devotional service; iti--thus; ucyate--is said; bhisma--by Bhisma; prahlada--by Prahlada Maharaja; uddhava--by Uddhava; naradaih--and by Narada.

TRANSLATION

" 'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Visnu, or, in other words, when one thinks Visnu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhisma, Prahlada, Uddhava and Narada.'

PURPORT

This verse, quoted from the Narada-pancaratra, is found in the Bhakti-rasamrta-sindhu (1.4.2).

TEXT 9

TEXT

kona bhagye kona jivera 'sraddha' yadi haya
tabe sei jiva 'sadhu-sanga' ye karaya

SYNONYMS

kona bhagye--by some good fortune; kona jivera--of some living entity; sraddha yadi haya--if there is faith; tabe--then; sei jiva--that living entity; sadhu-sanga--association with devotees; ye--certainly; karaya--makes.

TRANSLATION

"If, by good fortune, a living entity develops faith in Krsna, he begins to associate with devotees.

TEXT 10

TEXT

sadhu-sanga haite haya 'sravana-kirtana'
sadhana-bhaktye haya 'sarvanartha-nivartana'

SYNONYMS

sadhu-sanga haite--from association with devotees; haya--there is; sravana-kirtana--hearing, chanting and so on; sadhana-bhaktye--by devotional service; haya--there is; sarva--all; anartha-nivartana--disappearance of unwanted thing.

TRANSLATION

"When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

TEXT 11

TEXT

anartha-nivrtti haile bhaktye 'nistha' haya
nistha haite sravanadye 'ruci' upajaya

SYNONYMS

anartha-nivrtti--disappearance of all unwanted contamination; haile--when there is; bhaktye--in devotional service; nistha--firm faith; haya--there is; nistha haite--from such firm faith; sravana-adye--in hearing, chanting and so on; ruci--taste; upajaya--awakens.

TRANSLATION

"When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

TEXT 12

TEXT

ruci haite bhaktye haya 'asakti' pracura
asakti haite citte janme krsne prity-ankura

SYNONYMS

ruci haite--from such a taste; bhaktye--in devotional service; haya--there is; asakti--attachment; pracura--deep; asakti haite--from attachment; citte--within the heart; janme--appears; krsne--for Krsna; priti-ankura--the seed of affection.

TRANSLATION

"After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Krsna grows in the heart.

TEXT 13

TEXT

sei 'bhava' gadha haile dhare 'prema'-nama
sei prema 'prayojana' sarvananda-dhama

SYNONYMS

sei bhava--that emotional condition; gadha haile--when it becomes intensified; dhare--takes; prema-nama--the name love of Godhead; sei prema--that love of Godhead; prayojana--the ultimate goal of life; sarva-ananda-dhama--the reservoir of all pleasure.

TRANSLATION

"When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

PURPORT

Srila Bhaktivinoda Thakura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called anartha-nivrtti, indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When this attachment intensifies, the seed of love of Krsna fructifies. This position is called priti or rati (affection) or bhava (emotion). When rati intensifies, it is called love of Godhead. This love of Godhead is actually life's highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages-sadhana-bhakti and bhava-bhakti. Sadhana-bhakti refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service-santa, dasya, sakhya, vatsalya and madhura. As a result of such attachment, bhava develops. Bhava-bhakti is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. Bhava-bhakti is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called prema-bhakti, or transcendental love of Godhead. This gradual process is also described in the following two verses found in the Bhakti-rasamrta-sindhu (1.4.15-16).

TEXTS 14-15

TEXT

adau sraddha tatah sadhu-
 sango 'tha bhajana-kriya
tato 'nartha-nivrttih syat
 tato nistha rucis tatah

 athasaktis tato bhavas
 tatah premabhyudancati
 sadhakanam ayam premnah
pradurbhave bhavet kramah

SYNONYMS

adau--in the beginning; sraddha--firm faith, or disinterest in material affairs and interest in spiritual advancement; tatah--thereafter; sadhu-sangah--association with pure devotees; atha--then; bhajana-kriya--performance of devotional service to Krsna (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); tatah--thereafter; anartha-nivrttih--the diminishing of all unwanted habits;

syat--there should be; tatah--then; nistha--firm faith; rucih--taste; tatah--thereafter; atha--then; asaktih--attachment; tatah--then; bhavah--emotion of affection; tatah--thereafter; prema--love of God; abhyudancati--arises; sadhakanam--of the devotees practicing Krsna consciousness; ayam--this; premnah--of love of Godhead; pradurbhave--in the appearance; bhavet--is; kramah--the chronological order.

TRANSLATION

" 'In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sadhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Krsna consciousness.'

TEXT 16

TEXT

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

SYNONYMS

satam--of the devotees; prasangat--bu the intimate association; mama--of Me; virya-samvidah--talks full of spiritual potency; bhavanti--appear; hrt--to the heart; karna--and to the ears; rasa-ayanah--a source of sweetness; kathah--talks; tat--of them; josanat--from proper cultivation; asu--quickly; apavarga--of liberation; vartmani--on the path; sraddha--faith; ratih--attraction; bhaktih--love; anukramisyati--will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.25.25).

TEXT 17

TEXT

yanhara hrdaye ei bhavankura haya
tanhate eteka cihna sarva-sastre kaya

SYNONYMS

yanhara--of whom; hrdaye--in the heart; ei--this; bhava-ankura--seed of emotion; haya--there is; tanhate--in him; eteka--these; cihna--symptoms; sarva-sastre--all revealed scriptures; kaya--say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

TEXTS 18-19

TEXT

ksantir avyartha-kalatvam
viraktir mana-sunyata
asa-bandhah samutkantha
nama-gane sada rucih

asaktis tad-gunakhyane
pritis tad-vasati-sthale
ity adayo 'nubhavah syur
jata-bhavankure jane

SYNONYMS

ksantih--forgiveness; avyartha-kalatvam--being free from wasting time; viraktih--detachment; mana-sunyata--absence of false prestige; asa-bandhah--hope; samutkantha--eagerness; nama-gane--in chanting the Holy names; sada--always; rucih--taste; asaktih--attachment; tat--of Lord Krsna; guna-akhyane--in describing the transcendental qualities; pritih--affection; tat--His; vasati-sthale--in places of residence (the temple or holy places); iti--thus; adayah--and so on; anubhavah--the signs; syuh--are; jata--developed; bhava-ankure--whose seed of ecstatic emotion; jane--in a person.

TRANSLATION

" 'When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides-that is, a temple or a holy place like Vrndavana. These are all called anubhava, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.'

PURPORT

These two verses are found in the Bhakti-rasamrta-sindhu (1.3.25-26).

TEXT 20

TEXT

ei nava prity-ankura yanra citte haya
prakrta-ksobhe tanra ksobha nahi haya

SYNONYMS

ei--this; nava--nine; priti-ankura--fructification of the seed of love; yanra--of whom; citte--in the mind; haya--there is; prakrta--material; ksobhe--in agitation; tanra--his; ksobha--agitation; nahi haya--there is not.

TRANSLATION

"If love for Krsna in a seedling state has fructified in one's heart, one is not agitated by material things.

TEXT 21

TEXT

tam mopayatam pratiyantu vipra
ganga ca devi dhrta-cittam ise
dvijopasrstah kuhakas taksako va
dasatv alam gayata visnu-gathah

SYNONYMS

tam--him; ma--me; upayatam--surrendered; pratiyantu--you may know; viprah--O brahmanas; ganga--mother Ganges; ca--and; devi--the demigoddess; dhrta--offered; cittam--whose mind; ise--unto the Supreme Personality of Godhead; dvija-upasrstah--created by the brahmana; kuhakah--some trickery; taksakah--snake-bird; va--or; dasatu--let it bite; alam--never mind; gayata--chant; visnu-gathah--the holy names of Lord Visnu.'

TRANSLATION

" 'O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snakebird-or whatever magical thing the brahmana created-bite me at once. I only desire that you all continue singing the deeds of Lord Visnu.'

PURPORT

This is a verse from Srimad-Bhagavatam (1.19.15) spoken by Maharaja Pariksit while he was sitting on the bank of the Ganges expecting to be bitten by a snakebird summoned by the curse of a brahmana boy named Srngi, who was the son of a great sage named Samika. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, brahmanas, kings and demigods came to see him in his last days. Maharaja Pariksit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Visnu.

TEXT 22

TEXT

krsna-sambandha vina kala vyartha nahi yaya

SYNONYMS

krsna-sambandha vina--without a connection with Krsna; kala--time; vyartha--useless; nahi yaya--does not become.

TRANSLATION

"Not a moment should be lost. Every moment should be utilized for Krsna or connected with Him.

PURPORT

Maharaja Pariksit's expression of anxiety is explained in this verse. He says, "Let whatever is destined to happen take place. It doesn't matter. Just let me see that not a moment of my time is wasted without a relationship with Krsna." One has to tolerate all obstacles on the path of Krsna consciousness, and one has to see that not a moment of his life is wasted outside of Krsna's service.

TEXT 23

TEXT

vagbhih stuvanto manasa smarantas
tanva namanto 'py anisam na trptah
bhaktah sravan-netra-jalah samagram
ayur harer eva samarpayanti

SYNONYMS

vagbhih--by words; stuvantah--offering prayers to the Supreme Personality of Godhead; manasa--by the mind; smarantah--remembering; tanva--by the body; namantah--offering obeisances; api--although; anisam--all the time; na trptah--not satisfied; bhaktah--the devotees; sravat--shedding; netra-jalah--tears from the eyes; samagram--the whole; ayuh--life; hareh--to Krsna; eva--only; samarpayanti--dedicate.

TRANSLATION

" 'With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord's service.'

PURPORT

This verse from the Hari-bhakti-sudhodaya is found in the Bhakti-rasamrta-sindhu (1.3.29).

TEXT 24

TEXT

bhukti, siddhi, indriyartha tare nahi bhaya

SYNONYMS

bhukti--material enjoyment; siddhi--mystic power; indriya-artha--the objects of the senses; tare--unto him; nahi bhaya--do not appeal.

TRANSLATION

"In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

TEXT 25

TEXT

yo dustyajan dara-sutan
suhrd-rajyam hrdi sprsah
jahau yuvaiva malavad
uttamahsloka-lalasah

SYNONYMS

yah--who (Bharata Maharaja); dustyajan--difficult to give up; dara-sutan--wife and children; suhrt--friends; rajyam--kingdom; hrdi sprsah--dear to the core of the heart; jahau--gave up; yuva--youthful; eva--at that time; malavat--like stool; uttamah-sloka-lalasah--being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

" 'King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Krsna, who is called uttama-sloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.'

PURPORT

These are the signs of virakti (detachment) found in a person who has developed bhava, the preliminary stage of love of Godhead; This verse is quoted from Srimad-Bhagavatam (5.14.43).

TEXT 26

TEXT

'sarvottama' apanake 'hina' kari mane

SYNONYMS

sarva-uttama--although standing above all; apanake--himself; hina kari--as the lowest; mane--considers.

TRANSLATION

"Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

TEXT

harau ratim vahann esa
narendranam sikhamanih

bhiksam atann ari-pure
sva-pakam api vandate

SYNONYMS

harau--toward the Supreme Personality of Godhead; ratim--affection; vahan--carrying; esah--this one; nara-indranam--of all the kings; sikha-manih--brilliant crown jewel; bhiksam--begging alms; atan--wandering for; ari-pure--even in the city of enemies; sva-pakam--the fifth-grade candalas; api--even; vandate--worships.

TRANSLATION

" 'Bharata Maharaja always carried affection for Krsna within his heart. Although Bharata Maharaja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to candalas, low-class men who eat dogs.'

PURPORT

This is a quotation from Padma Purana.

TEXT 28

TEXT

'krsna krpa karibena'----drdha kari' jane

SYNONYMS

krsna--Lord Krsna; krpa karibena--will show His mercy; drdha kari'--making firm; jane--he believes.

TRANSLATION

"A fully surrendered devotee always hopes that Lord Krsna will be kind to him. This hope is very firm in him.

TEXT 29

TEXT

na prema sravanadi-bhaktir api va yogo 'thava vaisnavo
jnanam va subha-karma va kiyad aho saj-jatir apy asti va
hinarthadhika-sadhake tvayi tathapy acchedya-mula sati
he gopi-jana-vallabha vyathayate ha ha mad-asaiva mam

SYNONYMS

na--not; prema--love of Godhead; sravana-adi--consisting of chanting, hearing and so on; bhaktih--devotional service; api--also; va--or; yogah--the power of mystic yoga; athava--or; vaisnavah--befitting a devotee; jnanam--knowledge; va--or; subha-karma--pious activities; va--or; kiyat--a little; aho--O my Lord; sat-jatih--birth in a good family; api--even; asti--there is; va--or; hina-artha-adhika-sadhake--who bestows greater benedictions upon one who is fallen and possesses no good qualities; tvayi--unto You; tathapi--still; acchedya-mula--whose root is uncuttable; sati--being; he--O; gopi-jana-vallabha--most dear

friend of the gopis; vyathayate--gives pain; ha ha--alas; mat--my; asa--hope; eva--certainly; mam--to me.

TRANSLATION

" 'O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaisnava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopis, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.3.35).

TEXT 30

TEXT

samutkantha haya sada lalasa-pradhana

SYNONYMS

samutkantha--eagerness; haya--is; sada--always; lalasa--ardent desire; pradhana--chiefly characterized by.

TRANSLATION

"This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

TEXT 31

TEXT

tvac-chaisavam tri-bhuvanadbhutam ity avehi
mac-capalam ca tava va mama vadhigamyam
tat kim karomi viralam murali-vilasi
mugdham mukhambujam udiksitum iksanabhyam

SYNONYMS

tvat--Your; saisavam--early age; tri-bhuvana--within the three worlds; adbhutam--wonderful; iti--thus; avehi--know; mat-capalam--My unsteadiness; ca--and; tava--of You; va--or; mama--of Me; va--or; adhigamyam--to bu understood; tat--that; kim--what; karomi--I do; viralam--in solitude; murali-vilasi--O player of the flute; mugdham--attractive; mukha-ambujam--lotuslike face; udiksitum--to see sufficiently; iksanabhyam--by the eyes.

TRANSLATION

" 'O Krsna, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is a verse from Krsna-karnamrta (32).

TEXT 32

TEXT

nama-gane sada ruci, laya krsna-nama

SYNONYMS

nama-gane--in chanting the holy names; sada--constantly; ruci--taste,relish; laya--takes; krsna-nama--the Hare Krsna mantra.

TRANSLATION

"Due to having great relish for the holy name, one is inclined to chant the Hare Krsna maha-mantra constantly.

TEXT 33

TEXT

rodana-bindu-maranda-syandi-
drg-indivaradya govinda
tava madhura-svara-kanthi
gayati namavalim bala

SYNONYMS

rodana-bindu--with teardrops; maranda--like the nectar or juice of flowers; syandi--pouring; drk-indivara--whose lotus eyes; adya--today; govinda--O my Lord Govinda; tava--Your; madhura-svara-kanthi--who has a very sweet voice; gayati--sings; nama-avalim--holy names; bala--this young girl (Radhika).

TRANSLATION

" 'O Govinda, this youthful girl named Radhika is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.3.38).

TEXT 34

TEXT

krsna-gunakhyane haya sarvada asakti

SYNONYMS

krsna-guna-akhyane--in describing the transcendental qualities of Krsna; haya--there is; sarvada--always; asakti--attachment.

TRANSLATION

"At this stage of bhava, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

TEXT 35

TEXT

madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu-gandhi mrdu-smitam etad aho
madhuram madhuram madhuram madhuram

SYNONYMS

madhuram--sweet; madhuram--sweet; vapuh--the transcendental form; asya--His; vibhoh--of the Lord; madhuram--sweet; madhuram--sweet; vadanam--face; madhuram--more sweet; madhu-gandhi--the fragrance of honey; mrdu-smitam--soft smiling; etat--this; aho--oh; madhuram--sweet; madhuram--sweet; madhuram--sweet; madhuram--still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Krsna is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Bilvamangala Thakura's Krsna-karnamrta (92).

TEXT 36

TEXT

krsna-lila-sthane kare sarvada vasati

SYNONYMS

krsna-lila-sthane--in the place where Krsna has His pastimes; kare--makes; sarvada--always; vasati--abode.

TRANSLATION

"A devotee absorbed in ecstatic emotion for Krsna always resides in a place where Krsna's pastimes were performed.

TEXT 37

TEXT

kadaham yamuna-tire
namani tava kirtayan
udbaspah pundarikaksa
racayisyami tandavam

SYNONYMS

kada--when; aham--I; yamuna-tire--on the bank of the Yamuna; namani--holy names; tava--Your; kirtayan--chanting; udbaspah--full of tears; pundarika-aksa--O lotus-eyed one; racayisyami--I shall create; tandavam--dancing like a madman.

TRANSLATION

" 'O Lord Pundarikaksa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamuna?'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (1.2.156).

TEXT 38

TEXT

krsne 'ratira' cihna ei kailun vivarana
'krsna-premera' cihna ebe suna sanatana

SYNONYMS

krsne--for Krsna; ratira--of attraction; cihna--the symptoms; ei--all these; kailun vivarana--I have described; krsna-premera--of love for Lord Krsna; cihna--the symptoms; ebe--now; suna sanatana--please hear, Sanatana.

TRANSLATION

"These are the symptoms of a person who has developed attraction [bhava] for Krsna. Now let me describe the symptoms of a person who is actually elevated to love of Krsna. O Sanatana, please hear this from Me.

TEXT 39

TEXT

yanra citte krsna-prema karaye udaya
tanra vakya, kriya, mudra vijneha na bujhaya

SYNONYMS

yanra citte--in whose heart; krsna-prema--love of Krsna; karaye udaya--awakens; tanra--his; vakya--words; kriya--activities; mudra--symptoms; vijneha--even a learned scholar; na bujhaya--does not understand.

TRANSLATION

"Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

TEXT 40

TEXT

dhanyasyayam nava-prema
yasyonmilati cetasi
antarvanibhir apy asya

mudra susthu sudurgama

SYNONYMS

dhanyasya--of a most fortunate person; ayam--this; navah--new; prema--love of Godhead; yasya--of whom; unmilati--manifests; cetasi--in the heart; antarvanibhih--by persons well versed in sastras; api--even; asya--of him; mudra--symptoms; susthu--exceedingly; sudurgama--difficult to understand.

TRANSLATION

" 'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

PURPORT

This verse is also found in the Bhakti-rasamrta-sindhu (1.4.17).

TEXT 41

TEXT

evamvratah sva-priya-nama-kirtya
jatanurago druta-citta uccaih
hasaty atho roditi rauti gayaty
unmadavan nrtyati loka-bahyah

SYNONYMS

evam-vratah--when one thus engages in a vow to chant and dance; sva--own; priya--very dear; nama--the holy name; kirtya--by chanting; jata--in this way develops; anuragah--attachment; druta-cittah--very eagerly; uccaih--loudly; hasati--laughs; atho--also; roditi--cries; rauti--becomes agitated; gayati--chants; unmada-vat--like a madman; nrtyati--dances; loka-bahyah--not caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (11.2.40).

TEXT 42

TEXT

prema krame badi' haya----sneha, mana, pranaya
raga, anuraga, bhava, mahabhava haya

SYNONYMS

prema--love of God; krame--gradually; badi'--increasing; haya--is; sneha--affection; mana--indignation due to affection; pranaya--love; raga--attachment; anuraga--subattachment; bhava--ecstasy; maha-bhava--exalted ecstasy; haya--is.

TRANSLATION

"Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

TEXT

bija, iksu, rasa, guda tabe khanda-sara
sarkara, sita-michari, suddha-michari ara

SYNONYMS

bija--seeds; iksu--sugarcane plants; rasa--juice; guda--molasses; tabe--then; khanda-sara--crude sugar; sarkara--sugar; sita-michari--sugar candy; suddha-michari--rock candy; ara--also.

TRANSLATION

"This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

TEXT

iha yaiche krame nirmala, krame bade svada
rati-premadira taiche badaye asvada

SYNONYMS

iha--this; yaiche--like; krame--by succession; nirmala--pure; krame--gradually; bade--increases; svada--taste; rati--from attachment; prema-adira--of love of Godhead and so on; taiche--in that way; badaye--increases; asvada--taste.

TRANSLATION

"Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

TEXT 45

TEXT

adhikari-bhede rati----panca parakara
santa, dasya, sakhya, vatsalya, madhura ara

SYNONYMS

adhikari--of possessor; bhede--according to differences; rati--attachment; panca parakara--five varieties; santa--neutral; dasya--servitude; sakhya--friendship; vatsalya--paternal love; madhura--conjugal love; ara--also.

TRANSLATION

"According to the candidate possessing these transcendental qualities [sneha, mana and so on], there are five transcendental mellows-neutrality, servitorship, friendship, parental love and conjugal love.

In the Bhakti-rasamrta-sindhu, rati (attraction) is thus described:

vyaktam masrnitevantar-
laksyate rati-laksanam
mumuksu-prabhrtinam ced
bhaved esa ratir na hi

kintu bala-camatkara-
kari tac-cihna-viksaya
abhijnena subodho 'yam
raty-abhasah prakirtitah

The real symptoms of the fructification of the seed of love (rati) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Krsna. However, one who is expert in devotional service calls such symptoms rati-abhasa, a mere glimpse of attachment.

TEXT 46

TEXT

ei panca sthayi bhava haya panca 'rasa'
ye-rase bhakta 'sukhi', krsna haya 'vasa'

SYNONYMS

ei panca--these five kinds of transcendental mellow; sthayi bhava--permanent ecstatic moods; haya--become; panca rasa--five kinds of transcendental mellow; ye-rase--in a particular mellow; bhakta sukhi--a devotee becomes happy; krsna--Lord Krsna; haya--becomes; vasa--under the control.

TRANSLATION

"These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Krsna also becomes inclined toward such a devotee and comes under his control.

PURPORT

In the Bhakti-rasamrta-sindhu, sthayi-bhava, permanent ecstasy, is thus described:

aviruddhan viruddhams ca
bhavan yo vasatam nayan
su-rajeva virajeta
sa sthayi bhava ucyate

sthayi bhavo 'tra sa proktah
sri-krsna-visaya ratih

These moods (bhavas) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called sthayi-bhava, or permanent ecstasies. Continuous ecstatic love for Krsna is called permanent ecstasy.

TEXT 47

TEXT

premadika sthayi-bhava samagri-milane
krsna-bhakti rasa-rupe paya pariname

SYNONYMS

prema-adika--love of Godhead, beginning with santa, dasya and so on; sthayi-bhava--the permanent ecstasies; samagri-milane--by mixing with other ingredients; krsna-bhakti--devotional service to Lord Krsna; rasa-rupe--composed of transcendental mellows; paya--becomes; pariname--by transformation.

TRANSLATION

"When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

PURPORT

In the Bhakti-rasamrta-sindhu, the following definition is given:

athasyah kesava-rater
laksitaya nigadyate
samagri-pariposena
parama rasa-rupata

vibhavair anubhavais ca
sattvikair vyabhicaribhih
svadyatvam hrdi bhaktanam
anita sravanadibhih
esa krsna-ratih sthayi
bhavo bhakti-raso bhavet

Love for Krsna, Kesava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of vibhava, anubhava, sattvika and vyabhicari, hearing and chanting are activated, and the devotee is able to taste love for Krsna. Then attachment for Krsna, or permanent ecstasy (sthayi-bhava), becomes the mellow of devotional service (bhakti-rasa).

TEXT 48

TEXT

vibhava, anubhava, sattvika, vyabhicari
sthayi-bhava 'rasa' haya ei cari mili'

SYNONYMS

vibhava--special ecstasy; anubhava--subordinate ecstasy; sattvika--natural ecstasy; vyabhicari--transitory ecstasy; sthayi-bhava--permanent ecstasy; rasa--mellow; haya--becomes; ei cari--these four; mili'--meeting.

TRANSLATION

"The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

TEXT 49

TEXT

dadhi yena khanda-marica-karpura-milane
'rasalakhya' rasa haya apurvasvadane

SYNONYMS

dadhi--yogurt; yena--as if; khanda--sugar candy; marica--black pepper; karpura--camphor; milane--being mixed; rasala-akhya--known os delicious; rasa--mellow; haya--becomes; apurva-asvadane--by an unprecedented taste.

TRANSLATION

"Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

TEXT 50

TEXT

dvividha 'vibhava',----alambana, uddipana
vamsi-svaradi----'uddipana', krsnadi----'alambana'

SYNONYMS

dvi-vidha--two kinds; vibhava--particular ecstasy; alambana--the support; uddipana--awakening; vamsi-svara-adi--such as the vibration of the flute; uddipana--exciting; krsna-adi--Krsna and others; alambana--the support.

TRANSLATION

"There are two kinds of particular ecstasies [vibhava]. One is called the support, and the other is called the awakening. The vibration of Krsna's flute is an example of the awakening, and Lord Krsna Himself is an example of the support.

TEXT 51

TEXT

'anubhava'----smita, nrtya, gitadi udbhasvara
stambhadi----'sattvika' anubhavera bhitara

SYNONYMS

anubhava--subordinate ecstasy; smita--smiling; nrtya--dancing; gita-adi--songs and so on; udbhasvara--symptoms of bodily manifestation; stambha-adi--being stunned and others; sattvika--natural; anubhavera bhitara--within the category of subordinate ecstasies.

TRANSLATION

"The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhava].

In the Bhakti-rasamrta-sindhu, vibhava is described as follows:

tatra jneya vibhavas tu
raty-asvadana-hetavah
te dvidhalambana eke
tathaivoddipanah pare

"The cause bringing about the tasting of love for Krsna is called vibhava. Vibhava is divided into two categories-alambana (support) and uddipana (awakening)."

In the Agni Purana it is stated:

vibhavyate hi raty-adir
yatra yena vibhavyate
vibhavo nama sa dvedha-
lambanoddipanatmakah

"That which causes love for Krsna to appear is called vibhava. That has two divisions-alambana [in which love appears] and uddipana [by which love appears]."

In the Bhakti-rasamrta-sindhu, the following is stated about alambana:

krsnas ca krsna-bhaktas ca
budhair alambana matah
raty-ader visayatvena
tathadharatayapi ca

"The object of love is Krsna, and the container of that love is the devotee of Krsna. Both of them are called by the learned scholars alambana-the foundations." Similarly, uddipana is described:

uddipanas tu te prokta
bhavam uddipayanti ye

"Those things which awaken ecstatic love are called uddipana."

te tu sri-krsna-candrasya
gunas cestah prasadhanam

Mainly this awakening is made possible by the qualities and activities of Krsna, as well as by His mode of decoration and the way His hair is arranged.

smitanga-saurabhe vamsa-
srnga-nupura-kambavah
padanka-ksetra-tulasi-
bhakta-tad-vasaradayah

"Krsna's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [tulasi], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love."

In the Bhakti-rasamrta-sindhu, anubhava is described as follows:

anubhavas tu citta-stha-
bhavanam avabodhakah
te bahir vikriya prayah
prokta udbhasvarakhyaya

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called udbhasvara, are the anubhavas, or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions-sita and ksepana. Singing, yawning and so on are called sita. Dancing and bodily contortions are called ksepana.

The Bhakti-rasamrta-sindhu describes udbhasvara as follows:

udbhasante svadhamniti
prokta udbhasvara budhaih
nivyuttariya-dhammilla-
sramsanam gatra-motanam
jrmbha ghranasya phullatvam
nisvasadyas ca te matah

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars udbhasvara. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. Stambha and other symptoms are described in Madhya-lila (14.167).

TEXT 52

TEXT

nirveda-harsadi----tetrisa 'vyabhicari'
saba mili' 'rasa' haya camatkarakari

SYNONYMS

nirveda-harsa-adi--complete despondency, jubilation and so on; tetrisa--thirty-three; vyabhicari--transitory elements; saba mili'--all meeting together; rasa--the mellows; haya--becomes; camatkarakari--a cause of wonder.

TRANSLATION

"There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

Nirveda, harsa, and other symptoms are explained in Madhya-lila (14.167). The transitory elements (vyabhicari) are described in the Bhakti-rasamrta-sindhu as follows:

athocyante trayas trimsad-
bhava ye vyabhicarinah
visesenabhimukhyena
caranti sthayinam prati
vag-anga-sattva-sucya ye
jneyas te vyabhicarinah

sancarayanti bhavasya
gatim sancarino 'pi te
unmajjanti nimajjanti
stayiny-amrta-varidhau
urmivad vardhayanty enam
yanti tad-rupatam ca te

There are thirty-three transitory elements known as vyabhicari-ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called sancari, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called vyabhicari.

TEXT 53

TEXT

panca-vidha rasa----santa, dasya, sakhya, vatsalya
madhura-nama srngara-rasa----sabate prabalya

SYNONYMS

panca-vidha rasa--five kinds of mellows; santa--neutrality; dasya--servitorship; sakhya--friendship; vatsalya--paternal affection; madhura--sweet; nama--named; srngara-rasa--the conjugal mellow; sabate--among all of them; prabalya--predominant.

TRANSLATION

"There are five transcendental mellows-neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

TEXT 54

TEXT

santa-rase santi-rati 'prema' paryanta haya
dasya-rati 'raga' paryanta krameta badaya

SYNONYMS

santa-rase--in the mellow of neutrality; santi-rati--spiritual attachment in peacefulness; prema paryanta--up to love of Godhead; haya--is; dasya-rati--

attachment in servitude; raga--spontaneous love; paryanta--up to; krameta--gradually; badaya--increases.

TRANSLATION

"The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

TEXT 55

TEXT

sakhya-vatsalya-rati paya 'anuraga'-sima
subaladyera 'bhava' paryanta premera mahima

SYNONYMS

sakhya--in friendship; vatsalya--in paternal affection; rati--affection; paya--obtains; anuraga-sima--up to the limit of subordinate spontaneous love; subala-adyera--of friends like Subala and others; bhava--ecstatic love; paryanta--up to; premera mahima--the glory of the love of Godhead.

TRANSLATION

"After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

TEXT

santa-adi rasera 'yoga', 'viyoga'----dui bheda
sakhya-vatsalye yogadira aneka vibheda

SYNONYMS

santa-adi rasera--of the mellows beginning from neutrality; yoga--connection; viyoga--separation; dui bheda--two divisions; sakhya--in the mellow of friendship; vatsalye--in paternal affection; yoga-adira--of connection and separation; aneka vibheda--many varieties.

TRANSLATION

"There are two divisions of each of the five mellows--yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

PURPORT

In the Bhakti-rasamrta-sindhu, these divisions are described:

ayoga-yogavetasya
prabhedau kathitav ubhau

In the mellows of bhakti-yoga, there are two stages--ayoga and yoga. Ayoga is described in the Bhakti-rasamrta-sindhu:

sangabhavo harer dhirair
ayoga iti kathyate
ayoge tvan-manaskatvam
tad-gunady-anusandhayah
tat-prapty-upaya-cintadyah
sarvesam kathitah kriyah

Learned scholars in the science of bhakti-yoga say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of ayoga (separation), the mind is filled with Krsna consciousness and is fully absorbed in thoughts of Krsna. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Krsna's association.

The word yoga (connection) is thus described:

krsnena sangamo yas tu
sa yoga iti kirtyate

"When one meets Krsna directly, that is called yoga."

In the transcendental mellows of neutrality and servitorship, there are similar divisions of yoga and viyoga, but they are not variegated. The divisions of yoga and viyoga are always existing in the five mellows. However, in the transcendental mellows of friendship and paternal affection, there are many varieties of yoga and viyoga. The varieties of yoga are thus described:

yogo 'pi kathitah siddhis
tustih sthitir iti tridha

Yoga (connection) is of three types-success, satisfaction and permanence. The divisions of ayoga (separation) are thus described:

utkanthitam viyogas cety
ayogo 'pi dvidhocyate

Thus ayoga has two divisions-longing and separation.

TEXT 57

TEXT

'rudha', 'adhirudha' bhava----kevala 'madhure'
mahisi-ganera 'rudha', 'adhirudha' gopika-nikare

SYNONYMS

rudha--advanced; adhirudha--highly advanced; bhava--ecstasy; kevala--only; madhure--in the transcendental mellow of conjugal love; mahisi-ganera--of the queens of Dvaraka; rudha--advanced; adhirudha--highly advanced; gopika-nikare--among the gopis.

TRANSLATION

"Only in the conjugal mellow are there two ecstatic symptoms called rudha [advanced] and adhirudha [highly advanced]. The advanced ecstasy is found among the queens of Dvaraka, and the highly advanced ecstasies are found among the gopis.

PURPORT

The adhirudha ecstasies are explained in the Ujjvala-nilamani:

rudhoktebhyo 'nubhavebhyah
kam apy apta visistatam
yatranubhava drsyante
so 'dhirudho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (mahabhava). The platform of mahabhava includes rudha and adhirudha. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvaraka, whereas highly advanced ecstasy is found among the gopis.

TEXT 58

TEXT

adhirudha-mahabhava----dui ta' prakara
sambhoge 'madana', virahe 'mohana' nama tara

SYNONYMS

adhirudha-mahabhava--highly advanced ecstasy; dui ta' prakara--two varieties; sambhoge--in actually meeting; madana--madana; virahe--in separation; mohana--mohana; nama--the names; tara--of them.

TRANSLATION

"Highly advanced ecstasy is divided into two categories-madana and mohana. Meeting together is called madana, and separation is called mohana.

TEXT 59

TEXT

'madane' cumbanadi haya ananta vibheda
'udghurna', 'citra-jalpa' 'mohane' dui bheda

SYNONYMS

madane--in the stage of madana; cumbana-adi--kissing and similar activities; haya--are; ananta vibheda--unlimited divisions; udghurna--unsteadiness; citra-jalpa--various mad talks; mohane--the stage of mohana, dui bheda--two divisions.

TRANSLATION

"On the madana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions-udghurna [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

PURPORT

For further information, see Madhya-lila (1.87).

TEXT 60

TEXT

citra-jalpera dasa anga----prajalpadi-nama
'bhramara-gita'ra dasa sloka tahate pramana

SYNONYMS

citra-jalpera--of the mad talks; dasa--ten; anga--parts; prajalpa-adi-nama--named prajalpa and so on; bhramara-gitara--of Radharani's talks with the bumblebee (Srimad-Bhagavatam, Canto Ten, Chapter Forty-seven); dasa sloka--ten verses; tahate--in that matter; pramana--the evidence.

TRANSLATION

"Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Srimati Radharani called 'song to the bumblebee.'

PURPORT

Imaginative mad talks known as citra-jalpa can be divided into ten categories-prajalpa, parijalpa, vijalpa, ujjalpa, sanjalpa, avajalpa, abhijalpa, ajalpa, pratijalpa and sujalpa. There are no English equivalents for these different features of jalpa (imaginative talk).

TEXT 61

TEXT

udghurna, vivasa-cesta----divyonmada-nama
virahe krsna-sphurti, apanake 'krsna'-jnana

SYNONYMS

udghurna--unsteadiness; vivasa-cesta--boastful activities; divya-unmada-nama--named transcendental madness; virahe--in separation; krsna-sphurti--manifestation of Krsna; apanake--oneself; krsna-jnana--thinking as Krsna.

TRANSLATION

"Udghurna [unsteadiness] and vivasa-cesta [boastful activities] are aspects of transcendental madness. In separation from Krsna, one experiences the manifestation of Krsna, and one thinks oneself to be Krsna.

TEXT 62

TEXT

'sambhoga'-'vipralambha'-bhede dvividha srngara
sambhogera ananta anga, nahi anta tara

SYNONYMS

sambhoga--of meeting (enjoyment together); vipralambha--of separation; bhede--in two divisions; dvi-vidha srngara--two kinds of conjugal love; sambhogera--of the stage of sambhoga, or meeting; ananta anga--unlimited parts; nahi--not; anta--an end; tara--of that.

TRANSLATION

"In conjugal love [srngara] there are two departments-meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the Ujjvala-nilamani:

yunor ayuktayor bhavo
yuktayor vatha yo mithah
abhistalinganadinam
anavaptau prakrsyate
sa vipralambho vijneyah
sambhogonnatikarakah

na vina vipralambhena
sambhogah pustim asnute

When the lover and the beloved meet, they are called yukta (connected). Previous to their meeting, they are called ayukta (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called vipralambha. This vipralambha helps nourish emotions at the time of meeting. Similarly, sambhoga is thus described:

darsanalinganadinam
anukulyan nisevaya
yunor ullasam arohan
bhavah sambhoga iryate

"Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called sambhoga." When awakened, sambhoga is divided into four categories:

(1) purva-raga-anantara-after purva-raga (attachment prior to meeting), sambhoga is called brief (sanksipta);

(2) mana-anantara-after mana (anger based on love), sambhoga is called encroached (sankirna);

(3) kincid-dura-pravasa-anantara-after being a little distance away for some time, sambhoga is called accomplished (sampanna);
(4) sudura-pravasa-anantara-after being far away, sambhoga is called perfection (samrddhiman).
The meetings of the lovers that take place in dreams also have these four divisions.

TEXT 63

TEXT

'vipralambha' catur-vidha----purva-raga, mana
pravasakhya, ara prema-vaicittya-akhyana

SYNONYMS

vipralambha--separation; catuh-vidha--four divisions; purva-raga-- purva-raga; mana--mana; pravasakhya--known as pravasa; ara--and; prema-vaicittya--prema-vaicittya; akhyana--calling.

TRANSLATION

"Vipralambha has four divisions-purva-raga, mana, pravasa, and prema-vaicittya.

PURPORT

Purva-raga is described in Ujjvala-nilamani:

ratir ya sangamat purvam
darsana-sravanadi-ja
tayor unmilati prajnaih
purva-ragah sa ucyate

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as vibhava and anubhava, this is called purva-raga.
The word mana is also described:

dampatyor bhava ekatra
sator apy anuraktayoh
svabhistaslesa-viksadi-
nirodhi mana ucyate

Mana is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.
Pravasa is also explained as follows:

purva-sanga-tayor yunor
bhaved desantaradibhih
vyavadhanam tu yat prajnaih
sa pravasa itiryate

Pravasa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, prema-vaicittya is explained:

priyasya sannikarse 'pi
premotkarsa-svabhavatah
ya visesa-dhiyartis tat
prema-vaicittyam ucyate

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

TEXT 64

TEXT

radhikadye 'purva-raga' prasiddha 'pravasa', 'mane'
'prema-vaicittya' sri-dasame mahisi-gane

SYNONYMS

radhikadye--in Srimati Radharani and the other gopis; purva-raga--feelings before union; prasiddha--celebrated; pravasa mane--also pravasa and mana; prema-vaicittya--feelings of fear of separation; sri-dasame--in the Tenth Canto; mahisi-gane--among the queens.

TRANSLATION

"Of the four kinds of separation, three [purva-raga, pravasa and mana] are celebrated in Srimati Radharani and the gopis. In Dvaraka, among the queens, feelings of prema-vaicittya are very prominent.

TEXT 65

TEXT

kurari vilapasi tvam vita-nidra na sese
svapiti jagati ratryam isvaro gupta-bodhah
vayam iva sakhi kaccid gadha-nirviddha-ceta
nalina-nayana-hasodara-lileksitena

SYNONYMS

kurari--O female osprey; vilapasi--are lamenting; tvam--you; vita-nidra--without sleep; na--not; sese--rest; svapiti--sleeps; jagati--in the world; ratryam--at night; isvarah--Lord Krsna; gupta-bodhah--whose consciousness is hidden; vayam--we; iva--like; sakhi--O dear friend; kaccid--whether; gadha--deeply; nirviddha-ceta--pierced in the heart; nalina-nayana--of the lotus-eyed Lord; hasa--smiling; udara--liberal; lila-iksitena--by the playful glancing.

TRANSLATION

" 'My dear friend kurari, it is now night, and Lord Sri Krsna is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus eyed Krsna? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.90.15). Although the queens were with Krsna, they were still thinking of losing His company.

TEXT 66

TEXT

vrajendra-nandana krsna----nayaka-siromani
nayikara siromani----radha-thakurani

SYNONYMS

vrajendra-nandana krsna--Lord Krsna, the son of Maharaja Nanda; nayaka-siromani--best of all heroes; nayikara siromani--the best of all heroines; radha-thakurani--Srimati Radharani.

TRANSLATION

"Lord Krsna, the Supreme Personality of Godhead who appeared as the son of Nanda Maharaja, is the supreme hero in all dealings. Similarly, Srimati Radharani is the topmost heroine in all dealings.

TEXT 67

TEXT

nayakanam siroratnam
krsnas tu bhagavan svayam
yatra nityataya sarve
virajante maha-gunah

SYNONYMS

nayakanam--of all heroes; siroratnam--the crown jewel; krsnah--Lord Krsna; tu--but; bhagavan svayam--the Supreme Personality of Godhead Himself; yatra--in whom; nityataya--with permanence; sarve--all; virajante--exist; maha-gunah--transcendental qualities.

TRANSLATION

" 'Krsna is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Krsna, all transcendental good qualities are permanently situated.'

PURPORT

This verse is also found in the Bhakti-rasamrta-sindhu (2.1.17).

TEXT 68

TEXT

devi krsnamayi prokta
radhika para-devata
sarva-laksmimayi sarva-
kantih sammohini para

SYNONYMS

devi--who shines brilliantly; krsna-mayi--nondifferent from Lord Krsna; prokta--called; radhika--Srimati Radharani; para-devata--;most worshipable; sarva-laksmi-mayi--presiding over all the goddesses of fortune; sarva-kantih--in whom all splendor exists; sammohini--whose character completely bewilders Lord Krsna; para--the superior energy.

TRANSLATION

" 'The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.'

PURPORT

This text is found in the Brhad-gautamiya-tantra.

TEXT 69

TEXT

ananta krsnera guna, causatti----pradhana
eka eka guna suni' judaya bhakta-kana

SYNONYMS

ananta--unlimited; krsnera--of Lord Krsna; guna--qualities; causatti--sixty-four; pradhana--chief ones; eka eka--one by one; guna--qualities; suni'--hearing; judaya--satisfies; bhakta-kana--the ears of the devotees.

TRANSLATION

"The transcendental qualities of Lord Krsna are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

TEXT 70

TEXT

ayam neta suramyangah
sarva-sal-laksananvitah
ruciras tejasa yukto
baliyan vayasanvitah

SYNONYMS

ayam--this (Krsna); neta--supreme hero; suramya-angah--having the most beautiful transcendental body; sarva-sat-laksana--all-auspicious bodily marks; anvitah--endowed with; rucirah--possessing radiance very pleasing to the eyes; tejasa--with all power; yuktah--bestowed; baliyan--very strong; vayasa-anvitah--having a youthful age.

TRANSLATION

" 'Krsna, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

PURPORT

This verse and the following six verses are also found in the Bhakti-rasamrta-sindhu (2.1.23-29).

TEXT 71

TEXT

vividhadbhuta-bhasa-vit
satya-vakyah priyam vadah
vavadukah supandityo
buddhiman pratibhanvitah

SYNONYMS

vividha--various; adbhuta--wonderful; bhasa-vit--knower of languages; satya-vakyah--whose words are truthful; priyam vadah--who speaks very pleasingly; vavadukah--expert in speaking; su-pandityah--very learned; buddhiman--very wise; pratibha-anvitah--genius.

TRANSLATION

" 'Krsna is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

TEXT 72

TEXT

vidagdhas caturo daksah
krtajnah sudrdha-vratah
desa-kala-supatrajnah
sastra-caksuh sucir vasi

SYNONYMS

vidagdhah--expert in artistic enjoyment; caturah--cunning; daksah--expert; krta-jnah--grateful; sudrdha-vratah--firmly determined; desa--of country; kala--time; supatra--of fitness; jnah--a knower; sastra-caksuh--expert in the authoritative scriptures; sucih--very clean and neat; vasi--serf-controlled.

TRANSLATION

" 'Krsna is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

TEXT 73

TEXT

sthiro dantah ksama-silo
gambhiro dhrtiman samah
vadanyo dharmikah surah
karuno manya-manakrt

SYNONYMS

sthirah--steady; dantah--having controlled senses; ksama-silah--forgiving; gambhirah--grave; dhrtiman--calm, never bereft of intelligence; samah--equal; vadanyah--magnanimous; dharmikah--religious; surah--chivalrous; karunah--kind; manya-manakrt--respectful to the respectable.

TRANSLATION

" 'Lord Krsna is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

TEXT 74

TEXT

daksino vinayi hriman
saranagata-palakah
sukhi bhakta-suhrt prema-
vasyah sarva-subhankarah

SYNONYMS

daksinah--simple and liberal; vinayi--humble; hriman--bashful when glorified; saranagata-palakah--protector of the surrendered soul; sukhi--always happy; bhakta-suhrt--well-wisher of the devotees; prema-vasyah--submissive to love; sarva-subhankarah--all-auspicious.

TRANSLATION

" 'Krsna is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

TEXT 75

TEXT

pratapi kirtiman rakta-
lokah sadhu-samasrayah
narigana-manohari
sarvaradhyah samrddhiman

SYNONYMS

pratapi--very influential; kirtiman--famous for good works; rakta-lokah--who is the object of the attachment of all people; sadhu-sama-asrayah--the shelter of the good and virtuous; nari-gana--to women; manohari--attractive; sarva-aradhyah--worshipable by everyone; samrddhiman--very rich.

TRANSLATION

" 'Krsna is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

TEXT 76

TEXT

variyan isvaras ceti
gunas tasyanukirtitah
samudra iva pancasad
durvigaha harer ami

SYNONYMS

variyan--the best; isvarah--the supreme controller; ca--and; iti--thus; gunah--the transcendental qualities; tasya--of Him; anukirtitah--described; samudrah--oceans; iva--like; pancasat--fifty; durvigahah--difficult to penetrate fully; hareh--of the Supreme Personality of Godhead; ami--all these.

TRANSLATION

" 'Krsna is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

TEXT 77

TEXT

jivesu ete vasanto 'pi
bindu-bindutaya kvacit
paripurnataya bhanti
tatraiva purusottame

SYNONYMS

jivesu--in the living entities; ete--these; vasantah--are residing; api--though; bindu-bindutaya--with a very minute quantity; kvacit--sometimes; paripurnataya--with fullness; bhanti--are manifest; tatra--in Him; eva--certainly; purusa-uttame--in the Supreme Personality of Godhead.

TRANSLATION

" 'These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in Bhagavad-gita:

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The qualities of Krsna are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a jiva. God is the Supreme Being, the chief of all living beings-eko bahunam yo vidadhati kaman. The Mayavadis maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

TEXT 78

TEXT

atha panca-guna ye syur
amsena girisadisu

SYNONYMS

atha--now(over and above these); panca-gunah--five qualities; ye--which; syuh--may exist; amsena--by part; girisa-adisu--in demigods like Lord Siva.

TRANSLATION

" 'Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Siva.

PURPORT

This verse and the following seven verses are also found in the Bhakti-rasamrta-sindhu (2.1.37-44).

TEXTS 79-81

TEXT

sada svarupa-sampraptah
sarva-jno nity-nutanah
sac-cid-ananda-sandrangah
sarva-siddhi-nisevitah

athocyante gunah panca
ye laksmisadi-vartinah
avicintya-maha-saktih
koti-brahmanda-vigrahah

avataravali-bijam
hatari-gati-dayakah
atmarama-ganakarsity
ami krsne kiladbhutah

SYNONYMS

sada--always; svarupa-sampraptah--situated in one's eternal nature; sarva-jnah--omniscient; nitya-nutanah--ever-fresh; sat-cit-ananda-sandra-angah--the concentrated form of eternity, knowledge, bliss; sarva-siddhi-nisevitah--attended by all mystic perfections; atha--now; ucyante--are said; gunah--qualities; panca--five; ye--which; laksmi-isa--in the proprietor of the goddess of fortune; adi--etc.; vartinah--represented; avicintya--inconceivable; maha-saktih--possessing supreme energy; koti-brahmanda--consisting of innumerable universes; vigrahah--having a body; avatara--of incarnations; avali--of groups; bijam--the source; hata-ari--to enemies killed by Him; gati-dayakah--giving liberation; atmarama-gana--of those fully satisfied in themselves; akarsi--attracting; iti--thus; ami--these; krsne--in Krsna; kila--certainly; adbhutah--very wonderful.

TRANSLATION

" 'These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuntha planets in Narayana, the Lord of Laksmi. These qualities are also present in Krsna, but they are not present in demigods like Lord Siva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Narayana, the dominating Deity of the Vaikuntha planets, they are even more wonderfully present in Krsna.

TEXTS 82-83

TEXT

sarvadbhuta-camatkara-
lila-kallola-varidhih
atulya-madhura-prema-
mandita-priya-mandalah

trijagan-manasakarsi-
murali-kala-kujitah
asamanordhva-rupa-sri-
vismapita-caracarah

SYNONYMS

sarva-adbhuta-camatkara--bringing wonder to all; lila--of pastimes; kallola--full of waves; varidhih--an ocean; atulya-madhura-prema--with incomparable conjugal love; mandita--decorated; priya-mandalah--with a circle of favorite personalities; tri-jagat--of three worlds; manasa-akarsi--attracting the minds; murali--of the flute; kala-kujitah--the melodious vibration; asamana-urdhva--unequaled and unsurpassed; rupa--by beauty; sri--and opulence; vismapita-cara-acarah--astonishing the moving and nonmoving living entities.

TRANSLATION

" 'Apart from these sixty transcendental qualities, Krsna has an additional four transcendental qualities, which are not manifest even in the personality of

Narayana. These are: (1) Krsna is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequaled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Krsna.

PURPORT

Mayavadi philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Krsna means black. Not understanding the qualities of Krsna, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, acaryas and sages, the Mayavadis still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life's daily necessities, yet they are captivated by Mayavadi philosophers and are being misled. According to Bhagavad-gita, simply by understanding Krsna one can get free from the cycle of birth and death. Tyaktva deham punar janma naiti mam eti so 'rjuna. Unfortunately this great science of Krsna consciousness has been impeded by Mayavadi philosophers who are opposed to the personality of Krsna. Those who are preaching this Krsna consciousness movement must try to understand Krsna from the statements given in the Bhakti-rasamrta-sindhu (The Nectar of Devotion).

TEXTS 84-85

TEXT

lila premna priyadhikyam
madhuryam venu-rupayoh
ity asadharanam proktam
govindasya catustayam

evam gunas catur-bhedas
catuh-sastir udahrtah

SYNONYMS

lila--pastimes; premna--with transcendental love; priya-adhikyam--an abundance of highly elevated devotees; madhuryam--sweetness; venu-rupayoh--of the flute and the beauty of Krsna; iti--thus; asadharanam--uncommon; proktam--said; govindasya--of Lord Krsna; catustayam--four special features; evam--thus; gunah--transcendental qualities; catuh-bhedah--having four divisions; catuh-sastih--sixty-four; udahrtah--declared.

TRANSLATION

" 'Above Narayana, Krsna has four specific transcendental qualities-His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopis], His wonderful beauty and the wonderful vibration of His flute. Lord Krsna is more exalted than ordinary living beings and demigods like Lord Siva. He is even more exalted than His personal expansion Narayana. In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.'

TEXT 86

TEXT

ananta guna sri-radhikara, pancisa----pradhana
yei gunera 'vasa' haya krsna bhagavan

SYNONYMS

ananta guna--unlimited qualities; sri-radhikara--of Srimati Radharani; pancisa--twenty-five; pradhana--chief; yei gunera--of those qualities; vasa--under the control; haya--is; krsna--Lord Krsna; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"Similarly, Srimati Radharani has unlimited transcendental qualities, of which twenty-five qualities are principal. Sri Krsna is controlled by these transcendental qualities of Srimati Radharani.

TEXTS 87-91

TEXT

atha vrndavanesvaryah
kirtyante pravara gunah
madhureyam nava-vayas
calapangojjvala-smita

caru-saubhagya-rekhadhya
gandhonmadita-madhava
sangita-prasarabhijna
ramya-van narma-pandita

vinita karuna-purna
vidagdha patavanvita
lajja-sila sumaryada
dhairya-gambhirya-salini

suvilasa mahabhava-
paramotkarsa-tarsini
gokula-prema-vasatir
jagac-chreni-lasad-yasah

gurv-arpita-guru-sneha
sakhi-pranayita-vasa
krsna-priyavali-mukhya
santatasrava-kesava
bahuna kim gunas tasyah
sankhyatita harer iva

SYNONYMS

atha--now; vrndavana-isvaryah--of the Queen of Vrndavana (Sri Radhika); kirtyante--are glorified; pravarah--chief; gunah--qualities; madhura--sweet; iyam--this one (Radhika); nava-vayah--youthful; cala-apanga--having restless eyes; ujjvala-smita--having a bright smile; caru-saubhagya-rekhadhya--possessing beautiful, auspicious lines on the body; gandha--by the wonderful fragrance of Her the body; unmadita-madhava--exciting Krsna; sangita--of songs; prasara-

abhijna--knowledgeable in the expansion; ramya-vak--having charming speech; narma-pandita--learned in joking; vinita--humble; karuna-purna--full of mercy; vidagdha--cunning; patava-anvita--expert in performing Her duties; lajja-sila--shy; su-maryada--respectful; dhairya--calm; gambhirya-salini--and grave; su-vilasa--playful; maha-bhava--of advanced ecstasy; parama-utkarsa--in the highest excellence; tarsini--desirous; gokula-prema--the love of the residents of Gokula; vasatih--the abode; jagat-sreni--among the surrendered devotees who are the abodes (asraya) of love for Krsna; lasat--shining; yasah--whose fame; guru--to the elders; arpita--offered; guru-sneha--whose great affection; sakhi-pranayita-vasa--controlled by the love of her gopi friends; krsna-priya-avali--among those who are dear to Krsna; mukhya--the chief; santata--always; asrava-kesavah--to whom Lord Kesava is submissive; bahuna kim--in short; gunah--the qualities; tasyah--of Her; sankhyatitah--beyond count; hareh--of Lord Krsna; iva--like.

TRANSLATION

" 'Srimati Radharani's twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Krsna happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopi. (25) She always keeps Krsna under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Krsna does.'

PURPORT

These verses are also found in Ujjvala-nilamani, Sri-radha-prakarana (11-15).

TEXT 92

TEXT

nayaka, nayika,----dui rasera 'alambana'
sei dui srestha,----radha, vrajendra-nandana

SYNONYMS

nayaka--hero; nayika--heroine; dui--two; rasera--of mellows; alambana--the basis; sei--those; dui--two; srestha--chief; radha--Srimati Radharani; vrajendra-nandana--and Krsna, the son of Maharaja Nanda.

TRANSLATION

"The basis of all transcendental mellows is the hero and the heroine, and Srimati Radharani and Lord Krsna, the son of Maharaja Nanda, are the best.

TEXT 93

TEXT

ei-mata dasye dasa, sakhye sakha-gana
vatsalye mata pita asrayalambana

SYNONYMS

ei-mata--in this way; dasye--in the transcendental mellow of servitude; dasa--servants; sakhye--in the transcendental mellow of friendship; sakha-gana--the friends; vatsalye--in the transcendental mellow of paternal affection; mata pita--mother and father; asraya-alambana--the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"Just as Lord Krsna and Srimati Radharani are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Krsna, the son of Maharaja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Krsna is the object, and friends like Sridama, Sudama and Subala are the shelter. In the transcendental mellow of paternal affection, Krsna is the object, and mother Yasoda and Maharaja Nanda are the shelter.

TEXT 94

TEXT

ei rasa anubhave yaiche bhakta-gana
yaiche rasa haya, suna tahara laksana

SYNONYMS

ei--this; rasa--mellow; anubhave--realize; yaiche--how; bhakta-gana--the devotees; yaiche--how; rasa--the mellow; haya--appears; suna--hear; tahara--of them; laksana--the symptoms.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95-98

TEXT

bhakti-nirdhuta-dosanam
prasannojjvala-cetasam
sri-bhagavata-raktanam
rasikasanga-ranginam

jivani-bhuta-govinda-
pada-bhakti-sukha-sriyam
premantaranga-bhutani
krtyany evanutisthatam

bhaktanam hrdi rajanti
samskara-yugalojjvala
ratir ananda-rupaiva
niyamana tu rasyatam

krsnadibhir vibhavadyair
gatair anubhavadhvani
praudhanandas camatkara-
kastham apadyate param

SYNONYMS

bhakti--by devotional service; nirdhuta-dosanam--whose material contaminations are washed off; prasanna-ujjvala-cetasam--whose hearts are satisfied and clean; sri-bhagavata-raktanam--who are interested in understanding the transcendental meaning of Srimad-Bhagavatam; rasika-asanga-ranginam--who live with the devotees and enjoy their transcendental company; jivani-bhuta--has become the life; govinda-pada--to the lotus feet of Govinda; bhakti-sukha-sriyam--those for whom the opulence of the happiness of devotional service; prema-antaranga-bhutani--which are of a confidential nature in the loving affairs of the devotees and Krsna; krtyani--activities; eva--certainly; anutisthatam--of those performing; bhaktanam--of the devotees; hrdi--in the hearts; rajanti--existing; samskara-yugala--by previous purificatory methods; ujjvala--expanded; ratih--love; ananda-rupa--whose form is transcendental bliss; eva--certainly; niyamana--being brought; tu--but; rasyatam--to tastefulness; krsna-adibhih--by Krsna and others; vibhava-adyaih--by ingredients such as vibhava; gataih--gone; anubhava-adhvani--to the path of perception; praudha-anandah--mature bliss; camatkara-kastham--the platform of wonder; apadyate--arrives at; param--the supreme.

TRANSLATION

" 'Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Srimad-Bhagavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love-for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

PURPORT

These verses are also found in the Bhakti-rasamrta-sindhu (2.1.7-10).

TEXT 99

TEXT

ei rasa-asvada nahi abhaktera gane
krsna-bhakta-gana kare rasa asvadane

SYNONYMS

ei--this; rasa-asvada--tasting of transcendental mellows; nahi--not; abhaktera gane--among nondevotees; krsna-bhakta-gane--the pure devotees of Lord Krsna; kare--do; rasa--these transcendental mellows; asvadane--tasting.

TRANSLATION

"The exchange between Krsna and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

TEXT 100

TEXT

sarvathaiva duruho 'yam
abhaktair bhagavad-rasah
tat padambuja-sarvasvair
bhaktair evanurasyate

SYNONYMS

sarvatha--in all respects; eva--certainly; duruhah--difficult to be understood; ayam--this; abhaktaih--by nondevotees; bhagavat-rasah--the transcendental mellow exchanged with the Supreme Personality of Godhead; tat--that; pada-ambuja-sarvasvaih--whose all in all is the lotus feet; bhaktaih--by devotees; eva--certainly; anurasyate--are relished.

TRANSLATION

" 'Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Krsna can taste the transcendental mellows.'

PURPORT

This verse is also found in the Bhakti-rasamrta-sindhu (2.5.131).

TEXT 101

TEXT

sanksepe kahilun ei 'prayojana'-vivarana
pancama-purusartha----ei 'krsna-prema'-dhana

SYNONYMS

sanksepe kahilun--briefly I have spoken; ei--this; prayojana-vivarana--descriptions of the ultimate achievement; pancama-purusa-artha--the fifth and ultimate goal of life; ei--this; krsna-prema-dhana--the treasure of love of Krsna.

TRANSLATION

"This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called krsna-prema-dhana, the treasure of love for Krsna.

TEXT 102

TEXT

purve prayage ami rasera vicare

tomara bhai rupe kailun sakti-sancare

SYNONYMS

purve--previously; prayage--in Prayaga; ami--I; rasera vicare--in consideration of different mellows; tomara bhai--your brother; rupe--unto Rupa Gosvami; kailun--I have done; sakti-sancare--endowment of all power.

TRANSLATION

"Previously I empowered your brother Rupa Gosvami to understand these mellows. I did this while instructing him at the Dasasvamedha-ghata in Prayaga.

TEXT 103

TEXT

tumiha kariha bhakti-sastrera pracara
mathuraya lupta-tirthera kariha uddhara

SYNONYMS

tumiha--you also; kariha--should perform; bhakti-sastrera pracara--propagation of the revealed scriptures of devotional service; mathuraya--in Mathura; lupta-tirthera--of lost places of pilgrimage; kariha--should make; uddhara--recovery.

TRANSLATION

"O Sanatana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathura.

TEXT 104

TEXT

vrndavane krsna-seva, vaisnava-acara
bhakti-smrti-sastra kari' kariha pracara

SYNONYMS

vrndavane--in Vrndavana; krsna-seva--the service of Lord Krsna; vaisnava-acara--behavior of Vaisnavas; bhakti-smrti-sastra--the reference books of devotional service; kari'--compiling; kariha--do; pracara--preaching.

TRANSLATION

"Establish devotional service to Lord Krsna and Radharani in Vrndavana. You should also compile bhakti scripture and preach the bhakti cult from Vrndavana."

PURPORT

Sanatana Gosvami was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to reestablish lost places of pilgrimage like Vrndavana and Radha-kunda, (3) to establish the Vrndavana method of temple worship and install Deities in temples (Sri Sanatana Gosvami established Madana-mohana temple, and Rupa Gosvami established Govindaji temple.), and (4) to enunciate the behavior of a Vaisnava

(as Srila Sanatana Gosvami did in Hari-bhakti-vilasa). In this way Sanatana Gosvami was empowered to establish the cult of Vaisnavism. As stated by Srinivasa Acarya:

nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau
lokanam hita-karinau tribhuvane manyau saranyakarau
radha-krsna-padaravinda-bhajananandena mattalikau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Gosvamis, namely Sri Sanatana Gosvami, Sri Rupa Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krsna."

This Krsna consciousness movement continues the tradition of the six Gosvamis, especially Srila Sanatana Gosvami and Srila Rupa Gosvami. Serious students of this Krsna consciousness movement must understand their great responsibility to preach the cult of Vrndavana (devotional service to the Lord) all over the world. We now have a nice temple in Vrndavana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Krsna consciousness.

TEXT 105

TEXT

yukta-vairagya-sthiti saba sikhaila
suska-vairagya-jnana saba nisedhila

SYNONYMS

yukta-vairagya--of proper renunciation; sthiti--the situation; saba--all; sikhaila--instructed; suska-vairagya--dry renunciation; jnana--speculative knowledge; saba--all; nisedhila--forbade.

TRANSLATION

Sri Caitanya Mahaprabhu then told Sanatana Gosvami about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT

This is the technique for understanding suska-vairagya and yukta-vairagya. In Bhagavad-gita (6.17) it is said:

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati duhkha-ha

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." To broadcast the cult of Krsna consciousness, one has to learn the possibility of

renunciation in terms of country, time and candidate. A candidate for Krsna consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher (acarya) has to consider time, candidate and country. He must avoid the principle of niyamagraha-that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The acarya's duty is to accept the essence of devotional service. There may be a little change here and there as far as yukta-vairagya (proper renunciation) is concerned. Dry renunciation is forbidden by Sri Caitanya Mahaprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhanta Sarasvati Thakura Gosvami Maharaja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanatana Gosvami wrote his Vaisnava smrti, Hari-bhakti-vilasa, which was specifically meant for India. In those days, India was more or less following the principle of smarta-vidhi. Srila Sanatana Gosvami had to keep pace with this, and his Hari-bhakti-vilasa was compiled with this in mind. According to smarta-brahmanas, a person not born in a brahmana family could not be elevated to the position of a brahmana. Sanatana Gosvami, however, says in Hari-bhakti-vilasa (2.12) that anyone can be elevated to the position of a brahmana by the process of initiation.

yatha kancanatam yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nrnam

There is a difference between the smarta process and the gosvami process. According to the smarta process, one cannot be accepted as a brahmana unless he is born in a brahmana family. According to the gosvami process, the Hari-bhakti-vilasa and the Narada-pancaratra, anyone can be a brahmana if he is properly initiated by a bona fide spiritual master. This is also the verdict of Sukadeva Gosvami in Srimad-Bhagavatam (2.4.18):

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

A Vaisnava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called niyamagraha. Not following the regulative principles but instead living extravagantly is also called niyamagraha. The word niyama means "regulative principles," and agraha means "eagerness." The word agraha means "not to accept." We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: suska-vairagya-jnana saba nisedhila. This is Sri Caitanya Mahaprabhu's liberal demonstration of the bhakti cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Srila Bhaktisiddhanta Sarasvati Thakura comments on these points by quoting two verses by Sri Rupa Gosvami (Bhakti-rasamrta-sindhu 1.2.255-256).

anasaktasya visayan

yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"When one is not attached to anything but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation." To preach the bhakti cult, one should seriously consider these verses.

TEXTS 106-107

TEXT

advesta sarva-bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama-duhkha-sukhah ksami

santustah satatam yogi
yatatma drdha-niscayah
mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

SYNONYMS

advesta--not envious or jealous; sarva-bhutanam--to all living entities in all parts of the world; maitrah--friendly; karunah--compassionate; eva--certainly; ca--and; nirmamah--with no sense of proprietorship; nirahankarah--without pride (without considering oneself a great preacher); sama-duhkha-sukhah--equal in distress and happiness (peaceful); ksami--tolerant to offenses created by others; santustah--satisfied; satatam--continuously; yogi--engaged in bhakti-yoga; yata-atma--having controlled the senses and mind; drdha-niscayah--having firm confidence and determination; mayi--unto Me; arpita--dedicated; manah-buddhih--mind and intelligence; yah--who; mat-bhaktah--My devotee; sah--that person; me--My; priyah--dear.

TRANSLATION

" 'One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with determination and whose mind and intelligence are dedicated to Me-he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or brahmanas can become Vaisnavas. Anyone can become a Vaisnava. Therefore one should recognize that the bhakti cult must be spread all over the world. That is real advesta. Moreover, the word maitrah, friendly, indicates that one who is able to preach the bhakti cult all over the world

should be equally friendly to everyone. These two and the following six verses were spoken by Sri Krsna in Bhagavad-gita (12.13-20).

TEXT 108

TEXT

yasman nodvijate loko
lokan nodvijate tu yah
harsamarsa-bhayodvegair
mukto yah sa ca me priyah

SYNONYMS

yasmat--from whom; na--not; udvijate--is agitated by fear or lamentation; lokah--the people in general; lokat--from the people; na--not; udvijate--is agitated; tu--but; yah--who; harsa--jubilation; amarsa--anger; bhaya--fear; udvegaih--and from anxiety; muktah--liberated; yah--anyone who; sah--he; ca--also; me priyah--My very dear devotee.

TRANSLATION

" 'He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

TEXT

anapeksah sucir daksa
udasino gata-vyathah
sarvarambha-parityagi
yo me bhaktah sa me priyah

SYNONYMS

anapeksah--indifferent; sucih--clean; daksah--expert in executing devotional service; udasinah--without affection for anything material; gata-vyathah--liberated from all material distress; sarva-arambha--all kinds of endeavor; parityagi--completely rejecting; yah--anyone who; me--My; bhaktah--devotee; sah--he; me priyah--very dear to Me.

TRANSLATION

" 'A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word anapeksah means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly bathe with soap and oil, and to be inwardly clean one should always be absorbed in

thoughts of Krsna. The words sarvarambha-parityagi indicate that one should not be interested in the so-called smarta-vidhi of pious and impious activities.

TEXT 110

TEXT

yo na hrsyati na dvesti
na socati na kanksati
subhasubha-parityagi
bhaktiman yah sa me priyah

SYNONYMS

yah--he who; na hrsyati--is not jubilant (upon getting something favorable); na dvesti--does not hate (being artificially influenced by something unfavorable); na--not; socati--laments; na--not; kanksati--desires; subha-asubha--the materially auspicious and inauspicious; parityagi--completely rejecting; bhakti-man--possessing devotion; yah--anyone who; sah--that person; me priyah--very dear to Me.

TRANSLATION

«One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

TEXTS 111-112

TEXT

samah satrau ca mitre ca
tatha manapamanayoh
sitosna-sukha-duhkhesu
samah sanga-vivarjitah

tulya-ninda-stutir mauni
santusto yena kenacit
aniketah sthira-matir
bhaktiman me priyo narah

SYNONYMS

samah--equal; satrau--to the enemy; ca--also; mitre--to the friend; ca--and; tatha--similarly; mana-apamanayoh--in honor and dishonor; sita--in winter; usna--and in scorching heat; sukha--in happiness; duhkhesu--and in distress; samah--equipoised; sanga-vivarjitah--without affection; tulya--equal; ninda--blasphemy; stutih--and praise; mauni--grave; santustah--always satisfied; yena kenacit--by whatever comes; aniketah--without attachment for a residence; sthira--steady; matih--minded; bhaktiman--devotee; me--My; priyah--dear; narah--a person.

TRANSLATION

" 'One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn't care for any residence, and who is fixed in devotional service, is very dear to Me.

TEXT 113

TEXT

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat-parama
bhaktas te 'tiva me priyah

SYNONYMS

ye--the devotees who; tu--but; dharma-amrtam--eternal religious principle of Krsna consciousness; idam--this; yatha-uktam--as mentioned above; paryupasate--worship; sraddadhanah--having faith and devotion; mat-paramah--accepting Me as the Supreme or the ultimate goal of life; bhaktah--such devotees; te--they; ativa--very much; me--My; priyah--dear.

TRANSLATION

" 'He who thus follows this imperishable religious principle of Krsna consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.'

TEXT 114

TEXT

cirani kim pathi na santi disanti bhiksam
naivanghri-pah parabhrtah sarito 'py asusyan
ruddha guhah kim ajito 'vati nopasannan
kasmad bhajanti kavayo dhana-durmadandhan

SYNONYMS

cirani--torn old clothes; kim--whether; pathi--on the path; na--not; santi--are; disanti--give; bhiksam--alms; na--not; eva--certainly; anghri-pah--the trees; parabhrtah--maintainers of others; saritah--rivers; api--also; asusyan--have dried up; ruddhah--closed; guhah--caves; kim--whether; ajitah--the Supreme Personality of Godhead, who is unconquerable; avati--protects; na--not; upasannan--the surrendered; kasmat--for what reason, therefore; bhajanti--flatter; kavayah--the devotees; dhana-durmada-andhan--persons who are puffed up with material possessions.

TRANSLATION

" 'Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?' "

PURPORT

This is a quotation from Srimad-Bhagavatam (2.2.5). In this verse, Sukadeva Gosvami advises Maharaja Pariksit that a devotee should be independent in all

circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements, shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of Srimad-Bhagavatam (1.2.6).

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." This verse explains that devotional service cannot be checked by any material condition.

TEXT 115

TEXT

tabe sanatana saba siddhanta puchila
bhagavata-siddhanta gudha sakali kahila

SYNONYMS

tabe--thereafter; sanatana--Sanatana Gosvami; saba--all; siddhanta--conclusive statements; puchila--inquired about; bhagavata-siddhanta--the conclusive statements about devotional service mentioned in Srimad-Bhagavatam; gudha--very confidential; sakali--all; kahila--Sri Caitanya Mahaprabhu described.

TRANSLATION

Thus Sanatana Gosvami inquired from Sri Caitanya Mahaprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Srimad-Bhagavatam.

TEXT 116

TEXT

hari-vamse kahiyache goloke nitya-sthiti
indra asi' karila yabe sri-krsnere stuti

SYNONYMS

hari-vamse--the revealed scripture known as Hari-vamsa; kahiyache--has told of; goloke--on the planet called Goloka; nitya-sthiti--the eternal situation; indra--King Indra of the heavenly planet; asi'--coming; karila--offered; yabe--when; sri-krsnere stuti--prayers to Lord Sri Krsna.

TRANSLATION

In the revealed scripture Hari-vamsa, there is a description of Goloka Vrndavana, the planet where Lord Sri Krsna eternally resides. This information was given by King Indra when he surrendered to Krsna and offered prayers after Krsna had raised Govardhana Hill.

PURPORT

In the Vedic scripture Hari-vamsa (Visnu-parva, Chapter Nineteen), there is the following description of Goloka Vrndavana:

manusya-lokad urdhvam tu
khaganam gatir ucyate
akasasyopari rarir
dvaram svargasya bhanuman
svargad urdhvam brahma-loko
brahmarsi-gana-sevitah

tatra soma-gatis caiva
jyotisam ca mahatmanam
tasyopari gavam lokah
sadhyas tam palayanti hi
sa hi sarva-gatah krsnah
maha-kasagato mahan

uparyupari tatrapi
gatis tava tapomayi
yam na vidmo vayam sarve
prcchanto 'pi pitam aham

gatih sama-damatyanam
svargah su-krta-karmanam
brahmye tapasi yuktanam
brahma-lokah para gatih

gavam eva tu goloko
duraroha hi sa gatih
sa tu lokas tvaya krsna
sidamanah krtatmana
dhrto dhrtimata vira
nighnatopadravan gavam

When the King of heaven, Indra, surrendered to Krsna after Krsna raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmaloka, where those advancing in spiritual knowledge reside. The planets up to Brahmaloka are part of the material world (Devi-dhama). Because the material world is under the control of Devi, Durga, it is called Devi-dhama. Above Devi-dhama is a place where Lord Siva and his wife Uma reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Sivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuntha-lokas. Goloka Vrndavana is situated above all the Vaikuntha-lokas. Goloka Vrndavana is the kingdom of Srimati Radharani and the parents of Krsna, Maharaja Nanda and mother Yasoda. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in the Brahma-samhita:

goloka-namni nija-dhamni tale ca tasya
devi-mahesa-hari-dhamasu tesu tesu
te te prabhava-nicaya vihitas ca yena
govindam adi-purusam tam aham bhajami

Thus Goloka Vrndavana-dhama is situated above the Vaikuntha planets. The spiritual sky containing all the Vaikuntha planets is very small compared to Goloka Vrndavana-dhama. The space occupied by Goloka Vrndavana-dhama is called mahakasa, or "the greatest sky of all." Lord Indra said, "We asked Lord Brahma about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Narayana's service are promoted to the Vaikunthalokas. However, my Lord Krsna, Your Goloka Vrndavana-dhama is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers."

Sri Nilakantha confirms the existence of Goloka Vrndavana-dhama by quoting the Rg-samhita (Rg Veda 1.21.154.6):

ta vam vastunyusmasi gamadhyai
yatra gavo bhuri-srnga ayasah
atraha tad urugayasya krsnah
paramam padam avabhati bhuri

"We wish to go to Your [Radha's and Krsna's] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugaya [Krsna, who is much praised]."

TEXTS 117-118

TEXT

mausala-lila, ara krsna-antardhana
kesavatara, ara yata viruddha vyakhyana

mahisi-harana adi, saba----mayamaya
vyakhya sikhaila yaiche susiddhanta haya

SYNONYMS

mausala-lila--the pastimes of destroying the Yadu dynasty; ara--also; krsna-antardhana--the disappearance of Krsna; kesa-avatara--the incarnation of the hairs; ara--also; yata--all; viruddha vyakhyana--statements against the Krsna conscious conclusions; mahisi-harana--kidnapping of the queens; adi--and so on; saba--all; maya-maya--made of the external energy; vyakhya--explanations (countering the attack of the asuras); sikhaila--instructed; yaiche--which; su-siddhanta--proper conclusions; haya--are.

TRANSLATION

Illusory stories opposed to the conclusions of Krsna consciousness concern the destruction of the Yadu dynasty, Krsna's disappearance, the story that Krsna and Balarama arise from a black hair and a white hair of Ksirodakasayi Visnu, and the story about the kidnapping of the queens. Sri Caitanya Mahaprabhu explained to Sanatana Gosvami the proper conclusions of these stories.

PURPORT

Due to envy, many asuras describe Krsna to be like a black crow or an incarnation of a hair. Sri Caitanya Mahaprabhu told Sanatana Gosvami how to counteract all these asuric explanations of Krsna. The word kaka means crow, and kesa means hair. The asuras describe Krsna as an incarnation of a crow, an incarnation of a sudra (a blackish tribe) and an incarnation of a hair, not knowing that the word kesa means ka-isa and that ka means Lord Brahma and isa means Lord. Thus Krsna is the Lord of Lord Brahma.

Some of Lord Krsna's pastimes are mentioned in the Mahabharata as mausala-lila. These include the stories of the destruction of the Yadu dynasty, Krsna's disappearance, His being pierced by a hunter's arrow, the story of Krsna's being an incarnation of a piece of hair (kesa-avatara) as well as mahisi-harana, the kidnapping of Krsna's queens. Actually these are not factual but are related for the bewilderment of the asuras who want to prove that Krsna is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Visnu. Such people are called asuras. They have mistaken ideas about Krsna. As stated in Bhagavad-gita, the asuras are given a chance to forget Krsna more and more, birth after birth. Thus they make their appearance in a family of asuras and continue this process, being kept in bewilderment about Krsna. Asuras in the dress of sannyasis even explain Bhagavad-gita and Srimad-Bhagavatam in different ways according to their own imaginations. Thus they continue to remain asuras birth after birth.

As far as the kesa-avatara (incarnation of hair) is concerned, it is mentioned in Srimad-Bhagavatam (2.7.26). The Visnu Purana also states: ujjaharatmanah kesau sita-krsnau maha-bala.

Similarly, in the Mahabharata:

sa capi kesau harir uccakarta
ekam suklam aparam capi krsnam
tau capi kesavav isatam yadunam
kule striyau rohinim devakim ca

tayor eko balabhadro babhuva
yo 'sau svetas tasya devasya kesah
krsno dvitiyah kesavah sambabhuva
kesah yo 'sau varnatah krsna uktah

Thus in Srimad-Bhagavatam, Visnu Purana and Mahabharata there are references to Krsna and Balarama being incarnations of a black hair and a white hair. It is stated that Lord Visnu snatched two hairs-one white and one black-from His head. These two hairs entered the wombs of Rohini and Devaki, members of the Yadu dynasty. Balarama was born from Rohini, and Krsna was born of Devaki. Thus Balarama appeared from the first hair, and Krsna appeared from the second hair. It was also foretold that all the asuras, who are enemies of the demigods, would be cut down by Lord Visnu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see Laghu-bhagavatamrta, the chapter called Krsnamrta, verses 156-164. Srila Rupa Gosvami has refuted this argument about the hair incarnation, and his refutation is supported by Sri Baladeva Vidyabhusana's commentaries. This matter is further discussed in the Krsna-sandarbha (29) and in the commentary known as Sarva-samvadini, by Srila Jiva Gosvami.

TEXT 119

TEXT

tabe sanatana prabhura carane dhariya
nivedana kare dante trna-guccha lana

SYNONYMS

tabe--at that time; sanatana--Sanatana Gosvami; prabhura--of Sri Caitanya Mahaprabhu; carane dhariya--catching the lotus feet; nivedana kare--submits a petition; dante--in the teeth; trna-guccha--a bunch of straw; lana--taking.

TRANSLATION

Sanatana Gosvami then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Sri Caitanya Mahaprabhu and submitted the following petition.

TEXT 120

TEXT

"nica-jati, nica-sevi, muni----supamara
siddhanta sikhaila,----yei brahmara agocara

SYNONYMS

nica-jati--lower class; nica-sevi--servant of lowborn people; muni--I; supamara--very,very fallen; siddhanta sikhaila--You have taught the topmost conclusions in detail; yei--which; brahmara--of Brahma; agocara--beyond the reach.

TRANSLATION

Sanatana Gosvami said, "My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahma.

TEXT 121

TEXT

tumi ye kahila, ei siddhantamrta-sindhu
mora mana chunite nare ihara eka-bindu

SYNONYMS

tumi ye--You; kahila--have spoken; ei--this; siddhanta-amrta-sindhu--the ocean of the ambrosia of conclusive truth; mora mana--my mind; chunite--to touch; nare--is not able; ihara--of it; eka-bindu--even a drop.

TRANSLATION

"The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

TEXT 122

TEXT

pangu nacaite yadi haya tomara mana
vara deha' mora mathe dhariya carana

SYNONYMS

pangu--lame man; nacaite--to make dance; yadi--if; haya--it is; tomara mana--Your mind; vara--a benediction; deha'--kindly give; mora mathe--on my head; dhariya--holding; carana--Your lotus feet.

TRANSLATION

"If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

TEXT 123

TEXT

'muni ye sikhalun tore sphuruka sakala'
ei tomara vara haite habe mora bala"

SYNONYMS

muni--I; ye--whatever; sikhalun--have instructed; tore--unto you; sphuruka sakala--let it be manifested; ei--this; tomara vara--Your benediction; haite--from; habe--there will be; mora bala--my strength.

TRANSLATION

"Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this."

TEXT 124

TEXT

tabe mahaprabhu tanra sire dhari' kare
vara dila'----ei saba sphuruka tomare'

SYNONYMS

tabe--after that; mahaprabhu--Sri Caitanya Mahaprabhu; tanra--of Sanatana Gosvami; sire--on the head; dhari'--holding; kare--by the hand; vara dila--gave the benediction; ei saba--all this; sphuruka tomare--let it be manifested to you properly.

TRANSLATION

Sri Caitanya Mahaprabhu then placed His hand on Sanatana Gosvami's head and benedicted him, saying, "Let all these instructions be manifest to you."

TEXT 125

TEXT

sanksepe kahilun----'prema'-prayojana-samvada

vistari' kahana na yaya prabhura prasada

SYNONYMS

sanksepe--briefly; kahilun--I have described; prema-prayojana-samvada--the discussion of the ultimate goal of life, love of Godhead; vistari'--expansively; kahana--describing; na yaya--not possible; prabhura prasada--the benediction of Sri Caitanya Mahaprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Sri Caitanya Mahaprabhu cannot be described expansively.

TEXT 126

TEXT

prabhura upadesamrta sune yei jana
acirat milaye tanre krsna-prema-dhana

SYNONYMS

prabhura--of Sri Caitanya Mahaprabhu; upadesa-amrta--the nectar of the instructions; sune--hears; yei jana--anyone who; acirat--without delay; milaye--meets; tanre--him; krsna-prema-dhana--the treasure of love of Krsna.

TRANSLATION

Whoever hears these instructions given to Sanatana Gosvami by the Lord comes very soon to realize love of God, Krsna.

TEXT 127

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twenty-third Chapter, describing love of Godhead.

Chapter 24
The Sixty-One Explanations of the Atmarama Verse

The following summary of this chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. According to Sri Sanatana Gosvami's request, Sri Caitanya Mahaprabhu explained the well-known Srimad-Bhagavatam verse beginning atmaramas ca munayo. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words ca and api, He described all the different meanings of the verse. He then concluded that all classes of transcendentalists (jnanis, karmis, yogis) utilize this verse according to their own interpretation, but if they gave up this process and surrendered to Krsna, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Sri Caitanya Mahaprabhu narrated a story about how the great sage Narada converted a hunter into a great Vaisnava, and how this was appreciated by Narada's friend Parvata Muni. Sanatana Gosvami then offered a prayer to Sri Caitanya Mahaprabhu, and Sri Caitanya Mahaprabhu explained the glory of Srimad-Bhagavatam. After this, the Lord gave Sanatana Gosvami a synopsis of Hari-bhakti-vilasa, which Sanatana Gosvami later developed into the guiding principle of all Vaisnavas.

TEXT 1

TEXT

atmarameti padyarkasy-
arthamsun yah prakasayan
jagat-tamo jaharavyat
sa caitanyodayacalah

SYNONYMS

atmarama-iti--beginning with the word atmarama; padya--verse; arkasya--of the sunlike; artha-amsun--the shining rays of different meanings; yah--who; prakasayan--manifesting; jagat-tamah--the darkness of the material world; jahara--eradicated; avyat--may protect; sah--He; caitanya-udaya-acalah--Sri Caitanya Mahaprabhu, who is like the eastern horizon, where the sun rises.

TRANSLATION

May Sri Caitanya Mahaprabhu be glorified. It was He who acted as the eastern horizon where the sun of the atmarama verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Lord Caitanya Mahaprabhu; jaya--all glories; nityananda--to Lord Nityananda; jaya--all glories; advaita-candra--to Advaita Acarya; jaya--all glories; gaura-bhakta-vrnda--to all the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

TEXT

tabe sanatana prabhura carane dhariya
punarapi kahe kichu vinaya kariya

SYNONYMS

tabe--thereafter; sanatana--Sanatana Gosvami; prabhura carane dhariya--catching the lotus feet of Sri Caitanya Mahaprabhu; punarapi--again; kahe--says; kichu--something; vinaya kariya--with great humility.

TRANSLATION

Thereafter, Sanatana Gosvami clasped the lotus feet of Sri Caitanya Mahaprabhu and humbly submitted the following petition.

TEXT 4

TEXT

'purve suniyachon, tumi sarvabhauma-sthane
eka sloke athara artha kairacha vyakhyane

SYNONYMS

purve--formerly; suniyachon--I heard; tumi--You; sarvabhauma-sthane--at the place of Sarvabhauma Bhattacarya; eka sloke--in one verse; athara artha--eighteen meanings; kairacha vyakhyane--have explained.

TRANSLATION

Sanatana Gosvami said, "My Lord, I have heard that previously, at the home of Sarvabhauma Bhattacarya, You explained the atmarama verse in eighteen different ways.

TEXT 5

TEXT

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

SYNONYMS

atma-aramah--persons who take pleasure in being transcendentally situated in the service of the Lord; ca--also; munayah--great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; nirgranthah--without interest in any material desire; api--certainly; urukrame--unto the Supreme Personality of Godhead, Krsna, whose activities are wonderful; kurvanti--do; ahaitukim--causeless, or without material desires; bhaktim--

devotional service; ittham-bhuta--so wonderful as to attract the attention of the self-satisfied; gunah--who has transcendental qualities; harih--the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendentally attractive features.'

PURPORT

This is the famous atmarama verse from Srimad-Bhagavatam (1.7.10).

TEXT 6

TEXT

ascarya suniya mora utkanthita mana
krpa kari' kaha yadi, judaya sravana'

SYNONYMS

ascarya--wonderful; suniya--hearing; mora--my; utkanthita--desirous; mana--mind; krpa kari'--showing Your causeless mercy; kaha yadi--if You speak; judaya--pleases; sravana--the ear.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

TEXT 7

TEXT

prabhu kahe,----"ami vatula, amara vacane
sarvabhauma vatula taha satya kari' mane

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; ami--I; vatula--a madman; amara vacane--in My words; sarvabhauma--Sarvabhauma Bhattacarya; vatula--another madman; taha--that (My explanation); satya kari' mane--took as truth.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "I am one madman, and Sarvabhauma Bhattacarya is another. Therefore he took My words to be the truth.

TEXT 8

TEXT

kiba pralapilana, kichu nahika smarane
tomara sanga-bale yadi kichu haya mane

SYNONYMS

kiba--what; pralapilana--I have said; kichu--anything; nahika--there is not; smarane--in memory; tomara--of you; sanga-bale--by the strength of association; yadi--if; kichu--something; haya--there is; mane--in My mind.

TRANSLATION

"I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

TEXT 9

TEXT

sahaje amara kichu artha nahi bhase
toma-sabara sanga-bale ye kichu prakase

SYNONYMS

sahaje--generally; amara--My; kichu--any; artha--meaning; nahi bhase--does not manifest; toma-sabara sanga-bale--by the strength of your association; ye--which; kichu--something; prakase--manifests.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

TEXT

ekadasa pada ei sloke sunirmala
prthak nana artha pade kare jhalamala

SYNONYMS

ekadasa pada--eleven words; ei--this; sloke--in the verse; su-nirmala--very clear; prthak--separately; nana--various; artha--meanings; pade--in each word; kare jhalamala--are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

The eleven separate words are (1) atmaramah, (2) ca, (3) munayah, (4) nirgranthah, (5) api, (6) urukrame, (7) kurvanti, (8) ahaitukim, (9) bhaktim, (10) ittham-bhuta-gunah, and (11) harih. Sri Caitanya Mahaprabhu will explain the different connotations and imports of these words.

TEXT 11

TEXT

'atma'-sabde brahma, deha, mana, yatna, dhrti
buddhi, svabhava,----ei sata artha-prapti

SYNONYMS

atma-sabde--by the word atma; brahma--the Absolute Truth; deha--the body; mana--the mind; yatna--endeavor; dhrti--firmness; buddhi--intelligence; sva-bhava--nature; ei sata--these seven; artha-prapti--obtainment of meanings.

TRANSLATION

"The seven different meanings of the word atma are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

TEXT 12

TEXT

"atma deha-mano-brahma-svabhava-dhrti-buddhisu
prayatne ca" iti xxx

SYNONYMS

atma--the word atma; deha--the body; manah--the mind; brahma--the Absolute Truth; sva-bhava--nature; dhrti--firmness; buddhisu--in the sense of intelligence; prayatne--in endeavor; ca--and; iti--thus.

TRANSLATION

" 'The following are synonyms of the word atma: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.'

PURPORT

This is a quotation from the Visva-prakasa dictionary.

TEXT 13

TEXT

ei sate rame yei, sei atmarama-gana
atmarama-ganera age kariba ganana

SYNONYMS

ei sate--in these seven items; rame--enjoy; yei--those who; sei--they; atmarama-gana--atmaramas; atmarama-ganera--of the atmaramas; age--later; kariba ganana--shall make a count.

TRANSLATION

"The word atmarama refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the atmaramas.

TEXT 14

TEXT

'muni'-adi sabdera artha suna, sanatana
prthak prthak artha pache kariba milana

SYNONYMS

muni--the word muni; adi--and the other; sabdera--of the words; artha--the meaning; suna--hear; sanatana--My dear Sanatana; prthak prthak--separately; artha--meaning; pache--after; kariba milana--I shall combine.

TRANSLATION

"My dear Sanatana, first hear the meanings of the other words, beginning with the word muni. I shall first explain their separate meanings, then combine them.

TEXT 15

TEXT

'muni'-sabde manana-sila, ara kahe mauni
tapasvi vrati, yati, ara rsi, muni

SYNONYMS

muni-sabde--by the word muni; manana-sila--who is thoughtful; ara--also; kahe--it means; mauni--one who is silent; tapasvi--an ascetic; vrati--one who keeps great vows; yati--one in the renounced order of life; ara--and; rsi--a saintly person; muni--they are called muni.

TRANSLATION

"The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

TEXT 16

TEXT

'nirgrantha'-sabde kahe, avidya-granthi-hina
vidhi-nisedha-veda-sastra-jnanadi-vihina

SYNONYMS

nirgrantha--nirgrantha; sabde--by the word; kahe--one means; avidya--of ignorance; granthi-hina--without any knot; vidhi-nisedha--regulative principles of rules and restrictions; veda-sastra--the Vedic literature; jnana-adi--knowledge, and so on; vihina--without.

TRANSLATION

"The word nirgrantha refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

TEXT 17

TEXT

murkha, nica, mleccha adi sastra-rikta-gana
dhana-sancayi----nirgrantha, ara ye nirdhana

SYNONYMS

murkha--foolish, illiterate persons; nica--lowborn; mleccha--unclean persons with no principles; adi--and others; sastra-rikta-gana--persons devoid of all regulative principles stated in sastra; dhana-sancayi--capitalist (one who gathers wealth); nirgrantha--called nirgrantha; ara--also; ye--anyone who; nirdhana--without riches.

TRANSLATION

"Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

TEXT

nir niscaye nis kramarthe
nir nirmana-nisedhayoh
grantho dhane 'tha sandarbhe
varna-sangrathane 'pi ca

SYNONYMS

nih--the prefix nih; niscaye--in the sense of ascertainment; nih--the prefix nih; krama-arthe--in the meaning of succession; nih--the prefix nih; nirmana--in the sense of forming; nisedhayoh--in the sense of forbidding; granthah--the word grantha; dhane--in the sense of wealth; atha--also; sandarbhe--thesis; varna-sangrathane--in the sense of tying together words; api--also; ca--and.

TRANSLATION

" 'The prefix nih may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.'

PURPORT

This is another quotation from the Visva-prakasa dictionary.

TEXT 19

TEXT

'urukrama'-sabde kahe, bada yanra krama
'krama'-sabde kahe ei pada-viksepana

SYNONYMS

urukrama--urukrama; sabde--by this word; kahe--one means; bada--great; yanra--whose; krama--step; krama-sabde--in this word krama; kahe--one means; ei--this; pada-viksepana--throwing forth of the foot.

TRANSLATION

"The word urukrama refers to one whose krama [step] is great. The word krama means 'throwing the foot forward,' that is, 'step.'

TEXT 20

TEXT

sakti, kampa, paripati, yukti, saktye akramana
carana-calane kanpaila tribhuvana

SYNONYMS

sakti--power; kampa--trembling; paripati--method; yukti--argument; saktye--with great force; akramana--attacking; carana-calane--by moving the foot; kanpaila--caused to tremble; tri-bhuvana--the three worlds.

TRANSLATION

"Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vamana caused the three worlds to tremble.

PURPORT

Uru means very great, and krama means step. When Lord Vamanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Sri Vamanadeva, the incarnation of Lord Visnu, is referred to as Urukrama.

TEXT 21

TEXT

visnor nu virya-gananam katamo 'rhatiha
yah parthivany api kavir vimame rajamsi
caskambha yah sva-ramhasaskhalata triprstham
yasmat trisamya-sadanad urukampayanam

SYNONYMS

visnoh--of Lord Visnu; nu--certainly; virya-gananam--a counting of the different potencies; katamah--who; arhati--is able to do; iha--in this world; yah--who; parthivani--of the element earth; api--although; kavih--a learned person; vimame--has counted; rajamsi--the atoms; caskambha--captured; yah--who; sva--His own; ramhasa--by potency; askhalata--without hindrances; tri-prstham--the topmost planet (Satyaloka); yasmat--from some cause; tri-samya--where there is equilibrium of the three gunas; sadanat--from the place (from the root of the material world); urukampayanam--trembling greatly.

TRANSLATION

" 'Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Visnu. In the form of the Vamana incarnation, Lord Visnu, without hindrance, captured all the

planets, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.7.40). In the Rg Veda mantra (1.2.154.1), it is said:

om visnor nu viryani kam pravocam
yah parthivani vimame rajamsi
yo 'skambhayad uttaram sadhastham
vicakramanas tredhorugayah

TEXT 22

TEXT

vibhu-rupe vyape, saktye dharana-posana
madhurya-saktye goloka, aisvarye paravyoma

SYNONYMS

vibhu-rupe--in His all-pervasive feature; vyape--expands; saktye--by His potency; dharana-posana--maintaining and nourishing; madhurya-saktye--by His potency of conjugal love; goloka--the planetary system Goloka Vrndavana; aisvarye--and by opulence; para-vyoma--the spiritual world.

TRANSLATION

"Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vrndavana. Through His six opulences, He maintains many Vaikuntha planets.

PURPORT

In His gigantic form, Lord Krsna has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vrndavana, through His conjugal love, and He is maintaining the spiritual world containing the Vaikuntha planets by His opulences.

TEXT 23

TEXT

maya-saktye brahmandadi-paripati-srjana
'urukrama'-sabdera ei artha nirupana

SYNONYMS

maya-saktye--by His external potency; brahmanda-adi--of material universes and so on; paripati--an orderly arrangement; srjana--creating; urukrama-sabdera--of the word urukrama; ei--this; artha--of the meaning; nirupana--ascertainment.

TRANSLATION

"The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

TEXT 24

TEXT

"kramah saktau paripatyam kramas calana-kampayoh"

SYNONYMS

kramah--the word krama; saktau--in the meaning of potency; paripatyam--in the meaning of systematic arrangement; kramah--the word krama; calana--in moving; kampayoh--or in trembling.

TRANSLATION

" 'These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling.'

PURPORT

This is a quotation from the Visva-prakasa dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vrndavana, by His conjugal love, and He is maintaining the Vaikunthalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

TEXT

'kurvanti'-pada ei parasmaipada haya
krsna-sukha-nimitta bhajane tatparya kahaya

SYNONYMS

kurvanti--they do (for others); pada--the word; ei--this; parasmaipada--a verb form indicating things done for others; haya--is; krsna-sukha-nimitta--to satisfy Krsna; bhajane--in devotional service; tatparya--the purport; kahaya--is said.

TRANSLATION

"The word kurvanti, which means 'they do something for others,' is a form of the verb 'things done for others.' It is used in connection with devotional service, which must be executed for the satisfaction of Krsna. That is the purport of the word kurvanti.

PURPORT

In Sanskrit the verb "to do" has two forms, technically called parasmaipada and atmanepada. When things are done for one's personal satisfaction, the form is called atmanepada. In that case, the word "do" in English is kurvante in Sanskrit. When things are done for others, the verb form changes to kurvanti. Thus Sri Caitanya Mahaprabhu informed Sanatana Gosvami that in the atmarama

verse the verb kurvanti means that things should be done only for the satisfaction of Krsna. This is supported by the grammarian Panini. The verb is formed as atmanepada when the work is to be done for one's own benefit, and when it is done for others, it is called parasmaipada. Thus the verb is formed according to whether something is done for one's self-satisfaction or for another's satisfaction.

TEXT 26

TEXT

"svaritanitah kartrabhipraye kriya-phale"

SYNONYMS

svarita-nitah--of verbs having an indicatory n or a svarita accent; kartr-abhipraye--is meant for the agent; kriya-phale--when the fruit of the action.

TRANSLATION

" 'The terminations of the atmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicatory n or a svarita accent.'

PURPORT

This is a quotation from Panini's sutras (1.3.72).

TEXT 27

TEXT

'hetu'-sabde kahe----bhukti-adi vanchantare
bhukti, siddhi, mukti----mukhya ei tina prakare

SYNONYMS

hetu--cause; sabde--by the word; kahe--it is said; bhukti--enjoying the result by oneself; adi--and so on; vancha-antare--because of a different ambition; bhukti--enjoying the result of action; siddhi--the perfection of doing something; mukti--liberation; mukhya--chief; ei--these; tina prakare--in three ways.

TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

TEXT 28

TEXT

eka bhukti kahe, bhoga----ananta-prakara
siddhi----astadasa, mukti----panca-vidhakara

SYNONYMS

eka--first; bhukti--material enjoyment by doing something; kahe--is known; bhoga--enjoyment; ananta-prakara--unlimited varieties; siddhi--the yogic perfections; astadasa--eighteen in number; mukti--liberation; panca-vidha-akara--five varieties.

TRANSLATION

"First we take the word bhukti [material enjoyment], which is of unlimited variety. We may also take the word siddhi [perfection], which has eighteen varieties. Similarly, the word mukti has five varieties.

TEXT 29

TEXT

ei yanha nahi, taha bhakti----'ahaituki'
yaha haite vasa haya sri-krsna kautuki

SYNONYMS

ei--these; yanha--where; nahi--not existing; taha--that; bhakti--the platform of devotional service; ahaituki--unmotivated; yaha haite--by which; vasa haya--comes under control; sri-krsna--Lord Sri Krsna; kautuki--the most funny.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Krsna, who is very funny, under control.

TEXT 30

TEXT

'bhakti'-sabdera artha haya dasa-vidhakara
eka----'sadhana', 'prema-bhakti'----nava prakara

SYNONYMS

bhakti--bhakti; sabdera--of this word; artha--meanings; haya--are; dasa-vidha-akara--ten varieties; eka--one; sadhana--the execution of regulative devotional service; prema-bhakti--ecstatic love; nava prakara--nine kinds.

TRANSLATION

"There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are rati, prema, sneha, mana, pranaya, raga, anuraga, bhava and mahabhava-attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

TEXT 31

TEXT

'rati'-laksana, 'prema'-laksana, ityadi pracara
bhava-rupa, mahabhava-laksana-rupa ara

SYNONYMS

rati--of attraction; laksana--the symptoms; prema--of love; laksana--the symptoms; iti-adi--and so on; pracara--are known; bhava-rupa--in the form of ecstatic love; maha-bhava--of higher ecstatic love; laksana-rupa--there are many symptoms; ara--other.

TRANSLATION

"Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahabhava].

TEXT 32

TEXT

santa-bhaktera rati bade 'prema'-paryanta
dasya-bhaktera rati haya 'raga'-dasa-anta

SYNONYMS

santa-bhaktera--of devotees on the platform of neutrality; rati--attraction; bade--increases; prema-paryanta--up to love of Godhead; dasya-bhaktera--of devotees on the platform of servitude; rati--attraction; haya--increases; raga-dasa-anta--up to the point of spontaneous attachment.

TRANSLATION

"The attraction to Krsna of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [raga].

TEXT 33

TEXT

sakha-ganera rati haya 'anuraga' paryanta
pitr-matr-sneha adi 'anuraga'-anta

SYNONYMS

sakha-ganera--of the friends; rati--the attraction; haya--becomes; anuraga paryanta--up to subecstatic love; pitr-matr-sneha--paternal love; adi--and so on; anuraga-anta--up to the end of subecstatic love.

TRANSLATION

"Devotees in Vrndavana who are friends of the Lord can increase their ecstatic love to the point of anuraga. Paternal affectionate lovers, Krsna's father and mother, can increase their love of Godhead up to the anuraga point also.

TEXT 34

TEXT

kanta-ganera rati paya 'mahabhava'-sima
'bhakti'-sabdera ei saba arthera mahima

SYNONYMS

kanta-ganera--of the devotees in conjugal love; rati--the attraction; paya--attain; maha-bhava-sima--the limit of mahabhava; bhakti--devotional service; sabdera--of the word; ei saba--all these; arthera--of the meanings; mahima--of the glories.

TRANSLATION

"The gopis of Vrndavana who are attached to Krsna in conjugal love can increase their ecstatic love up to the point of mahabhava [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

TEXT 35

TEXT

'ittham-bhuta-gunah'-sabdera sunaha vyakhyana
'ittham'-sabdera bhinna artha, 'guna'-sabdera ana

SYNONYMS

ittham-bhuta-gunah--having qualities like this; sabdera--of the word; sunaha--please hear; vyakhyana--the explanation; ittham--ittham; sabdera--of the word; bhinna artha--different meanings; guna--guna; sabdera--of the word; ana--other.

TRANSLATION

"Please hear the meaning of the word ittham-bhuta-guna, which is found in the atmarama verse. Ittham-bhuta has different meanings, and guna has other meanings.

TEXT 36

TEXT

'ittham-bhuta'-sabdera artha----purnanandamaya
yanra age brahmananda trna-praya haya

SYNONYMS

ittham-bhuta-sabdera artha--the meaning or import of the word ittham-bhuta; purna-ananda-maya--full of transcendental bliss; yanra age--in front of which; brahma-ananda--the transcendental bliss derived from impersonalism; trna-praya--just like straw; haya--is.

TRANSLATION

"The word ittham-bhuta is transcendentally exalted because it means 'full of transcendental bliss.' Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmananda] becomes like a piece of straw in comparison.

TEXT 37

TEXT

tvat-saksat-karanahlada-
visuddhabdhi-sthitasya me
sukhani gospadayante
brahmany api jagad-guro

SYNONYMS

tvat--Your; saksat--meeting; karana--such action; ahlada--pleasure; vi-suddha--spiritually purified; abdhi--ocean; sthitasya--being situated; me--by me; sukhani--happiness; gospadayante--a small hole created by the hoof of a calf; brahmani--the pleasure derived from impersonal Brahman understanding; api--also; jagat-guro--O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'

PURPORT

This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 38

TEXT

sarvakarsaka, sarvahladaka, maha-rasayana
apanara bale kare sarva-vismarana

SYNONYMS

sarva-akarsaka--all-attractive; sarva-ahladaka--all-pleasing; maha-rasa-ayana--the complete abode of transcendental mellow; apanara bale--by His own strength; kare--causes; sarva-vismarana--forgetfulness of all other bliss.

TRANSLATION

"Lord Krsna is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

TEXT 39

TEXT

bhukti-mukti-siddhi-sukha chadaya yara gandhe
alaukika sakti-gune krsna-krpaya bandhe

SYNONYMS

bhukti--material happiness; mukti--liberation from material suffering; siddhi--the perfection of mystic yoga; sukha--the happiness derived from these things; chadaya--one gives up; yara--of which; gandhe--simply by the slight fragrance; alaukika--uncommon, transcendental; sakti-gune--by the power and quality; krsna-krpaya--by the mercy of Lord Krsna; bandhe--one becomes bound.

TRANSLATION

"Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Krsna's mercy and His uncommon power and qualifications.

TEXT 40

TEXT

sastra-yukti nahi ihan siddhanta-vicara
ei svabhava-gune, yate madhuryera sara

SYNONYMS

sastra-yukti--logic on the basis of revealed scripture; nahi--there is not; ihan--here; siddhanta-vicara--consideration of logical conclusions; ei--this; svabhava-gune--a natural quality; yate--in which; madhuryera sara--the essence of all transcendental bliss.

TRANSLATION

"When one is attracted to Krsna on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

TEXT 41

TEXT

'guna' sabdera artha----krsnera guna ananta
sac-cid-rupa-guna sarva purnananda

SYNONYMS

guna sabdera artha--the meaning of the word guna; krsnera guna ananta--Krsna has unlimited qualities; sat-cit-rupa-guna--such qualities are spiritual and eternal; sarva purna-ananda--full of all transcendental bliss.

TRANSLATION

"The word guna means 'quality.' The qualities of Krsna are transcendentally situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

TEXT 42

TEXT

aisvarya-madhurya-karunye svarupa-purnata
bhakta-vatsalya, atma-paryanta vadanyata

SYNONYMS

aisvarya--opulence; madhurya--transcendental sweetness; karunye--mercy; svarupa-purnata--fullness of spiritual value; bhakta-vatsalya--affection for the devotee; atma-paryanta--up to the point of His personal self; vadanyata--magnanimity.

TRANSLATION

"Krsna's transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Krsna's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

TEXT 43

TEXT

alaukika rupa, rasa, saurabhadi guna
karo mana kona gune kare akarsana

SYNONYMS

alaukika rupa--uncommon beauty; rasa--mellows; saurabha-adi guna--qualities like transcendental fragrance; karo mana--the mind of a devotee; kona gune--by some particular quality; kare--does; akarsana--attracting.

TRANSLATION

"Krsna has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Krsna is called all-attractive.

TEXT 44

TEXT

sanakadira mana harila saurabhadi gune

SYNONYMS

sanaka-adira mana--the minds of saintly sages like Sanaka and Sanatana; harila--attracted; saurabha-adi--such as the transcendental aroma of His lotus feet; gune--by the quality.

TRANSLATION

"The minds of the four boy sages [Sanaka, Sanatana, Sanandana and Sanat-kumara] were attracted to the lotus feet of Krsna by the aroma of the tulasi that had been offered to the Lord.

TEXT 45

TEXT

tasyaravinda-nayanasya padaravinda-
kinjalka-misra-tulasi-makaranda-vayuh
antargatah svavivarena cakara tesam
sanksobham aksara-jusam api citta-tanvoh

SYNONYMS

tasya--of Him; aravinda-nayanasya--of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda--of the lotus feet; kinjalka--with saffron; misra--mixed; tulasi--of tulasi leaves; makaranda--with the aroma; vayuh--the air; antargatah--entered; sva-vivarena--through the nostrils; cakara--created; tesam--of them; sanksobham--strong agitation; aksara-jusam--of the impersonally self-realized (Kumaras); api--also; citta-tanvoh--of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Srimad-Bhagavatam (3.15.43). For an explanation, see Madhya-lila (17.142).

TEXT 46

TEXT

sukadevera mana harila lila-sravane

SYNONYMS

sukadevera--of Sukadeva Gosvami; mana--the mind; harila--carried away; lila-sravane--by remembering the pastimes of the Lord.

TRANSLATION

"Sukadeva's mind was carried away by remembering the pastimes of the Lord.

TEXT 47

TEXT

parinisthito 'pi nairgunye
uttamahsloka-lilaya
grhita-ceta rajarse
akhyanam yad adhitavan

SYNONYMS

parinisthitah--situated; api--although; nairgunye--in the transcendental position, freed from the material modes of nature; uttamah-sloka-lilaya--by the pastimes of the Supreme Personality of Godhead, Uttamahsloka; grhita-ceta--the

mind became fully taken over; rajarse--O great King; akhyanam--the narration; yat--which; adhitavan--studied.

TRANSLATION

" 'Sukadeva Gosvami addressed Pariksit Maharaja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Krsna. Therefore I studied Srimad-Bhagavatam from my father." '

PURPORT

This is a quotation from Srimad-Bhagavatam (2.1.9).

TEXT 48

TEXT

svasukha-nibhrta-cetas tad-vyudastanya-bhavo
'py ajita-rucira-lilakrsta-saras tadiyam
vyatanuta krpaya yas tattva-dipam puranam
tam akhila-vrjina-ghnam vyasa-sunum nato 'smi

SYNONYMS

sva-sukha-nirbhrta-cetah--whose mind was always fully absorbed in the happiness of self-realization; tat--by that; vyudasta-anya-bhavah--being freed from all other attractions; api--although; ajita-rucira-lila--by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; akrsta--attracted; sarah--whose heart; tadiyam--in relation to the Lord; vyatanuta--described and spread; krpaya--out of mercy; yah--he who; tattva-dipam--which is the light of the Absolute Truth; puranam--the supplementary Vedic literature Srimad-Bhagavatam; tam--to him; akhila-vrjina-ghnam--who can destroy all kinds of material misery; vyasa-sunum--Sukadeva Gosvami, the son of Vyasadeva; natah asmi--I offer my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto Srila Sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Srimad-Bhagavatam. This is compared to the light of the Absolute Truth.'

PURPORT

This verse is from Srimad-Bhagavatam (12.12.68).

TEXT 49

TEXT

sri-anga-rupe hare gopikara mana

SYNONYMS

sri-anga--of His transcendental body; rupe--by the beauty; hare--attracts; gopikara mana--the minds of the gopis.

TRANSLATION

"Lord Sri Krsna attracts the minds of all the gopis with His beautiful transcendental bodily features.

TEXT 50

TEXT

viksyalakavrta-mukham tava kundala-sri-
ganda-sthaladhara-sudham hasitavalokam
dattabhayam ca bhuja-danda-yugam vilokya
vaksah sriyaika-ramanam ca bhavama dasyah

SYNONYMS

viksya--seeing; alaka-avrta-mukham--face decorated with curling tresses of hair; tava--Your; kundala-sri--beauty of earrings; ganda-sthala--falling on Your cheeks; adhara-sudham--and the nectar from Your lips; hasita-avalokam--Your smiling glance; datta-abhayam--which assure fearlessness; ca--and; bhuja-danda-yugam--the two arms; vilokya--by seeing; vaksah--chest; sriya--by the beauty; eka-ramanam--chiefly producing conjugal attraction; ca--and; bhavama--we have become; dasyah--Your maidservants.

TRANSLATION

" 'Dear Krsna, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

PURPORT

This verse from Srimad-Bhagavatam (10.29.39) was spoken by the gopis when they arrived near Krsna for the rasa dance on a full moonlit night. The attracted gopis were awestruck, and they began to speak about how they came to Krsna to enjoy the rasa dance.

TEXT 51

TEXT

rupa-guna-sravane rukminy-adira akarsana

SYNONYMS

rupa--beauty; guna--qualities; sravane--by hearing; rukmini-adira--of the queens, headed by Rukmini; akarsana--attracting.

TRANSLATION

"The queens in Dvaraka, who are headed by Rukmini, are also attracted to Krsna simply by hearing about His transcendental beauty and qualities.

TEXT 52

TEXT

srutva gunan bhuvana-sundara srnvatam te
nirvisya karna-vivarair harato 'nga-tapam
rupam drsam drsimatam akhilartha-labham
tvayy acyutavisati cittam apatrapam me

SYNONYMS

srutva--hearing; gunan--the transcendental qualities; bhuvana-sundara--O most beautiful in the whole creation; srnvatam--of those hearing; te--Your; nirvisya--entering; karna-vivaraih--by the holes of the ears; haratah anga-tapam--decreasing all the miserable conditions of the body; rupam--the beauty; drsam--of the eyes; drsimatam--of those who can see; akhila-artha-labham--the achievement of all kinds of gains; tvayi--unto You; acyuta--O infallible one; avisati--enters; cittam--the consciousness; apatrapam--without shame; me--my.

TRANSLATION

" 'O most beautiful Krsna, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

PURPORT

This verse (Srimad-Bhagavatam 10.52.37) was written by Rukminidevi in a letter to Krsna inviting Him to kidnap her. Sukadeva Gosvami described this to Maharaja Pariksit when the King asked him how Rukmini had been kidnapped. Rukmini had heard about Krsna's qualities from different people, and after she heard about them, she decided to accept Krsna as her husband. Everything had been arranged for her marriage to Sisupala; therefore she wrote a letter to Krsna, which she sent through a brahmana, and invited Him to kidnap her.

TEXT 53

TEXT

vamsi-gite hare krsna laksmy-adira mana

SYNONYMS

vamsi-gite--by the vibration of His flute; hare--attracts; krsna--Lord Krsna; laksmi-adira--of the goddess of fortune and others; mana--the mind.

TRANSLATION

"Lord Krsna even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

TEXT 54

TEXT

kasyanubhavo 'sya na deva vidmahe
tavanghri-renu-sparasadhikarah
yad-vanchaya srir lalanacarat tapo
vihaya kaman suciram dhrta-vrata

SYNONYMS

kasya--of what; anubhavah--a result; asya--of the serpent (Kaliya); na--not; deva--O Lord; vidmahe--we know; tava-anghri--of Your lotus feet; renu--of the dust; sparasa--for touching; adhikarah--qualification; yat--which; vanchaya--by desiring; srih--the goddess of fortune; lalana--the topmost woman; acarat--performed; tapah--austerity; vihaya--giving up; kaman--all desires; suciram--for a long time; dhrta--a law upheld; vrata--as a vow.

TRANSLATION

" 'O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kaliya got such an opportunity.'

PURPORT

This verse from Srimad-Bhagavatam (10.16.36) was spoken by the wives of the Kaliya demon.

TEXT 55

TEXT

yogya-bhave jagate yata yuvatira gana

SYNONYMS

yogya-bhave--by proper behavior; jagate--within the three worlds; yata--all; yuvatira gana--the groups of young girls.

TRANSLATION

"Krsna attracts not only the minds of the gopis and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

TEXT 56

TEXT

ka stry anga te kala-padamrta-venu-gita-
sammohitarya-caritan na calet trilokyam
trailokya-saubhagam idam ca niriksya rupam
yad go-dvija-druma-mrgah pulakany abibhran

SYNONYMS

ka stri--who is that woman; anga--O Krsna; te--of You; kala-pada--by the rhythms; amrta-venu-gita--and sweet songs of Your flute; sammohita--being captivated; arya-caritat--from the path of chastity according to Vedic civilization; na--not; calet--would wander; tri-lokyam--within the three worlds;

trailokya-saubhagam--which is the fortune of the three worlds; idam--this; ca--and; niriksya--by observing; rupam--the beauty; yat--which; go--the cows; dvija--the birds; druma--the trees; mrgah--forest animals like the deer; pulakani--transcendental jubilation; abibhran--manifested.

TRANSLATION

" 'My dear Lord Krsna, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from Srimad-Bhagavatam (10.29.40).

TEXT 57

TEXT

guru-tulya stri-ganera vatsalye akarsana
dasya-sakhyadi-bhave purusadi gana

SYNONYMS

guru-tulya--on the level of a superior guardian; stri-ganera--of the ladies of Vrndavana; vatsalye--in parental affection; akarsana--attracting; dasya-sakhya-adi--servants, friends, and others; bhave--in the mode of; purusa-adi gana--all the males of Vrndavana.

TRANSLATION

"The women of Vrndavana, who are on the level of superior guardians, are attracted maternally. The men of Vrndavana are attracted as servants, friends and fathers to Lord Krsna.

TEXT 58

TEXT

paksi, mrga, vrksa, lata, cetanacetana
preme matta kari' akarsaye krsna-guna

SYNONYMS

paksi--birds; mrga--animals; vrksa--trees; lata--creepers; cetana-acetana--living entities and even the stones and wood; preme--in ecstatic love; matta--captivated; kari'--making; akarsaye--attract; krsna-guna--the qualities of Krsna.

TRANSLATION

"The qualities of Krsna captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Krsna's qualities.

TEXT 59

TEXT

'harih'-sabde nanartha, dui mukhyatama
sarva amangala hare, prema diya hare mana

SYNONYMS

harih--hari; sabde--by this word; nana-artha--different imports; dui--two; mukhya-tama--chief; sarva--all; amangala--inauspiciousness; hare--takes away; prema diya--by ecstatic love; hare--attracts; mana--the mind.

TRANSLATION

"Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

TEXT 60

TEXT

yaiche taiche yohi kohi karaye smarana
cari-vidha tapa tara kare samharana

SYNONYMS

yaiche taiche--somehow or other; yohi kohi--anywhere and everywhere; karaye smarana--remembers; cari-vidha--the four kinds; tapa--miserable conditions of life; tara--of the devotee; kare samharana--He takes away.

TRANSLATION

"When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life's four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) pataka, (2) urupataka, (3) maha-pataka and (4) atipataka-preliminary sin, very great sin, greater sin and topmost sin. However, Krsna assures the devotee, aham tvam sarva-papebhyo moksayisyami ma sucah: "I will protect you from all sinful reactions. Do not fear." The word sarva-papebhyah indicates four kinds of sinful activity. As soon as the devotee surrenders unto Krsna's lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

TEXT 61

TEXT

yathagnih susamrddharcih
karoty edhamsi bhasmasat
tatha mad-visaya bhaktir
uddhavainamsi krtsnasah

SYNONYMS

yatha--as; agnih--a fire; su-samrddha-arcih--having a full flame; karoti--makes; edhamsi--fuel; bhasmasat--into ashes; tatha--similarly; mat-visaya bhaktih--devotional service in relation to Me; uddhava--O Uddhava; enamsi--all kinds of sinful activity; krtsnasah--totally.

TRANSLATION

" 'As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.'

PURPORT

This verse is from Srimad-Bhagavatam (11.14.19).

TEXT 62

TEXT

tabe kare bhakti-badhaka karma, avidya nasa
sravanadyera phala 'prema' karaye prakasa

SYNONYMS

tabe--thereafter; kare--does; bhakti-badhaka--impediments on the path of devotional service; karma--activities; avidya--ignorance; nasa--vanquishing; sravana-adyera--of hearing, chanting and so forth; phala--the result; prema--love of Godhead; karaye prakasa--causes a manifestation of.

TRANSLATION

"In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways-hearing, chanting and so forth.

TEXT 63

TEXT

nija-gune tabe hare dehendriya-mana
aiche krpalu krsna, aiche tanra guna

SYNONYMS

nija-gune--by transcendental qualities; tabe--then; hare--attracts; deha-indriya-mana--the body, senses and mind; aiche--in that way; krpalu krsna--merciful Krsna; aiche--in that way; tanra--His; guna--transcendental qualities.

TRANSLATION

"When the devotee is freed from all sinful material activities, Krsna attracts his body, mind and senses to His service. Thus Krsna is very merciful, and His transcendental qualities are very attractive.

TEXT 64

TEXT

cari purusartha chadaya, gune hare sabara mana
'hari'-sabdera ei mukhya kahilun laksana

SYNONYMS

cari purusa-artha--the four kinds of so-called goals of life; chadaya--causes to give up; gune--by the transcendental qualities; hare--attracts; sabara mana--everyone's mind; hari--hari; sabdera--of the word; ei--this; mukhya--chief; kahilun--I have explained; laksana--the symptoms.

TRANSLATION

"When one's mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

TEXT

'ca' 'api', dui sabda tate 'avyaya' haya
yei artha lagaiye, sei artha haya

SYNONYMS

ca--ca; api--api; dui--two; sabda--words; tate--in that way; avyaya--indeclinable words; haya--are; yei--whatever; artha--meaning; lagaiye--they want to use; sei--that; artha--meaning; haya--can be used.

TRANSLATION

"When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.

TEXT 66

TEXT

tathapi ca-karera kahe mukhya artha sata

SYNONYMS

tathapi--still; ca-karera--of the word ca; kahe--it is said; mukhya--chief; artha--meanings; sata--seven.

TRANSLATION

"The word ca can be explained in seven ways.

TEXT 67

TEXT

canvacaye samahare
'nyo 'nyarthe ca samuccaye
yatnantare tatha pada-
purane 'py avadharane

SYNONYMS

ca--this word ca; anvacaye--in connecting one with another; samahare--in the sense of aggregation; anyo 'nya-arthe--to help one another in the imports; ca--the word ca; samuccaye--in aggregate understanding; yatna-antare--in another effort; tatha--as well as; pada-purane--in completing the verse; api--also; avadharane--in the sense of certainty.

TRANSLATION

" 'The word ca [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

PURPORT

This is a quotation from the Visva-prakasa dictionary.

TEXT 68

TEXT

api-sabde mukhya artha sata vikhyata

SYNONYMS

api-sabde--by the word api; mukhya--chief; artha--meanings; sata--seven; vikhyata--celebrated.

TRANSLATION

"There are seven chief meanings of the word api. They are as follows.

TEXT 69

TEXT

api sambhavana-prasna-
sanka-garha-samuccaye
tatha yukta-padarthesu
kama-cara-kriyasu ca

SYNONYMS

api--the word api; sambhavana--possibility; prasna--question; sanka--doubt; garha--censure or abuse; samuccaye--aggregation; tatha--as well as; yukta-pada-

arthesu--the appropriate application of things; kama-cara-kriyasu--of extravagance; ca--and.

TRANSLATION

" 'The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

PURPORT

This is another quotation from the Visva-prakasa.

TEXT 70

TEXT

ei ta' ekadasa padera artha-nirnaya
ebe slokartha kari, yatha ye lagaya

SYNONYMS

ei ta'--this; ekadasa--eleven; padera--of the words; artha-nirnaya--demonstration of import; ebe--now; sloka-artha--the total meaning of the verse; kari--let Me do; yatha--as much as; ye--which; lagaya--applicable.

TRANSLATION

"I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the sloka, as it is applied in different places.

TEXT 71

TEXT

'brahma' sabdera artha----tattva sarva-brhattama
svarupa aisvarya kari' nahi yanra sama

SYNONYMS

brahma--brahma; sabdera artha--the meaning of the word; tattva--the truth; sarva-brhat-tama--summum bonum among the relative truths; sva-rupa--the original identity; aisvarya--opulence; kari'--accepting; nahi--not; yanra--whose; sama--equal.

TRANSLATION

"The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be no truth equal to that Absolute Truth.

TEXT 72

TEXT

brhattvad brmhanatvac ca
tad brahma paramam viduh
tasmai namas te sarvatman

yogi-cintyavikaravat

SYNONYMS

brhattvat--because of being all-pervasive; brmhanatvat--because of increasing unlimitedly; ca--and; tat--that; brahma--Absolute Truth; paramam--the ultimate; viduh--they know; tasmai--unto Him; namah--obeisances; te--unto You; sarva-atman--the Supreme Soul; yogi-cintya--appreciable by great yogis; avikara-vat--without change.

TRANSLATION

" 'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogis. He is changeless, and He is the soul of all.'

PURPORT

This is a quotation from the Visnu Purana (1.12.57).

TEXT 73

TEXT

sei brahma-sabde kahe svayam-bhagavan
advitiya-jnana, yanha vina nahi ana

SYNONYMS

sei--that; brahma--brahma; sabde--by the word; kahe--it is said; svayam-bhagavan--the Supreme Personality of Godhead; advitiya-jnana--the supreme one, without duality; yanha--which; vina--without; nahi ana--there is nothing else.

TRANSLATION

"The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

TEXT 74

TEXT

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidah--learned souls; tattvam--the Absolute Truth; yat--which; jnanam--knowledge; advayam--nondual; brahma--Brahman; iti--thus; paramatma--Paramatma; iti--thus; bhagavan--Bhagavan; iti--thus; sabdyate--is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.2.11). For an explanation, see Adi-lila (2.11).

TEXT 75

TEXT

sei advaya-tattva krsna----svayam-bhagavan
tina-kale satya tinho----sastra-pramana

SYNONYMS

sei--that; advaya-tattva--Absolute Truth without a second; krsna--Lord Krsna; svayam-bhagavan--the Supreme Personality of Godhead; tina-kale--in three phases of time (past, present and future); satya--truth; tinho--He; sastra-pramana--the verdict of all Vedic literature.

TRANSLATION

"That Absolute Truth without a second is Lord Krsna, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

TEXT 76

TEXT

aham evasam evagre
nanyad yat sad-asat-param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

SYNONYMS

aham--I, the Personality of Godhead; eva--certainly; asam--existed; eva--only; agre--before the creation; na--never; anyat--anything else; yat--which; sat--the effect; asat--the cause; param--the supreme; pascat--after; aham--I, the Personality of Godhead; yat--which; etat--this creation; ca--also; yah--who; avasisyeta--remains; sah--that; asmi--am; aham--I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.33). For an explanation see Adi-lila (1.53).

TEXT 77

TEXT

'atma'-sabde kahe krsna brhattva-svarupa
sarva-vyapaka, sarva-saksi, parama-svarupa

SYNONYMS

atma--atma; sabde--by the word; kahe--it is said; krsna--the Supreme Lord Krsna; brhattva--the greatest of all; sva-rupa--identity; sarva-vyapaka--all pervasive; sarva-saksi--the witness of all; parama-svarupa--the supreme form.

TRANSLATION

"The word atma [self] indicates the highest truth, Krsna. He is the all-pervasive witness of all, and He is the supreme form.

TEXT 78

TEXT

atatatvac ca matrtvad
atma hi paramo harih

SYNONYMS

atatatvat--due to being all-pervading; ca--and; matrtvat--due to being the progenitor; atma--the soul; hi--certainly; paramah--supreme; harih--the Supreme Personality of Godhead.

TRANSLATION

" 'Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.'

PURPORT

This is a quotation from the Bhavartha-dipika, Sridhara Svami's commentary on Srimad-Bhagavatam.

TEXT 79

TEXT

sei krsna-prapti-hetu trividha 'sadhana'
jnana, yoga, bhakti,----tinera prthak laksana

SYNONYMS

sei--those; krsna-prapti--of achieving the lotus feet of Krsna; hetu--causes; tri-vidha sadhana--the three kinds of execution; jnana--knowledge; yoga--mystic yoga practice; bhakti--and devotional service; tinera--of these three; prthak laksana--the symptoms are different.

TRANSLATION

"There are three ways to attain the lotus feet of the Absolute Truth, Krsna. There is the process of philosophical speculation, the practice of mystic yoga

and the execution of devotional service. Each of these has its different characteristics.

TEXT 80

TEXT

tina sadhane bhagavan tina svarupe bhase
brahma, paramatma, bhagavatta,----trividha prakase

SYNONYMS

tina sadhane--by these three different processes; bhagavan--the Supreme Personality of Godhead; tina--three; sva-rupe--in identities; bhase--appears; brahma--the impersonal feature; paramatma--the localized feature; bhagavatta--and the Supreme Personality of Godhead; trividha prakase--three manifestations.

TRANSLATION

"The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms-as Brahman, Paramatma, and Bhagavan, the Supreme Personality of Godhead.

TEXT 81

TEXT

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidah--learned souls; tattvam--the Absolute Truth; yat--which; jnanam--knowledge; advayam--nondual; brahma--Brahman; iti--thus; paramatma--Paramatma; iti--thus; bhagavan--Bhagavan; iti--thus; sabdyate--is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead.'

TEXT 82

TEXT

'brahma-atma'-sabde yadi krsnere kahaya
'rudhi-vrttye' nirvisesa antaryami kaya

SYNONYMS

brahma-atma--brahma and atma; sabde--by these words; yadi--if; krsnere kahaya--Krsna is indicated; rudhi-vrttye--by the direct meaning; nirvisesa--impersonal; antaryami--the Supersoul; kaya--is said.

TRANSLATION

"Although the words brahma and atma indicate Krsna, their direct meaning refers only to the impersonal Brahman and the Supersoul.

TEXT 83

TEXT

jnana-marge----nirvisesa-brahma prakase
yoga-marge----antaryami-svarupete bhase

SYNONYMS

jnana-marge--the process of philosophical speculation; nirvisesa-brahma--the impersonal Brahman effulgence; prakase--becomes manifest; yoga-marge--by practicing mystic yoga; antaryami-svarupete--in the localized aspect, Supersoul; bhase--appears.

TRANSLATION

"If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

TEXT 84

TEXT

raga-bhakti-vidhi-bhakti haya dui-rupa
'svayam-bhagavattve', bhagavattve----prakasa dvi-rupa

SYNONYMS

raga-bhakti--spontaneous devotional service; vidhi-bhakti--regulative devotional service; haya--are; dui-rupa--the two kinds of devotional service; svayam-bhagavattve--in the Supreme Personality of Godhead; bhagavattve--and in His personal expansion; prakasa dvi-rupa--the two kinds of manifestation.

TRANSLATION

"There are two kinds of devotional activity-spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Krsna, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

TEXT 85

TEXT

raga-bhaktye vraje svayam-bhagavane paya

SYNONYMS

raga-bhaktye--by the discharge of spontaneous devotional service; vraje--in Vrndavana; svayam--Himself; bhagavane--the Supreme Personality of Godhead; paya--one gets.

TRANSLATION

"By executing spontaneous devotional service in Vrndavana, one attains the original Supreme Personality of Godhead, Krsna.

TEXT 86

TEXT

nayam sukhapo bhagavan
dehinam gopika-sutah
jnaninam catma-bhutanam
yatha bhaktimatam iha

SYNONYMS

na--not; ayam--this Lord Sri Krsna; sukha-apah--easily available; bhagavan--the Supreme Personality of Godhead; dehinam--for materialistic persons who have accepted the body as the self; gopika-sutah--the son of mother Yasoda; jnaninam--for persons addicted to mental speculation; ca--and; atma-bhutanam--for persons performing severe austerities and penances; yatha--as; bhakti-matam--for persons engaged in spontaneous devotional service; iha--in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Srimad-Bhagavatam (10.9.21) is spoken by Srila Sukadeva Gosvami. It concerns the statement about Krsna's being subjugated by the gopis and thus glorifying them.

TEXT 87

TEXT

vidhi-bhaktye parsada-dehe vaikunthete yaya

SYNONYMS

vidhi-bhaktye--by executing regulative devotional service; parsada-dehe--in the form of an associate of the Lord; vaikunthete yaya--one achieves the Vaikuntha planets.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Narayana and attains the Vaikunthalokas, the spiritual planets in the spiritual sky.

TEXT 88

TEXT

yac ca vrajanty animisam rsabhanuvrttya
 dure-yama hy upari nah sprhaniya-silah
bhartur mithah suyasasah kathananuraga-
 vaiklavya-baspa-kalaya pulakikrtangah

SYNONYMS

yat--which; ca--also; vrajanti--go; animisam--of the demigods; rsabha-anuvrttya--by practicing the best means of spiritual life; dure--keeping at a distance; yamah--the regulative principles; hi--certainly; upari--above; nah--our; sprhaniya-silah--decorated with desirable qualities; bhartuh--of the master; mithah--mutually; su-yasasah--who has all transcendental qualities; kathana-anuraga--attracted to discussions; vaiklavya--transformation; baspa-kalaya--with tears in the eyes; pulakikrta--jubilation; angah--bodily limbs.

TRANSLATION

" 'Those who discuss the activities of Lord Krsna are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Krsna without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuntha planets, which exist above us.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.15.25). In this verse Lord Brahma is speaking to all the demigods, who feared the two asuras in Diti's womb. Lord Brahma described the Kumaras' visit to Vaikuntha, and this was again explained by Maitreya, the friend of Vyasadeva, when he gave instructions to Vidura.

TEXT 89

TEXT

sei upasaka haya trividha prakara
akama, moksa-kama, sarva-kama ara

SYNONYMS

sei upasaka--those devotees; haya--are; tri-vidha prakara--three varieties; akama--without material desires; moksa-kama--desiring to become liberated; sarva-kama--filled with all material desires; ara--and.

TRANSLATION

"The devotees are divided into three categories-akama [desireless], moksa-kama [desiring liberation], and sarva-kama [desiring material perfection].

TEXT 90

TEXT

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena

yajeta purusam param

SYNONYMS

akamah--without material desires; sarva-kamah--full of all material desires; va--or; moksa-kamah--desiring liberation; udara-dhih--sincere and advanced in devotional service; tivrena--firm; bhakti-yogena--by the practice of bhakti-yoga; yajeta--should worship; purusam param--the Supreme Personality of Godhead.

TRANSLATION

" 'One who is actually intelligent, although he may be a devotee free from material desires, a karmi desiring all kinds of material facilities, or a jnani desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.3.10).

TEXT 91

TEXT

buddhiman-arthe----yadi 'vicara-jna' haya
nija-kama lagiha tabe krsnere bhajaya

SYNONYMS

buddhiman-arthe--by the meaning of intelligent; yadi--if; vicara-jna--expert in scrutinizing things; haya--is; nija-kama lagiha--even for sense gratification; tabe--then; krsnere bhajana--worships Lord Krsna.

TRANSLATION

"The meaning of the word udara-dhih is buddhiman-intelligent or considerate. Because of this, even for one's own sense gratification one engages in the devotional service of Lord Krsna.

TEXT 92

TEXT

bhakti vinu kona sadhana dite nare phala
saba phala deya bhakti svatantra prabala

SYNONYMS

bhakti vinu--without devotional service; kona--some; sadhana--practice for perfection; dite--to give; nare--not able; phala--any result; saba phala--all the results of different processes; deya--give; bhakti--devotional service; svatantra--independent; prabala--and powerful.

TRANSLATION

"The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

TEXT 93

TEXT

aja-gala-stana-nyaya anya sadhana
ataeva hari bhaje buddhiman jana

SYNONYMS

aja-gala-stana-nyaya--like the nipples on the neck of a goat; anya--other; sadhana--execution of spiritual life; ataeva--therefore; hari--the Supreme Personality of Godhead; bhaje--one worships; buddhiman jana--the intelligent person.

TRANSLATION

"With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

TEXT 94

TEXT

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

SYNONYMS

catuh-vidhah--four kinds; bhajante--worship; mam--Me; janah--persons; sukrtinah--who have obeyed the principles of human life or the regulative principles of varna and asrama; arjuna--O Arjuna; artah--the distressed; jijnasuh--the inquisitive; artha-arthi--one in need of money; jnani--one pursuing knowledge; ca--also; bharata-rsabha--O best of the Bharata dynasty.

TRANSLATION

" 'O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.'

PURPORT

This is a quotation from Bhagavad-gita (7.16). The word sukrtinah is very important in this verse. Su means "auspicious," and krti means "meritorious" or "regulated." Unless one follows the regulative principles of religious life,

human life is no different from animal life. Religious life means following the principles of varna and asrama. In the Visnu Purana it is said:

varnasramacara-vata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

According to religious life, society is divided into four social divisions-brahmana, ksatriya, vaisya and sudra-and four spiritual divisions-brahmacarya, grhastha, vanaprastha and sannyasa. One needs to be trained to become a brahmana, ksatriya, vaisya or sudra, just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is not trained socially and spiritually-that is, if one is uneducated and unregulated-his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training-either by following the principles of varna and asrama or by being directly trained in the bhakti school by the methods of sravanam kirtanam visnoh smaranam pada-sevanam.arcanam vandanam dasyam sakhyam atma-nivedanam. Without being trained, one cannot be sukrti, auspicious. In this verse Krsna says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by Sanaka, and others need money, like Dhruva Maharaja. Sukadeva Gosvami approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Krsna.

TEXT 95

TEXT

arta, artharthi,----dui sakama-bhitare gani
jijnasu, jnani,----dui moksa-kama mani

SYNONYMS

arta--distressed; artha-arthi--desirous of money; dui--two persons; sakama-bhitare--in the division of material activities; gani--we consider; jijnasu--inquisitive; jnani--pursuing knowledge; dui--two; moksa-kama--transcendentalists pursuing spiritual knowledge for liberation; mani--I consider.

TRANSLATION

"Materialistic devotees take to devotional service and worship Krsna when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

TEXT 96

TEXT

ei cari sukrti haya maha-bhagyavan
tat-tat-kamadi chadi' haya suddha-bhaktiman

SYNONYMS

ei cari--these four persons; sukrti--pious men; haya--are; maha-bhagyavan--highly fortunate; tat-tat--those respective; kama-adi--aspirations; chadi'--giving up; haya--become; suddha-bhaktiman--pure devotees.

TRANSLATION

"Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

TEXT 97

TEXT

sadhu-sanga-krpa kimva krsnera krpaya
kamadi 'duhsanga' chadi' suddha-bhakti paya

SYNONYMS

sadhu-sanga-krpa--by the mercy of association with devotees; kimva--or; krsnera krpaya--by the mercy of Krsna; kama-adi--material desires and so on; duhsanga--unwanted association; chadi'--giving up; suddha-bhakti paya--one obtains the platform of pure devotional life.

TRANSLATION

"One is elevated to the platform of devotional life by the mercy of a Vaisnava, the bona fide spiritual master, and by the special mercy of Krsna. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

TEXT 98

TEXT

sat-sangan mukta-duhsango
hatum notsahate budhah
kirtyamanam yaso yasya
sakrd akarnya rocanam

SYNONYMS

sat-sangat--by the association of pure devotees; mukta--freed; duhsangah--the association of materialistic persons; hatum--to give up; na--not; utsahate--is able; budhah--one who is actually learned; kirtyamanam--being glorified; yasah--the glories; yasya--of whom (the Supreme Personality of Godhead); sakrt--once; akarnya--hearing; rocanam--very pleasing.

TRANSLATION

" 'The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.'

PURPORT

This is a verse from Srimad-Bhagavatam (1.10.11). All the members of the Kuru dynasty offered respects when Krsna was leaving Hastinapura after the Battle of Kuruksetra. Krsna was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Sukadeva Gosvami. A pure devotee becomes attached to Krsna by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Krsna consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of Srimad-Bhagavatam who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Krsna consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Krsna maha-mantra on their beads, follow the devotional process, rise early in the morning, attend mangala-arati and recite Srimad-Bhagavatam and Bhagavad-gita regularly. In this way, one can become purified and free from all material contamination.

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
  hrsikena hrsikesa-
sevanam bhaktir ucyate

(Narada-pancaratra)

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Sri Caitanya Mahaprabhu practiced devotional service and preached (apani acari' bhakti karila pracara). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

TEXT 99

TEXT

'duhsanga' kahiye----'kaitava', 'atma-vancana'
krsna, krsna-bhakti vinu anya kamana

SYNONYMS

duhsanga--bad, unwanted association; kahiye--I say; kaitava--cheating; atma-vancana--cheating oneself; krsna--Lord Krsna; krsna-bhakti--devotional service to Krsna; vinu--without; anya--other; kamana--desires.

TRANSLATION

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duhsanga, bad association. Those who desire things other than Krsna's service are also called duhsanga, bad association.

TEXT 100

TEXT

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam
srimad-bhagavate mahamuni-krte kim va parair isvarah
sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

SYNONYMS

dharmah--religiosity; projjhita--completely rejected; kaitavah--in which fruitive intention; atra--herein; paramah--the highest; nirmatsaranam--of the fully pure in heart; satam--devotees; vedyam--to be understood; vastavam--factual; atra--herein; vastu--substance; siva-dam--giving well-being; tapa-traya--of threefold miseries; unmulanam--causing uprooting; srimat--beautiful; bhagavate--in the Bhagavata Purana; maha-muni--by the great sage (Vyasadeva); krte--compiled; kim--what; va--indeed; paraih--with others; isvarah--the Supreme Lord; sadyah--at once; hrdi--within the heart; avarudhyate--becomes confined; atra--herein; krtibhih--by pious men; susrusubhih--desiring to hear; tat-ksanat--without delay.

TRANSLATION

" 'The great scripture Srimad-Bhagavatam, compiled by Mahamuni Vyasadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Srimad-Bhagavatam.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.1.2). For an explanation see also Adi-lila (1.91).

TEXT 101

TEXT

'pra'-sabde----moksa-vancha kaitava-pradhana
ei sloke sridhara-svami kariyachena vyakhyana

SYNONYMS

pra-sabde--by the affix pra; moksa-vancha--the desire for being liberated; kaitava-pradhana--first-class cheating; ei sloke--in this verse; sridhara-svami--the great commentator Sridhara Svami; kariyachena--has made; vyakhyana--explanation.

TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Sridhara Svami has explained this verse in that way.

TEXT 102

TEXT

sakama-bhakte 'ajna' jani' dayalu bhagavan
sva-carana diya kare icchara pidhana

SYNONYMS

sakama-bhakte--to devotees who still have material desires to fulfill; ajna--foolish; jani'--knowing; dayalu--merciful; bhagavan--Sri Krsna; sva-carana--His own lotus feet; diya--giving; kare--does; icchara pidhana--the covering of other desires.

TRANSLATION

"When the merciful Lord Krsna understands a devotee's foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

TEXT 103

TEXT

satyam disaty arthitam arthito nrnam
naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam
iccha-pidhanam nija-pada-pallavam

SYNONYMS

satyam--it is true; disati--He awards; arthitam--that which is desired; arthitah--being requested; nrnam--by human beings; na--not; eva--certainly; artha-dah--giving desired things; yat--which; punah--again; arthita--request; yatah--from which; svayam--Himself; vidhatte--He gives; bhajatam--of those engaged in devotional service; anicchatam--even though not desiring; iccha-pidhanam--covering all other desires; nija-pada-pallavam--the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from Srimad-Bhagavatam (5.19.27).

TEXT 104

TEXT

sadhu-sanga, krsna-krpa, bhaktira svabhava
e tine saba chadaya, kare krsne 'bhava'

SYNONYMS

sadhu-sanga--the association of devotees; krsna-krpa--the mercy of Lord Krsna; bhaktira--of devotional service; sva-bhava--nature; e tine--these three; saba chadaya--cause one to give up everything else; kare--do; krsne--unto Lord Krsna; bhava--the loving affairs.

TRANSLATION

"Association with a devotee, the mercy of Krsna, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

PURPORT

This verse refers to the association of pure devotees, the mercy of Krsna and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, maya. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In Srimad-Bhagavatam it is said: srama eva hi kevalam. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of Bhagavad-gita.

dehino 'smin yatha dehe
 kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by karma, jnana and yoga. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called anyabhilasita-sunya. Then one becomes a pure devotee.

TEXT 105

TEXT

age yata yata artha vyakhyana kariba
 krsna-gunasvadera ei hetu janiba

SYNONYMS

age--ahead; yata yata--as many as; artha--meanings; vyakhyana kariba--I shall explain; krsna-guna-asvadera--of tasting the transcendental qualities of Krsna; ei--this; hetu--reason; janiba--we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Krsna.

TEXT 106

TEXT

sloka-vyakhya lagi' ei karilun abhasa
ebe kari slokera mulartha prakasa

SYNONYMS

sloka-vyakhya--of the explanation of the verse; lagi'--for the matter; ei--this; karilun--I did; abhasa--indication; ebe--now; kari--let Me do; slokera--of the verse; mula-artha--the real meaning; prakasa--the manifestation.

TRANSLATION

"I have given all these explanations just to indicate the purpose of the verse. Allow Me to explain the real purpose of the verse.

TEXT 107

TEXT

jnana-marge upasaka----duita' prakara
kevala brahmopasaka, moksakanksi ara

SYNONYMS

jnana-marge--on the path of philosophical speculation; upasaka--worshipers; duita' prakara--two varieties; kevala--only; brahma-upasaka--the worshiper of impersonal Brahman; moksa-akanksi--desiring liberation; ara--and.

TRANSLATION

"There are two kinds of worshipers on the path of philosophical speculation-one is brahma-upasaka, a worshiper of the impersonal Brahman, and the other is called moksakanksi, one who desires liberation.

TEXT 108

TEXT

kevala brahmopasaka tina bheda haya
sadhaka, brahmamaya, ara prapta-brahma-laya

SYNONYMS

kevala brahma-upasaka--the worshiper of only the impersonal Brahman; tina bheda haya--there are three different groups; sadhaka--the beginner; brahma-maya--absorbed in thought of Brahman; ara--and; prapta-brahma-laya--actually merged into the Brahman effulgence.

TRANSLATION

"There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

TEXT 109

TEXT

bhakti vina kevala jnane 'mukti' nahi haya
bhakti sadhana kare yei 'prapta-brahma-laya'

SYNONYMS

bhakti--devotional service; vina--without; kevala--only; jnane--by philosophical speculation; mukti--liberation; nahi haya--there is not; bhakti--devotional service; sadhana--practice; kare--does; yei--anyone who; prapta-brahma-laya--as good as merging into the impersonal Brahman.

TRANSLATION

"One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

TEXT 110

TEXT

bhaktira svabhava,----brahma haite kare akarsana
divya deha diya karaya krsnera bhajana

SYNONYMS

bhaktira--of devotional service; sva-bhava--nature; brahma--impersonal Brahman realization; haite--from; kare--does; akarsana--attracting; divya--transcendental; deha--body; diya--offering; karaya--causes to perform; krsnera bhajana--the service of Lord Krsna.

TRANSLATION

"Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. Be is offered a transcendental body to engage in Lord Krsna's service.

TEXT 111

TEXT

bhakta-deha paile haya gunera smarana
gunakrsta hana kare nirmala bhajana

SYNONYMS

bhakta-deha--the body of a devotee; paile--when one gets; haya--there is; gunera smarana--remembrance of the transcendental qualities; guna-akrsta hana--being attracted by the transcendental qualities; kare--performs; nirmala bhajana--pure devotional service.

TRANSLATION

"When one gets a devotee's spiritual body, he can remember the transcendental qualities of Krsna. Simply by being attracted to Krsna's transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Srila Bhaktivinoda Thakura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories-the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories-(1) sadhaka, those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the brahma-bhuta platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of Bhagavad-gita:

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the brahma-bhuta platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

sarvopadhi-vinirmuktam
tatparatvena nirmalam
hrsikena hrsikesa-
sevanam bhaktir ucyate

When one's senses are pure, one can render loving devotional service to Krsna. A pure devotee can only remember Krsna's transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

TEXT 112

TEXT

"mukta api lilaya vigraham
krtva bhagavantam bhajante"

SYNONYMS

muktah--liberated; api--although; lilaya--by pastimes; vigraham--the form of the Lord; krtva--having installed; bhagavantam--the Supreme Personality of Godhead; bhajante--worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Krsna. He thus installs a Deity and renders the Lord service.'

PURPORT

Highly elevated Mayavadi sannyasis sometimes worship the Radha-Krsna Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vrndavana. They want to merge into the Lord's effulgence. This statement is quoted from Sankaracarya's commentary on the Upanisad known as Nrsimha-tapani.

TEXT 113

TEXT

janma haite suka-sanakadi 'brahmamaya'
krsna-gunakrsta hana krsnere bhajaya

SYNONYMS

janma haite--from birth; suka--Sukadeva Gosvami; sanaka-adi--the four Kumaras; brahma-maya--absorbed in the thought of impersonal Brahman; krsna-guna-akrsta--attracted by the transcendental pastimes of the Lord; hana--becoming; krsnere bhajaya--worshiped Lord Krsna.

TRANSLATION

"Although Sukadeva Gosvami and the four Kumaras were always absorbed in the thought of impersonal Brahman and were thus Brahmavadis, they were nonetheless attracted by the transcendental pastimes and qualities of Krsna. Therefore they later became devotees of Krsna.

TEXT 114

TEXT

sanakadyera krsna-krpaya saurabhe hare mana
gunakrsta hana kare nirmala bhajana

SYNONYMS

sanaka-adyera--of the four Kumaras, headed by Sanaka; krsna-krpaya--by the mercy of the Lord; saurabhe--the fragrance; hare--took away; mana--the minds; guna-akrsta hana--thus being attracted by the qualities of Krsna; kare--perform; nirmala bhajana--pure devotional service.

TRANSLATION

"The minds of the four Kumaras were attracted by the aroma of the flowers offered to Krsna's lotus feet. Being thus attracted by the transcendental qualities of Krsna, they engaged in pure devotional service.

TEXT 115

TEXT

tasyaravinda-nayanasya padaravinda-
kinjalka-misra-tulasi-makaranda-vayuh
antargatah svavivarena cakara tesam
sanksobham aksara-jusam api citta-tanvoh

SYNONYMS

tasya--of Him; aravinda-nayanasya--of the lotus-eyed Lord; pada-aravinda--of the lotus feet; kinjalka--with the toes; misra--mixed; tulasi--the tulasi leaves; makaranda--fragrance; vayuh--breeze; antargatah--entered within; sva-vivarena--through their nostrils; cakara--made; tesam--of the Kumaras; sanksobham--agitation for change; aksara-jusam--attached to impersonal Brahman realization; api--even though; citta-tanvoh--in both mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Srimad-Bhagavatam (3.15.43).

TEXT 116

TEXT

vyasa-krpaya sukadevera liladi-smarana
krsna-gunakrsta hana karena bhajana

SYNONYMS

vyasa-krpaya--by the mercy of Srila Vyasadeva; sukadevera--of Sukadeva Gosvami; lila-adi-smarana--remembrance of the transcendental pastimes of Krsna; krsna guna-akrsta--attracted by the transcendental qualities of Krsna; hana--becoming; karena--performed; bhajana--loving service.

TRANSLATION

"By the mercy of Srila Vyasadeva, Sukadeva Gosvami was attracted by the pastimes of Lord Krsna. Being thus attracted by Krsna's transcendental qualities, he also became a devotee and engaged in His service.

TEXT 117

TEXT

harer gunaksipta-matir
bhagavan badarayanih
adhyagan mahad-akhyanam

nityam visnu-jana-priyah

SYNONYMS

hareh--of Lord Krsna; guna-aksipta-matih--whose mind was agitated by the qualities; bhagavan--the most powerful transcendentalist; badarayanih--Sukadeva, son of Vyasadeva; adhyagat--studied; mahat-akhyanam--the great epic description; nityam--eternally; visnu-jana-priyah--who is very dear to the Vaisnavas, devotees of Lord Visnu.

TRANSLATION

" 'Being very much attracted by the transcendental pastimes of the Lord, the mind of Srila Sukadeva Gosvami was agitated by Krsna consciousness. He therefore began to study Srimad-Bhagavatam by the grace of his father.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.7.11).

TEXT 118

TEXT

nava-yogisvara janma haite 'sadhaka' jnani
vidhi-siva-narada-mukhe krsna-guna suni'

SYNONYMS

nava--nine; yogi-isvara--great saintly yogis; janma haite--from the very birth; sadhaka--practicers; jnani--well versed in transcendental knowledge; vidhi--Lord Brahma; siva--Lord Siva; narada--the great sage Narada; mukhe--in their mouths; krsna-guna suni'--hearing the transcendental qualities of Krsna.

TRANSLATION

"From their very births, the nine great mystic yogis [Yogendras] were impersonal philosophers of the Absolute Truth. However, because they heard about Lord Krsna's qualities from Lord Brahma, Lord Siva and the great sage Narada, they also became Krsna's devotees.

TEXT 119

TEXT

gunakrsta hana kare krsnera bhajana
ekadasa-skandhe tanra bhakti-vivarana

SYNONYMS

guna-akrsta hana--being attracted by the transcendental qualities; kare--engaged in; krsnera bhajana--the devotional service of the Lord; ekadasa-skandhe--in the Eleventh Canto of Srimad-Bhagavatam; tanra--of them; bhakti-vivarana--description of the devotional service.

TRANSLATION

"In the Eleventh Canto of Srimad-Bhagavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord's transcendental qualities.

TEXT 120

TEXT

aklesam kamala-bhuvah pravisya gosthim
kurvantah sruti-sirasam srutim srutajnah
uttungam yadu-pura-sangamaya rangam
yogindrah pulaka-bhrto navapy avapuh

SYNONYMS

aklesam--without material trouble; kamala-bhuvah--of Lord Brahma, who took his birth from the lotus flower; pravisya--entering; gosthim--the association; kurvantah--continuously performing; sruti-sirasam--of the topmost Vedic knowledge; srutim--hearing; sruta-jnah--who are expert in Vedic knowledge; uttungam--very high; yadu-pura-sangamaya--for going back home, back to Godhead, to Dvaraka; rangam--to Ranga-ksetra; yogindrah--great saintly persons; pulaka-bhrtah--being spiritually pleased; nava--nine; api--although; avapuh--achieved.

TRANSLATION

" 'The nine Yogendras entered Lord Brahma's association and heard from him the real meaning of the topmost Vedic literatures-the Upanisads. Although they were already conversant in Vedic knowledge, they became very jubilant in Krsna consciousness just by listening to Brahma. Thus they wanted to enter Dvaraka, the abode of Lord Krsna. In this way they finally achieved the place known as Ranga-ksetra.'

PURPORT

This is a quotation from the Maha Upanisad.

TEXT 121

TEXT

moksakanksi jnani haya tina-prakara
mumuksu, jivan-mukta, prapta-svarupa ara

SYNONYMS

moksa-akanksi--those who desire to merge into the impersonal Brahman; jnani--advanced in knowledge; haya--are; tina-prakara--three varieties; mumuksu--desiring to be liberated; jivat-mukta--already liberated, even in this life; prapta-svarupa--self-realized; ara--and.

TRANSLATION

"Those who wish to merge into the impersonal Brahman are also divided into three categories-those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122

TEXT

'mumuksu' jagate aneka samsari jana
'mukti' lagi' bhaktye kare krsnera bhajana

SYNONYMS

mumuksu--desiring to be liberated; jagate--in this world; aneka--many; samsari jana--engaged in material activities; mukti lagi'--for the sake of liberation; bhaktye--in devotional service; kare--perform; krsnera bhajana--the worship of Krsna.

TRANSLATION

"There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Krsna.

TEXT 123

TEXT

mumuksavo ghora-rupan
hitva bhuta-patin atha
narayana-kalah santa
bhajanti hy anasuyavah

SYNONYMS

mumuksavah--those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone; ghora-rupan--demigods with fearful bodily features; hitva--giving up; bhuta-patin--the forefathers (prajapatis); atha--therefore; narayana-kalah--the plenary expansions of Lord Narayana; santah--very peaceful; bhajanti--they worship; hi--certainly; anasuyavah--nonenvious.

TRANSLATION

" 'Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Narayana.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.2.26). Those who actually want the highest perfection worship Lord Visnu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kali and Kala-bhairava (Rudra). The devotees of Krsna, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Narayana instead.

TEXT 124

TEXT

sei sabera sadhu-sange guna sphuraya
krsna-bhajana karaya, 'mumuksa' chadaya

SYNONYMS

sei sabera--of all those worshipers of different demigods; sadhu-sange--the contact of real devotees; guna sphuraya--awakens the appreciation of transcendental qualities; krsna-bhajana karaya--engages in the devotional service of Lord Krsna; mumuksa chadaya--and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Krsna's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

PURPORT

The four Kumaras (Catuh-sana), Sukadeva Gosvami and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists-the mumuksu (those desiring liberation), the jivan-muktas (those liberated in this life) and the prapta-svarupas (those merged in Brahman realization). All three types of jnanis are called moksakanksis, those desiring liberation. By associating with devotees, such people give up the mumuksu principle and render devotional service. The real cause for this change is the association of devotees. This Krsna consciousness movement is meant to attract all types of men, even those who desire things other than the Lord's devotional service. Through the association of devotees, they gradually begin to render devotional service.

TEXT 125

TEXT

aho mahatman bahu-dosa-dusto
'py ekena bhaty esa bhavo gunena
sat-sangamakhyena sukhavahena
krtadya no yena krsa mumuksa

SYNONYMS

aho mahatman--O great devotee; bahu-dosa-dustah--infected with varieties of material disease or attachment; api--although; ekena--with one; bhati--shines; esah--this; bhavah--birth in this material world; gunena--with a good quality; sat-sangama-akhyena--known as association with devotees; sukha-avahena--which brings about happiness; krta--made; adya--now; nah--our; yena--by which; krsa--insignificant; mumuksa--the desire for liberation.

TRANSLATION

" 'O great learned devotee, although there are many faults in this material world, there is one good opportunity-the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.'

PURPORT

This is a quotation from the Hari-bhakti-sudhodaya.

TEXT 126

TEXT

naradera sange saunakadi muni-gana
mumuksa chadiya kaila krsnera bhajana

SYNONYMS

naradera sange--by the association of the great saintly person Narada; saunaka-adi muni-gana--the great sages headed by Saunaka Muni; mumuksa chadiya--giving up the desire for liberation; kaila--performed; krsnera bhajana--devotional service to Krsna.

TRANSLATION

"By associating with the great saint Narada, the great sages like Saunaka and others gave up the desire for liberation and engaged in Krsna's devotional service.

TEXT 127

TEXT

krsnera darsane, karo krsnera krpaya
mumuksa chadiya gune bhaje tanra pa'ya

SYNONYMS

krsnera darsane--simply by meeting Krsna; karo--someone; krsnera krpaya--by the favor of Krsna; mumuksa chadiya--giving up the desire for liberation; gune--being attracted by the transcendental qualities of Krsna; bhaje--engages in service; tanra pa'ya--at the lotus feet of Krsna.

TRANSLATION

"Simply by meeting Krsna or receiving Krsna's special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Krsna, one can engage in His service.

TEXT 128

TEXT

asmin sukha-ghana-murtau param-
atmani vrsni-pattane sphurati
atmaramataya me vrtha
gato bata ciram kalah

SYNONYMS

asmin--when this; sukha-ghana-murtau--form of complete happiness; parama-atmani--the Supreme Person; vrsni-pattane--in Dvaraka-dhama; sphurati--exists; atmaramataya--by the process of cultivating Brahman realization; me--my; vrtha--

uselessly; gatah--wasted; bata--alas, what can I say; ciram--for a long time; kalah--time.

TRANSLATION

" 'In this Dvaraka-dhama, I am being attracted by the Supreme Personality of Godhead, Krsna, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!'

PURPORT

This verse is also found in the Bhakti-rasamrta-sindhu (3.1.34).

TEXT 129

TEXT

jivan-mukta' aneka, sei dui bheda jani
'bhaktye jivan-mukta', jnane jivan-mukta' mani

SYNONYMS

jivat-mukta--liberated in this life; aneka--there are many; sei--all of them; dui bheda--two divisions; jani--we consider; bhaktye jivat-mukta--one liberated in this life by pursuing the process of devotional service; jnane jivat-mukta--a person liberated in this life by following the process of philosophical speculation; mani--we can understand.

TRANSLATION

"There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130

TEXT

'bhaktye jivan-mukta' gunakrsta hana krsna bhaje
suska-jnane jivan-mukta aparadhe adho maje

SYNONYMS

bhaktye jivat-mukta--persons liberated in this life by discharging devotional service; guna-akrsta hana--being attracted by the transcendental qualities of Krsna; krsna bhaje--engage in the devotional service of the Lord; suska-jnane jivat-mukta--so-called liberated in this life by dry, speculative knowledge; aparadhe--by offenses; adho maje--fall down.

TRANSLATION

"Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Krsna. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131

TEXT

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

SYNONYMS

ye--all those who; anye--others (nondevotees); aravinda-aksa--O lotus-eyed one; vimukta-maninah--who consider themselves liberated; tvayi--unto You; asta-bhavat--without devotion; avisuddha-buddhayah--whose intelligence is not purified; aruhya--having ascended; krcchrena--by severe austerities and penances; param padam--to the supreme position; tatah--from there; patanti--fall; adhah--down; anadrta--without respecting; yusmat--Your; anghrayah--lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.2.32).

TEXT 132

TEXT

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

SYNONYMS

brahma-bhutah--being one with the Absolute; prasanna-atma--fully joyful; na--never; socati--laments; na--never; kanksati--desires; samah--equally disposed; sarvesu--all; bhutesu--to living entities; mat-bhaktim--My devotional service; labhate--gains; param--transcendental.

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. Be never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

PURPORT

This is a quotation from Bhagavad-gita (18.54).

TEXT 133

TEXT

advaita-vithi-pathikair upasyah
svananda-simhasana-labdha-diksah
sathena kenapi vayam hathena
dasi-krta gopa-vadhu-vitena

SYNONYMS

advaita-vithi--of the path of monism; pathikaih--by the wanderers; upasyah--worshipable; svananda--of self-realization; simhasana--on the throne; labdha-diksah--being initiated; sathena--by a cheater; kenapi--some; vayam--I; hathena--by force; dasi-krta--made into a maidservant; gopa-vadhu-vitena--engaged in joking with the gopis.

TRANSLATION

" 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopis.'

PURPORT

This is a verse written by Bilvamangala Thakura.

TEXT 134

TEXT

bhakti-bale 'prapta-svarupa' divya-deha paya
krsna-gunakrsta hana bhaje krsna-pa'ya

SYNONYMS

bhakti-bale--by the strength of devotional service; prapta-svarupa--attaining his original status; divya-deha--a transcendental body; paya--one gets; krsna-guna-akrsta--attracted by the transcendental qualities of Krsna; hana--being; bhaje--takes to devotional service; krsna-pa'ya--at Krsna's lotus feet.

TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Krsna's transcendental qualities, one fully engages in service at His lotus feet.

TEXT 135

TEXT

nirodho 'syanu sayanam
atmanah saha saktibhih
muktir hitvanyatha-rupam
svarupena vyavasthitih

SYNONYMS

nirodhah--winding up; asya--of this; anu--after; sayanam--lying down; atmanah--of the Supreme Lord; saha--with; saktibhih--the energies (marginal and external); muktih--liberation; hitva--giving up; anyatha--other; rupam--form; svarupena--with one's own eternal form; vyavasthitih--staying.

TRANSLATION

" 'The living entities and other potencies merge in the Maha-Visnu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.10.6).

TEXT 136

TEXT

krsna-bahirmukha-dose maya haite bhaya
krsnonmukha bhakti haite maya-mukta haya

SYNONYMS

krsna-bahih-mukha----of going against Krsna consciousness; dose----by the fault; maya haite----from the illusory energy; bhaya----fear; krsna-unmukha----in favor of Krsna consciousness; bhakti--devotional service; haite--from; maya-mukta--liberated from maya; haya--one becomes.

TRANSLATION

"By opposing Krsna consciousness, one again becomes conditioned and fearful due to the influence of maya. By executing devotional service faithfully, one is liberated from maya.

TEXT 137

TEXT

bhayam dvitiyabhinivesatah syad
isad apetasya viparyayo 'smrtih
tan-mayayato budha abhajet tam
bhaktyaikayesam guru-devatatma

SYNONYMS

bhayam--fear; dvitiya-abhinivesatah--from the misconception of being a product of material energy; syat--arises; isat--from the Supreme Personality of Godhead, Krsna; apetasya--of one who has withdrawn (the conditioned soul); viparyayah--reversal of position; asmrtih--no conception of his relationship with the Supreme Lord; tat-mayaya--because of the illusory energy of the Supreme Lord; atah--therefore; budhah--one who is wise; abhajet--must worship; tam--Him; bhaktya--by devotional service; ekaya--undiverted to karma and jnana; isam--the Supreme Personality of Godhead; guru--as the spiritual master; devata--worshipable Lord; atma--Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy that is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayah asmrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. Be thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (11.2.37).

TEXT 138

TEXT

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

SYNONYMS

daivi--belonging to the Supreme Lord; hi--certainly; esa--this; guna-mayi--made of the three modes; mama--My; maya--external energy; duratyaya--very difficult to surpass; mam--unto Me; eva--certainly; ye--those who; prapadyante--surrender fully; mayam--the illusory energy; etam--this; taranti--cross over; te--they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from Bhagavad-gita (7.14).

TEXT 139

TEXT

bhakti vinu mukti nahi, bhaktye mukti haya

SYNONYMS

bhakti--devotional service; vinu--without; mukti--liberation; nahi--there is not; bhaktye--actually by devotional service; mukti haya--liberation is attained.

TRANSLATION

"One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

TEXT 140

TEXT

sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhaye
tesam asau klesala eva sisyate
nanyad yatha sthula-tusavaghatinam

SYNONYMS

sreyah-srtim--the auspicious path of liberation; bhaktim--devotional service; udasya--giving up; te--of You; vibho--O my Lord; klisyanti--accept increased difficulties; ye--all those persons who; kevala--only; bodha-labdhaye--for obtaining knowledge; tesam--for them; asau--that; klesalah--trouble; eva--only; sisyate--remains; na--not; anyat--anything else; yatha--as much as; sthula--bulky; tusa--husks of rice; avaghatinam--of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. Be only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.14.4).

TEXT 141

TEXT

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

SYNONYMS

ye--all those who; anye--others (nondevotees); aravinda-aksa--O lotus-eyed one; vimukta-maninah--who consider themselves liberated; tvayi--unto You; asta-bhavat--without devotion; avisuddha-buddhayah--whose intelligence is not purified; aruhya--having ascended; krcchrena--by severe austerities and penances; param padam--to the supreme position; tatah--from there; patanti--fall; adhah--down; anadrta--without respecting; yusmat--Your; anghrayah--lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from Srimad-Bhagavatam (10.2.32).

TEXT 142

TEXT

ya esam purusam saksad
atma-prabhavam isvaram
na bhajanty avajananti
sthanad bhrastah patanty adhah

SYNONYMS

ye--those who; esam--of those divisions of social and spiritual orders; purusam--the Supreme Personality of Godhead; saksat--directly; atma-prabhavam--the source of everyone; isvaram--the supreme controller; na--do not; bhajanti--worship; avajananti--or who neglect; sthanat--from their proper place; bhrastah--being fallen; patanti--fall; adhah--downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed up position into a hellish condition.'

PURPORT

This is also a quotation from Srimad-Bhagavatam (11.5.3).

TEXT 143

TEXT

bhaktye mukti paileha avasya krsnere bhajaya

SYNONYMS

bhaktye--by devotional service; mukti--liberation; paileha--if one gets; avasya--certainly; krsnere--unto Lord Krsna; bhajaya--renders service.

TRANSLATION

"When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

TEXT

"mukta api lilaya vigraham
krtva bhagavantam bhajante"

SYNONYMS

muktah--liberated; api--although; lilaya--by the pastimes; vigraham--the form of the Lord; krtva--having installed; bhagavantam--the Supreme Personality of Godhead; bhajante--worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Krsna. Be thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Sankaracarya's commentary on the Nrsimha-tapani Upanisad.

TEXT 145

TEXT

ei chaya atmarama krsnere bhajaya
prthak prthak ca-kare iha 'api'ra artha kaya

SYNONYMS

ei chaya--all these six; atmarama--transcendentalists; krsnere bhajaya--render service to Krsna; prthak prthak--separately; ca-kare--in the use of the word ca; iha--here; 'api'ra--of the word api; artha--meaning; kaya--says.

TRANSLATION

"These six kinds of atmaramas engage in the loving service of Krsna. The varieties of service are indicated by adding ca, and they also bear the meaning of api, 'indeed.'

PURPORT

There are six kinds of atmaramas: the neophyte (sadhaka) student who is absorbed in Brahman realization (brahmamaya), one who has already attained the Brahman position (prapta-brahma-laya), one who desires to be liberated (mumuksu), one who is liberated even in this life (jivan-mukta), and one who is self-realized (prapta-svarupa).

TEXT 146

TEXT

"atmaramas ca api" kare krsne ahaituki bhakti
"munayah santah" iti krsna-manane asakti

SYNONYMS

atmaramah ca api--self-realized persons also; kare--do; krsne--unto Krsna; ahaituki bhakti--unmotivated devotional service; munayah santah--great saintly persons and transcendentalists; iti--thus; krsna-manane--in meditation on Krsna; asakti--attraction.

TRANSLATION

"The six kinds of atmaramas render devotional service to Krsna without ulterior motives. The words munayah and santah indicate those who are very attached to meditating upon Krsna.

TEXT 147

TEXT

"nirgranthah"----avidya-hina, keha----vidhi-hina
yahan yei yukta, sei arthera adhina

SYNONYMS

nirgranthah--nirgranthah; avidya-hina--without ignorance; keha--some of them; vidhi-hina--without following any regulative principles; yahan--wherever; yei--which; yukta--appropriate; sei arthera adhina--comes under that different import.

TRANSLATION

"The word nirgranthah means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

TEXT 148

TEXT

ca-sabde kari yadi'itaretara' artha
ara eka artha kahe parama samartha

SYNONYMS

ca-sabde--by the word ca; kari--I do; yadi--if; itaretara artha--different and separate meanings; ara--another; eka--one; artha--meaning; kahe--is said; parama samartha--highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

TEXT

"atmaramas ca atmaramas ca" kari' bara chaya
panca atmarama chaya ca-kare lupta haya

SYNONYMS

atmaramah ca atmaramah ca--repeating the words atmaramah and ca; kari'--doing; bara chaya--six times; panca atmarama--five kinds of atmaramas; chaya--six; ca-kare--by the word ca; lupta haya--become unpronounced.

TRANSLATION

"Although the words atmaramas ca would be repeated six times, simply by adding the word ca, five atmaramas are deleted.

TEXT 150

TEXT

eka 'atmarama'-sabda avasesa rahe
eka 'atmarama'-sabde chaya-jana kahe

SYNONYMS

eka--one; atmarama--atmarama; sabda--vibration; avasesa rahe--remains at last; eka atmarama--one atmarama; sabde--by vibrating; chaya-jana--six persons; kahe--are indicated.

TRANSLATION

"Therefore there is no need to repeat the word atmarama. One is sufficient, and that one word indicates six persons.

TEXT 151

TEXT

"sarupanam eka-sesa eka-vibhaktau"
uktarthanam aprayogah
ramas ca ramas ca ramas ca rama itivat

SYNONYMS

sa-rupanam--of words of the same form; eka-sesah--only the last; eka-vibhaktau--in the same case; ukta-arthanam--of the previously spoken meanings; aprayogah--nonapplication; ramah ca--and Rama; ramah ca--and Rama; ramah ca--and Rama; ramah itivat--in this way, by one rama, many ramas are indicated.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained. For example, the word ramah is used to stand for ramas ca, ramas ca, ramas ca, etc.'

PURPORT

This is a quotation from Panini's sutras (1.2.64).

TEXT 152

TEXT

tabe ye ca-kara, sei 'samuccaya' kaya
"atmaramas ca munayas ca" krsnere bhajaya

SYNONYMS

tabe--then; ye--that; ca-kara--syllable ca; sei--that; samuccaya--aggregation; kaya--is said; atmaramah ca--all those who enjoy in the self; munayah ca--all saintly persons; krsnere bhajaya--worship Krsna.

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the atmaramas and saints serve and worship Krsna.

TEXT 153

TEXT

"nirgrantha api"ra ei 'api'----sambhavane
ei sata artha prathame karilun vyakhyane

SYNONYMS

nirgranthah apira--of the words nirgranthah api; ei--this; api--api; sambhavane--in the matter of exposition; ei sata artha--these seven different meanings; prathame--in the beginning; karilun--I have done; vyakhyane--in explanation.

TRANSLATION

"Api added to the word nirgranthah is used for exposition. Thus I have tried to clarify the seven types of meaning.

TEXT 154

TEXT

antaryami-upasaka 'atmarama' kaya
sei atmarama yogira dui bheda haya

SYNONYMS

antaryami--of the Supersoul; upasaka--worshiper; atmarama kaya--is also said to be an atmarama; sei atmarama--that atmarama; yogira--of the mystic yogi; dui bheda haya--there are two kinds.

TRANSLATION

"The yogi who worships the Supersoul within himself is also called atmarama. There are two types of atmarama-yogis.

TEXT 155

TEXT

sagarbha, nigarbha,----ei haya dui bheda
eka eka tina bhede chaya vibheda

SYNONYMS

sagarbha--sagarbha; nigarbha--nigarbha; ei--thus; haya--there are; dui--two; bheda--different varieties; eka eka--each one; tina bhede--in three varieties; chaya vibheda--therefore there are six varieties.

TRANSLATION

"The two atmarama-yogis are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word sagarbha-yogi refers to a yogi who worships the Supersoul in the Visnu form. The nigarbha-yogi worships the Supersoul without form. The sagarbha and nigarbha yogis are further categorized: (1) sagarbha-yogaruruksu, (2) nigarbha-yogaruruksu, (3) sagarbha-yogarudha, (4) nigarbha-yogarudha, (5) sagarbha-prapta-siddhi and (6) nigarbha-prapta-siddhi.

TEXT 156

TEXT

kecit svadehantar hrdayavakase
pradesa-matram purusam vasantam
catur-bhujam kanja-rathanga-sankha-
gada-dharam dharanaya smaranti

SYNONYMS

kecit--some of them; sva-deha-antah--within one's own body; hrdaya-avakase--in the cavity of the heart; pradesa-matram--with the measurement of six inches; purusam--the Supreme Personality of Godhead; vasantam--residing; catuh-bhujam--with four hands; kanja--a lotus flower; ratha-anga--a disc like the wheel of a chariot; sankha--a conchshell; gada-dharam--holding the club; dharanaya--by such contemplation; smaranti--they remember.

TRANSLATION

" 'Some yogis think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Visnu within the heart are called sagarbha-yogis.'

PURPORT

This verse is from Srimad-Bhagavatam (2.2.8).

TEXT 157

TEXT

evam harau bhagavati pratilabdha-bhavo
bhaktya dravad-dhrdaya utpulakah pramodat
autkanthya-baspa-kalaya muhur ardyamanas
tac capi citta-badisam sanakair viyunkte

SYNONYMS

evam--thus; harau--unto the Supreme Personality of Godhead; bhagavati--the Lord; pratilabdha-bhavah--one who has awakened a sense of ecstatic love; bhaktya--by devotional service; dravat--melting; hrdayah--the heart; utpulakah--very pleased; pramodat--because of happiness; autkanthya--with eagerness; baspa-kalaya--with tears in the eyes; muhuh--always; ardyamanah--merged in spiritual

bliss; tat ca api--that also; citta-badisam--with the heart like a fishing hook; sanakaih--gradually; viyunkte--separates.

TRANSLATION

" 'When one is in ecstatic love with the Supreme Personality of Godhead, one's heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.'

PURPORT

This is also a quotation from Srimad-Bhagavatam (3.28.34).

TEXT 158

TEXT

'yogaruruksu', 'yogarudha' 'prapta-siddhi' ara
ei tina bhede haya chaya prakara

SYNONYMS

yoga-aruruksu--persons desiring elevation to the platform of yogic perfection; yoga-arudha--persons already elevated to that position; prapta-siddhi--persons who have achieved the success; ara--also; ei tina--these three; bhede--by varieties; haya--there are; chaya prakara--six kinds.

TRANSLATION

"By these three divisions of advancement in yoga-yogaruruksu, yogarudha and prapta-siddhi-there are six kinds of mystic yogis.

TEXT 159

TEXT

aruruksor muner yogam
karma karanam ucyate
yogarudhasya tasyaiva
samah karanam ucyate

SYNONYMS

aruruksoh--of a person desiring to rise to the platform of yogic perfection; muneh--of a saintly person; yogam--spiritual knowledge; karma--work; karanam--the cause; ucyate--is said; yoga-arudhasya--of one who has attained such perfect knowledge; tasya--for him; eva--certainly; samah--controlling the mind without being disturbed; karanam--cause; ucyate--is said.

TRANSLATION

" 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, asanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They

reject all material activity and keep their minds in an equipoised condition [sama].

PURPORT

Texts 159 and 160 are from Bhagavad-gita (6.3--4).

TEXT 160

TEXT

yada hi nendriyarthesu
na karmasv anusajjate
sarva-sankalpa-sannyasi
yogarudhas tadocyate

SYNONYMS

yada--when; hi--certainly; na--not; indriya-arthesu--sense gratification; na--not; karmasu--in activities; anusajjate--one becomes engaged; sarva--all kinds of; sankalpa--desires; sannyasi--renouncing; yoga-arudhah--one who has actually attained perfection in the yoga system; tada--at that time; ucyate--is said.

TRANSLATION

" 'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogarudha].'

TEXT 161

TEXT

ei chaya yogi sadhu-sangadi-hetu pana
krsna bhaje krsna-gune akrsta hana

SYNONYMS

ei--this; chaya--six; yogi--mystics; sadhu--of devotees; sanga-adi--the association; hetu--because of; pana--getting; krsna bhaje--render service to Krsna; krsna-gune--by the transcendental qualities of Krsna; akrsta--attracted; hana--becoming.

TRANSLATION

"When a purified yogi associates with devotees, he engages in Lord Krsna's devotional service, being attracted by the Lord's transcendental qualities.

TEXT 162

TEXT

ca-sabde 'api'ra artha ihano kahaya
'muni', 'nirgrantha'-sabdera purvavat artha haya

SYNONYMS

ca-sabde--by the word ca; 'api'ra--of the word api; artha--the meaning; ihano--here also; kahaya--is applicable; muni--a saintly person; nirgrantha--fully liberated; sabdera--of the words; purva-vat--as mentioned above; artha haya--there are the meanings.

TRANSLATION

"The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.

TEXT 163

TEXT

urukrame ahaituki kahan kona artha
ei tera artha kahilun parama samartha

SYNONYMS

urukrame--unto the Supreme Personality of Godhead, who acts uncommonly; ahaituki--without motives; kahan--wherever; kona--some; artha--import; ei--in this way; tera artha--thirteen imports; kahilun--I have explained; parama--supremely; samartha--complete.

TRANSLATION

"The word ahaituki is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) sadhaka, the neophyte performer; (2) brahmamaya, one absorbed in the thought of impersonal Brahman; (3) prapta-brahma-laya, one who has actually attained Brahman perfection; (4) mumuksu, the desirer of liberation; (5) jivan-mukta, one who is liberated in this life; (6) prapta-svarupa, one who has attained one's original constitutional position; (7) nirgrantha-muni, a completely liberated saint; (8) sagarbha-yogaruruksu, a yogi meditating upon the four-handed Visnu form or desiring yogic perfection; (9) nigarbha-yogaruruksu, one who has attained perfection in impersonal meditation; (10) sagarbha-yogarudha, already elevated to the yoga perfection platform; (11) nigarbha-yogarudha, similarly impersonal yogi; (12) sagarbha-prapta-siddhi, one who has already attained the perfectional stage; (13) nigarbha-prapta-siddhi, one who has attained perfection by impersonal meditation.

TEXT 164

TEXT

ei saba santa yabe bhaje bhagavan
'santa' bhakta kari' tabe kahi tanra nama

SYNONYMS

ei saba--all these; santa--neutral; yabe--when; bhaje--worship; bhagavan--the Supreme Personality of Godhead; santa bhakta--devotees in the neutral stage of devotional service; kari'--describing as; tabe--that time; kahi--I speak; tanra--their; nama--name.

TRANSLATION

"These thirteen types of yogis and munis are called santa-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165

TEXT

'atma' sabde 'mana' kaha----mane yei rame
sadhu-sange seha bhaje sri-krsna-carane

SYNONYMS

atma--atma; sabde--by the word; mana--the mind; kaha--if you say; mane--within the mind; yei rame--one who is satisfied by speculation; sadhu-sange--by the association of devotees; seha--he also; bhaje--takes to devotional service; sri-krsna-carane--at the lotus feet of Lord Krsna.

TRANSLATION

"The word atma sometimes means 'the mind.' In this case, the word atmarama means 'a person who is satisfied by mental speculation.' When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Krsna.

TEXT 166

TEXT

udaram upasate ya rsi-vartmasu kurpa-drsah
parisara-paddhatim hrdayam arunayo daharam
tata udagad ananta tava dhama sirah paramam
punar iha yat sametya na patanti krtanta-mukhe

SYNONYMS<footnote>For yogis, the abdomen is technically understood to be muni-purastha-brahman, Brahman--the abdomen; upasate--worship; ye--those who; rsi-vartmasu--on the path marked out by the great saintly persons; kurpa-drsah--whose vision is grossly situated in the bodily conception of life; parisara-paddhatim--from which the system of the arteries comes; hrdayam--the heart; arunayah--saintly persons headed by Aruna Rsi; daharam--the sky within the heart, the subtle conception of the Supersoul within the heart; tatah--from that; udagat--went up; ananta--O unlimited one; tava--Your; dhama--place; sirah--the top of the head; paramam--supreme; punah--again; iha--in this material world; yat--which; sametya--having achieved; na--not; patanti--fall down; krta-anta-mukhe--in the repetition of birth and death.

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sarkaraksa, which means that they are situated in the gross bodily conception. There are also followers of the rsi known as Aruna. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramatma, is situated. They then worship Him. O unlimited Ananta! Better than

these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogis attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.87.18).

TEXT 167

TEXT

eho krsna-gunakrsta maha-muni hana
ahaituki bhakti kare nirgrantha hana

SYNONYMS

eho--such yogis; krsna guna-akrsta--attracted by the transcendental qualities of Krsna; maha-muni hana--becoming great saintly persons; ahaituki bhakti kare--they perform causeless devotional service; nirgrantha hana--becoming indifferent to the mystic yoga process.

TRANSLATION

"Being attracted by the transcendental qualities of Krsna, yogis become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

TEXT

'atma'-sabde 'yatna' kahe----yatna kariya
"munayo 'pi" krsna bhaje gunakrsta hana

SYNONYMS

atma-sabde--by the word atma; yatna--endeavor; kahe--one means; yatna kariya--by great endeavor; munayah api--even great saintly persons; krsna bhaje--take to the devotional service of Krsna; guna-akrsta hana--being attracted by His transcendental qualities.

TRANSLATION

"Atma also means 'endeavor.' Being attracted by Krsna's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169

TEXT

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatam upary adhah
tal labhyate duhkhavad anyatah sukham
kalena sarvatra gabhira-ramhasa

SYNONYMS

tasya eva--for that; hetoh--reason; prayateta--should endeavor; kovidah--one who is learned and intelligent; na--not; labhyate--is achieved; yat--that which; bhramatam--of those wandering; upari adhah--up and down; tat--that; labhyate--is achieved; duhkhavat--exactly like unhappiness or distress; anyatah--from other reasons (one's past actions); sukham--happiness; kalena--by time; sarvatra--everywhere; gabhira--insurmountable; ramhasa--having force.

TRANSLATION

" 'The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Patalaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.'

PURPORT

This verse was spoken by Narada Muni in Srimad-Bhagavatam (1.5.18). Narada Muni was speaking to Vyasadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Narada Muni advised Srila Vyasadeva to attain devotional service.

TEXT 170

TEXT

sad-dharmasyavabodhaya
yesam nirbandhini matih
acirad eva sarvarthah
sidhyaty esam abhipsitah

SYNONYMS

sat-dharmasya--of the path of progressive devotional service; avabodhaya--for understanding; yesam--those whose; nirbandhini--unflinching; matih--intelligence; acirat--very soon; eva--certainly; sarva-arthah--the goal of life; sidhyati--becomes fulfilled; esam--of these persons; abhipsitah--desired.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.'

PURPORT

This is a quotation from the Naradiya Purana.

TEXT 171

TEXT

ca-sabda api-arthe, 'api'----avadharane
yatnagraha vina bhakti na janmaya preme

SYNONYMS

ca-sabda--the word ca; api--of the word api; arthe--in the meaning; api avadharane--this api is used in sense of emphasis; yatna-agraha vina--without sincere endeavor; bhakti--devotional service; na--not; janmaya--begets; preme--love of Godhead.

TRANSLATION

"The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172

TEXT

sadhanaughair anasangair
alabhya sucirad api
harina casv adeyeti
dvidha sa syat sudurlabha

SYNONYMS

sadhana--activities of devotional service; aughaih--by masses of; anasangaih--without attachment; alabhya--very difficult to achieve; su-cirat api--even after a considerable duration of time; harina--by the Supreme Lord; ca--also; asu--very soon; adeya--not to be delivered; iti--thus; dvidha--two ways; sa--that; syat--is; su-durlabha--very difficult to obtain.

TRANSLATION

" 'Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Krsna, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Krsna does not easily deliver perfection in devotional service.'

PURPORT

As stated in Srimad-Bhagavatam (5.6.18): muktim dadati karhicit. Srila Sukadeva Gosvami told Maharaja Pariksit that Krsna readily grants liberation but does not very readily grant perfection in devotional service. This means that Krsna wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the Bhakti-rasamrta-sindhu (1.1.35).

TEXT 173

TEXT

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

SYNONYMS

tesam--to them; satata-yuktanam--always engaged; bhajatam--in devotional service; priti-purvakam--in loving ecstasy; dadami--I give; buddhi-yogam--real intelligence; tam--that; yena--by which; mam--unto Me; upayanti--come; te--they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gita (10.10).

TEXT 174

TEXT

'atma'-sabde 'dhrti' kahe,----dhairye yei rame
dhairyavanta eva hana karaya bhajane

SYNONYMS

atma-sabde--by the word atma; dhrti--perseverance; kahe--it is said; dhairye--with perseverance; yei rame--anyone who endeavors; dhairyavanta--such persons with endurance; eva--certainly; hana--becoming; karaya--perform; bhajane--devotional service.

TRANSLATION

"Another meaning of atma is dhrti, or endurance. A person who endeavors with endurance is atmarama. With endurance, such a person engages in devotional service.

TEXT 175

TEXT

'muni'-sabde----paksi, bhrnga; 'nirgranthe'----murkha-jana
krsna-krpaya sadhu-krpaya donhara bhajana

SYNONYMS

muni-sabde--by the word muni; paksi--bird; bhrnga--bumblebee; nirgranthe--in the word nirgrantha; murkha-jana--foolish people; krsna-krpaya--by the mercy of Lord Krsna; sadhu-krpaya--by the mercy of a devotee; donhara bhajana--engages in devotional service of both (Krsna and his spiritual master or the sadhu).

TRANSLATION

"The word muni also means 'bird,' and 'bumblebee.' The word nirgrantha refers to foolish people. By the mercy of Krsna, such creatures contact a sadhu [spiritual master] and thus engage in devotional service.

TEXT 176

TEXT

prayo batamba munayo vihaga vane 'smin
krsneksitam tad-uditam kala-venu-gitam
aruhya ye druma-bhujan rucira-prabalan
srnvanti milita-drso vigatanya-vacah

SYNONYMS

prayah--almost; bata--certainly; amba--O mother; munayah--great sages; vihagah--the birds; vane--in the forest; asmin--this; krsna-iksitam--seeing the lotus feet of Krsna; tat-uditam--created by Him; kala-venu-gitam--sweet vibrations made by playing the flute; aruhya--rising; ye--all of them; druma-bhujan--to the branches of the trees; rucira-prabalan--having beautiful creepers and twigs; srnvanti--hear; milita-drsah--closing their eyes; vigata-anya-vacah--stopping all other sounds.

TRANSLATION

" 'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Krsna's flute. Such birds and bees must be on the same level as great saints.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.21.14). This statement was made by the gopis, who were lamenting in separation from Krsna and studying how the inhabitants of Vrndavana were enjoying life like saintly persons.

TEXT 177

TEXT

ete 'linas tava yaso 'khila-loka-tirtham
gayanta adi-purusanupatham bhajante
prayo ami muni-gana bhavadiya-mukhya
gudham vane 'pi na jahaty anaghatma-daivam

SYNONYMS

ete--all these; alinah--bees; tava--Your; yasah--reputation; akhila--all; loka-tirtham--auspicious for the planets; gayante--are singing; adi-purusa--O original person; anupatham--along the path; bhajante--they are engaged in transcendental loving service; prayah--almost; ami--these; muni-ganah--great saintly persons; bhavadiya--in relation with You; mukhyah--very advanced devotees; gudham--unknown; vane--in the forest; api--although; na--not; jahati--give up; anagha--O personality of transcendental goodness; atma-daivam--their worshipable Deity.

TRANSLATION

" 'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.15.6). Krsna and Balarama were just on the verge of boyhood and were entering the forest of Vrndavana when Krsna began to offer prayers to please Balarama.

TEXT 178

TEXT

sarasi sarasa-hamsa-vihangas
caru-gita-hrta-cetasa etya
harim upasata te yata-citta
hanta milita-drso dhrta-maunah

SYNONYMS

sarasi--in the water; sarasa--cranes; hamsa--swans; vihangah--birds; caru-gita--by the melodious song of Krsna's flute; hrta-cetasah--devoid of material consciousness; etya--coming near; harim--the Supreme Personality of Godhead; upasata--worshiped; te--all of them; yata-cittah--with full attention; hanta--alas; milita-drsah--closing their eyes; dhrta-maunah--completely silent.

TRANSLATION

" 'All the cranes and swans in the water are being enchanted by the melodious song of Krsna's flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.35.11). In the day, Krsna went to the forest of Vrndavana, and at that time, the gopis, being morose due to separation from Him, were lamenting in this way.

TEXT 179

TEXT

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-upasrayasrayah
sudhyanti tasmai prabhavisnave namah

SYNONYMS

kirata--the aborigines named Kiratas; huna--the Hunas; andhra--Andhras; pulinda--Pulindas; pulkasah--Pulkasas; abhira--Abhiras; sumbhah--Sumbhas; yavanah--persons who do not follow the Vedic injunctions and who eat cow's flesh; khasa-adayah--Khasas and others; ye--those who; anye--similar others; ca--also; papah--sinful persons; yat--of the Supreme Personality of Godhead; upasraya--of the devotees; asrayah--taking shelter; sudhyanti--become purified; tasmai--unto Him, Lord Visnu, because of whom they become purified; prabhavisnave--to Lord Visnu, the most powerful; namah--respectful obeisances.

TRANSLATION

" 'Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.4.18). This verse was spoken by Sukadeva Gosvami when Pariksit Maharaja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Sukadeva Gosvami described the unlimited potencies of Lord Visnu, who can purify the lowborn creatures mentioned herein.

TEXT 180

TEXT

kimva'dhrti'-sabde nija-purnatadi-jnana kaya
duhkhabhave uttama-praptye maha-purna haya

SYNONYMS

kimva--or; dhrti--dhrti; sabde--by this word; nija--own; purnata-adi--perfection and so on; jnana--knowledge; kaya--says; duhkha-abhave--in the absence of all material miseries; uttama--the best; praptye--by obtaining; maha-purna haya--becomes perfectly perfect.

TRANSLATION

"The word dhrti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains maha-purna, the highest level of perfection.

TEXT 181

TEXT

dhrtih syat purnata jnana-
duhkhabhavottamaptibhih
apraptatita-nastartha-
nabhisamsocanadikrt

SYNONYMS

dhrtih--endurance; syat--may become; purnata--fullness; jnana--knowledge of the Supreme Personality of Godhead; duhkha-abhava--the absence of misery; uttama-aptibhih--by attainment of the highest platform of perfection; aprapta--not obtained; atita--gone; nasta--destroyed; artha--object, goal; anabhisam-socana--absence of lamentation; adi--and so on; krt--doing.

TRANSLATION

" 'Dhrti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.'

PURPORT

This verse is found in the Bhakti-rasamrta-sindhu (2.4.144).

TEXT 182

TEXT

krsna-bhakta----duhkha-hina, vanchantara-hina
krsna-prema-seva-purnananda-pravina

SYNONYMS

krsna-bhakta--a devotee of Lord Krsna; duhkha-hina--not under miserable material conditions; vancha-antara-hina--he has no other desire than to serve Krsna; krsna-prema--love of Krsna; seva--service; purna-ananda--full in transcendental bliss; pravina--and very expert or experienced in all subject matters.

TRANSLATION

"A devotee of Krsna is never in a miserable condition, nor does he have any desire other than to serve Krsna. He is experienced and advanced. He feels the transcendental bliss of love of Krsna and always engages in His service fully protected.

TEXT 183

TEXT

mat-sevaya pratitam te
salokyadi-catustayam
necchanti sevaya purnah
kuto 'nyat kala-viplutam

SYNONYMS

mat--of Me; sevaya--by service; pratitam--obtained; te--they; salokya-adi--liberation, beginning with salokya; catustayam--the four kinds of; na icchanti--do not desire; sevaya--by service; purnah--complete; kutah--where; anyat--other things; kala-viplutam--which are lost in time.

TRANSLATION

" 'My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?'

PURPORT

This is a quotation from Srimad-Bhagavatam (9.4.67).

TEXT 184

TEXT

hrsikese hrsikani
yasya sthairya-gatani hi
sa eva dhairyam apnoti

samsare jiva-cancale

SYNONYMS

hrsikese--to the master of the senses; hrsikani--all the senses; yasya--whose; sthairya-gatani--fixed; hi--certainly; sah--that person; eva--of course; dhairyam apnoti--attains the position of dhairya, endurance; samsare--in the material world; jiva-cancale--where everyone is disturbed.

TRANSLATION

"In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.

TEXT 185

TEXT

'ca'----avadharane, iha 'api'----samuccaye
dhrtimanta hana bhaje paksi-murkha-caye

SYNONYMS

ca--the word ca; avadharane--in emphasis; iha--here; api--the word api; samuccaye--in the sense of an aggregate; dhrtimanta--fully saturated; hana--becoming; bhaje--worship; paksi-murkha-caye--dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Krsna's devotional service.

TEXT 186

TEXT

'atma'-sabde 'buddhi' kahe buddhi-visesa
samanya-buddhi-yukta yata jiva avasesa

SYNONYMS

atma-sabde--by the word atma; buddhi--intelligence; kahe--it is said; buddhi-visesa--a particular type of intelligence; samanya-buddhi-yukta--endowed with common intelligence; yata--all; jiva--living entities; avasesa--the rest.

TRANSLATION

"The word atma is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187

TEXT

buddhye rame atmarama----dui ta' prakara
'pandita' muni-gana, nirgrantha 'murkha' ara

SYNONYMS

buddhye--in intelligence; rame--who enjoys; atmarama--is atmarama; dui ta ' prakara--two varieties; pandita--learned; muni-gana--philosophers; nirgrantha--without education; murkha--foolish; ara--also.

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called atmarama. There are two types of atmarama. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

TEXT 188

TEXT

krsna-krpaya sadhu-sange rati-buddhi paya
saba chadi' suddha-bhakti kare krsna-paya

SYNONYMS

krsna-krpaya--by the mercy of Krsna; sadhu-sange--in the association of devotees; rati-buddhi--devotional attraction and intelligence; paya--one obtains; saba chadi'--giving up everything; suddha-bhakti--pure devotional service; kare--performs; krsna-paya--at the lotus feet of Krsna.

TRANSLATION

"By the mercy of Krsna and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Krsna and His pure devotees.

TEXT 189

TEXT

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

SYNONYMS

aham--I, Lord Krsna; sarvasya--of everyone; prabhavah--the original source; mattah--from Me; sarvam--everything; pravartate--emanates; iti--thus; matva--understanding; bhajante--they engage in devotional service; mam--to Me; budhah--those who are learned; bhava-samanvitah--with love and devotion.

TRANSLATION

" 'I [Krsna] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.'

PURPORT

This is a quotation from Bhagavad-gita (10.8).

TEXT 190

TEXT

te vai vidanty atitaranti ca deva-mayam
stri-sudra-huna-sabara api papa-jivah
yady adbhuta-krama-parayana-sila-siksas
tiryag-jana api kimu sruta-dharana ye

SYNONYMS

te--all of them; vai--certainly; vidanti--understand; atitaranti--cross over; ca--also; deva-mayam--the influence of the external illusory energy; stri--women; sudra--fourth-class men; huna--uncivilized hill tribes; sabarah--and hunters; api--even; papa-jivah--sinful creatures; yadi--if; adbhuta-krama--of the performer of wonderful activities; parayana--of the devotees; sila-siksah--characteristics and education; tiryak-janah--birds and beasts; api--even; kimu--what to speak of; sruta-dharanah ye--persons advanced in the education of Vedic knowledge.

TRANSLATION

" 'Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead--who acts very wonderfully--and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.7.46). Lord Brahma said this when speaking to his disciple Narada about the wonderful characteristics of Lord Visnu. Simply by chanting the glories of Lord Visnu, one can cross the ocean of nescience, even though one may be lowborn.

TEXT 191

TEXT

vicara kariya yabe bhaje krsna-paya
sei buddhi dena tanre, yate krsna paya

SYNONYMS

vicara--consideration; kariya--doing; yabe--when; bhaje--one worships; krsna-paya--at the lotus feet of Krsna; sei buddhi--that intelligence; dena--gives; tanre--to him; yate--by which; krsna paya--one gets the shelter of the lotus feet of Krsna.

TRANSLATION

"Considering all these points, when one engages in the service of Krsna's lotus feet, Krsna gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

TEXT 192

TEXT

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

SYNONYMS

tesam--to them; satata-yuktanam--always engaged; bhajatam--in devotional service; priti-purvakam--in loving ecstasy; dadami--I give; buddhi-yogam--real intelligence; tam--that; yena--by which; mam--unto Me; upayanti--come; te--they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gita (10.10).

TEXT 193

TEXT

sat-sanga, krsna-seva, bhagavata, nama
vraje vasa,----ei panca sadhana pradhana

SYNONYMS

sat-sanga--association with devotees; krsna-seva--engagement in the service of Krsna; bhagavata--devotees and the book known as Srimad-Bhagavatam; nama--the chanting of the holy name; vraje vasa--residence in Vrndavana or Mathura; ei--these; panca--five; sadhana pradhana--the chief processes of devotion.

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Krsna, the reading of Srimad-Bhagavatam, the chanting of the holy names and residence at Vrndavana or Mathura.

TEXT 194

TEXT

ei-panca-madhye eka 'svalpa' yadi haya
subuddhi janera haya krsna-premodaya

SYNONYMS

ei--these; panca-madhye--out of the five; eka--of only one; svalpa--a small quantity; yadi--if; haya--there is; su-buddhi--intelligent; janera--of the person; haya--there is; krsna-prema-udaya--awakening of dormant love for Krsna.

TRANSLATION

"One's dormant love for Krsna gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195

TEXT

duruhadbhuta-virye 'smin
sraddha dure 'stu pancake
yatra svalpo 'pi sambandhah
saddhiyam bhava-janmane

SYNONYMS

duruha--difficult to be reconciled; adbhuta--wonderful; virye--in the power; asmin--in this; sraddha--faith; dure--far away; astu--let it be; pancake--in the above-mentioned five principles; yatra--in which; svalpah--a little; api--even; sambandhah--connection; sat-dhiyam--of those who are intelligent and offenseless; bhava-janmane--to awaken one's dormant love for Krsna.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Krsna simply by being a little connected with them.'

PURPORT

This verse is also found in the Bhakti-rasamrta-sindhu (1.2.238).

TEXT 196

TEXT

udara mahati yanra sarvottama buddhi
nana kame bhaje, tabu paya bhakti-siddhi

SYNONYMS

udara--liberal; mahati--great; yanra--whose; sarva-uttama--first-class; buddhi--intelligence; nana--various; kame--with desires; bhaje--engages in devotional service; tabu--still; paya--gets; bhakti-siddhi--perfection in devotional service.

TRANSLATION

"If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

TEXT 197

TEXT

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

SYNONYMS

akamah--without material desires; sarva-kamah--full of all material desires; va--or; moksa-kamah--desiring liberation; udara-dhih--sincere and advanced in devotional service; tivrena--firm; bhakti-yogena--by the practice of bhakti-yoga; yajeta--should worship; purusam param--the Supreme Personality of Godhead.

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a quotation from Srimad-Bhagavatam (2.3.10).

TEXT 198

TEXT

bhakti-prabhava,----sei kama chadana
krsna-pade bhakti karaya gune akarsiya

SYNONYMS

bhakti-prabhava--the influence of devotional service; sei--that; kama--material desire; chadana--causing to give up; krsna-pade--unto the lotus feet of Krsna; bhakti karaya--engages in devotional service; gune--by transcendental qualities; akarsiya--attracting.

TRANSLATION

"Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Krsna. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199

TEXT

satyam disaty arthitam arthito nrnam
naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam
iccha-pidhanam nija-pada-pallavam

SYNONYMS

satyam--it is true; disati--He awards; arthitam--that which is desired; arthitah--being requested; nrnam--by human beings; na--not; eva--certainly; artha-dah--giving desired things; yat--which; punah--again; arthita--request; yatah--from which; svayam--Himself; vidhatte--He gives; bhajatam--of those engaged in devotional service; anicchatam--even though not desiring; iccha-pidhanam--covering all other desires; nija-pada-pallavam--the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This verse is from Srimad-Bhagavatam (5.19.27).

TEXT 200

TEXT

'atma'-sabde 'svabhava' kahe, tate yei rame
atmarama jiva yata sthavara-jangame

SYNONYMS

atma-sabde--by the word atma; svabhava--nature; kahe--is sometimes said; tate--in that; yei rame--one who takes pleasure; atmarama--called atmarama; jiva--the living entities; yata--all of them; sthavara-jangame--the moving and nonmoving.

TRANSLATION

"Another meaning of the word atma is 'one's characteristic nature.' Whoever enjoys his particular type of nature is called atmarama. Therefore, all living entities-be they moving or nonmoving-are also called atmarama.

TEXT 201

TEXT

jivera svabhava----krsna-'dasa'-abhimana
dehe atma-jnane acchadita sei 'jnana'

SYNONYMS

jivera svabhava--the original characteristic of all living entities; krsna-dasa--servant of Krsna; abhimana--the conception; dehe--in the material body; atma-jnane--by the conception of the self; acchadita--covered; sei jnana--that original consciousness.

TRANSLATION

"The original nature of every living entity is to consider himself the eternal servant of Krsna. However, under the influence of maya, he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202

TEXT

ca-sabde 'eva', 'api'-sabda samuccaye
'atmarama eva' hana sri-krsna bhajaye

SYNONYMS

ca-sabde--by the word ca; eva--the word eva; api-sabda--the word api; samuccaye--in the sense of aggregation; atmaramah eva--all the atmaramas (all kinds of living entities); hana--being; sri-krsna bhajaye--become engaged in the service of Lord Krsna.

TRANSLATION

"In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read atmarama eva; that is, 'even all kinds of living beings worship Krsna.'

PURPORT

It is here mentioned that every living entity is atmarama. Temporarily covered by the influence of maya, the living entity serves his senses, which are represented as kama-krodha-lobha-moha-mada-matsarya. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Krsna and engage in His devotional service.

TEXT 203

TEXT

ei jiva----sanakadi saba muni-jana
'nirgrantha'----murkha, nica, sthavara-pasu-gana

SYNONYMS

ei jiva--these living entities; sanaka-adi saba muni-jana--all the great personalities, such as Sanaka and Sanatana; nirgrantha--down to the illiterate; murkha--foolish person; nica--lowborn; sthavara--the trees and plants; pasu-gana--the beasts and birds.

TRANSLATION

"Living entities include great personalities like the four Kumaras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204

TEXT

vyasa-suka-sanakadira prasiddha bhajana

'nirgrantha' sthavaradira suna vivarana

SYNONYMS

vyasa--of Vyasadeva; suka--of Sukadeva Gosvami; sanaka-adira--of the four Kumaras; prasiddha bhajana--the devotional service is celebrated; nirgrantha--foolish, uneducated; sthavara-adira--of the immovable elements; suna vivarana--hear the description.

TRANSLATION

"The devotional service of Vyasa, Suka and the four Kumaras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord's devotional service.

TEXT 205

TEXT

krsna-krpadi-hetu haite sabara udaya
krsna-gunakrsta hana tanhare bhajaya

SYNONYMS

krsna-krpa-adi-hetu--the reason of Krsna's mercy; haite--from; sabara udaya--anyone becomes a devotee; krsna-guna-akrsta hana--being attracted by the transcendental qualities of Krsna; tanhare--Him; bhajaya--worship.

TRANSLATION

"Everyone is eligible to receive Krsna's mercy-including Vyasadeva, the four Kumaras, Sukadeva Gosvami, lowborn creatures, trees, plants and beasts. By Krsna's mercy they are elevated and engaged in His service.

PURPORT

This is also confirmed in Bhagavad-gita wherein the Lord says:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth-women, vaisyas [merchants], as well as sudras [workers]-can approach the supreme destination." (9.32)

Everyone is eligible to become Krsna's devotee. One simply has to be trained according to the approved process. It is the work of Krsna's confidential devotees to turn everyone into a Krsna bhakta. If the confidential devotees do not take up the task of elevating everyone to Krsna consciousness, then who will do it? Those who claim to be devotees but do not engage in Krsna's service to elevate all living creatures to Krsna consciousness are to be considered kanistha-adhikaris (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Krsna consciousness all over the world. Those who are active in the Krsna consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (uttama-

adhikaris) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

TEXT 206

TEXT

dhanyeyam adya dharani trna-virudhas tvat-
pada-sprso druma-latah karajabhimrstah
nadyo 'drayah khaga-mrgah sadayavalokair
gopyo 'ntarena bhujayor api yat-sprha srih

SYNONYMS

dhanya--glorified; iyam--this; adya--today; dharani--the surface of the globe; trna-virudhah--the grass and herbs; tvat--Your; pada-sprsah--from the touch of the lotus feet; druma-latah--the creepers and trees; karaja-abhimrstah--touched by Your nails; nadyah--the rivers; adrayah--the hills; khaga-mrgah--the birds and forest animals; sadaya-avalokaih--because of Your merciful glances; gopyah--the gopis, the damsels of Vraja; antarena--by the region between; bhujayoh--Your two arms; api--also; yat--for which; sprha--desirous; srih--the goddess of fortune.

TRANSLATION

" 'This land Vrndavana [Vrajabhumi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopis have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

PURPORT

This verse from Srimad-Bhagavatam (10.15.8) is spoken by Lord Krsna to Sri Balarama.

TEXT 207

TEXT

ga gopakair anuvanam nayator udara-
venu-svanaih kala-padais tanu-bhrtsu sakhyah
aspandanam gatimatam pulakas tarunam
niryoga-pasa-krta-laksanayor vicitram

SYNONYMS

gah--the cows; gopakaih--with the cowherd boys; anuvanam--to each forest; nayatoh--leading; udara--very liberal; venu-svanaih--by the vibrations of the flutes; kala-padaih--having sweet tones; tanu-bhrtsu--among the living entities; sakhyah--O friends; aspandanam--the lack of movement; gatimatam--of those living entities that can move; pulakah--the ecstatic jubilation; tarunam--of the otherwise nonmoving trees; niryoga-pasa--the ropes for binding the rear legs of the cows; krta-laksanayoh--of those two (Krsna and Balarama), who are characterized by; vicitram--wonderful.

TRANSLATION

" 'My dear friend, both Krsna and Balarama are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.21.19). All the gopis were very attracted to Krsna when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

TEXT 208

TEXT

vana-latas tarava atmani visnum
vyanjayantya iva puspa-phaladhyah
pranata-bhara-vitapa madhu-dharah
prema-hrsta-tanavo vavrsuh sma

SYNONYMS

vana-latah--the herbs and plants; taravah--the trees; atmani--in the Supreme Soul; visnum--the Supreme Personality of Godhead; vyanjayantyah--manifesting; iva--like; puspa-phala-adhyah--filled with luxuriant fruits and flowers; pranata-bhara--bowed down because of loads; vitapah--the trees; madhu-dharah--showers; prema-hrsta--inspired by love of Godhead; tanavah--whose bodies; vavrsuh--constantly rained; sma--certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krsna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krsna that they were constantly pouring showers of honey. In this way the gopis saw all the forest of Vrndavana.'

PURPORT

This verse is from Srimad-Bhagavatam (10.35.9).

TEXT 209

TEXT

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-upasrayasrayah
sudhyanti tasmai prabhavisnave namah

SYNONYMS

kirata--the aborigines named Kiratas; huna--the Hunas; andhra--Andhras; pulinda--Pulindas; pulkasah--Pulkasas; abhira--Abhiras; sumbhah--Sumbhas; yavanah--persons who do not follow the Vedic injunctions and who eat cow's flesh; khasa-adayah--Khasas and others; ye--those who; anye--similar others; ca--also; papah--sinful persons; yat--of the Supreme Personality of Godhead;

upasraya--of the devotees; asrayah--taking shelter; sudhyanti--become purified; tasmai--unto Him, Lord Visnu, because of whom they become purified; prabhavisnave--to Lord Visnu, the most powerful; namah--respectful obeisances.

TRANSLATION

" 'Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

TEXT 210

TEXT

age 'tera' artha karilun, ara 'chaya' ei
unavimsati artha ha-ila mili' ei dui

SYNONYMS

age--previously; tera--thirteen; artha--meanings; karilun--I have done; ara--another; chaya--six; ei--this; unavimsati--altogether nineteen; artha--meanings; ha-ila--there were; mili'--including; ei dui--these two.

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to Krsna (vide verse 201).

TEXT 211

TEXT

ei unisa artha karilu, age suna ara
'atma'-sabde 'deha' kahe,----cari artha tara

SYNONYMS

ei--these; unisa--nineteen; artha--meanings; karilu--I have done; age--ahead; suna--hear; ara--more; atma-sabde--by the word atma; deha--the body; kahe--is understood; cari artha--four meanings; tara--of that.

TRANSLATION

"I have already explained nineteen different meanings. Now please hear further meanings. The word atma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) aupadika-brahma-deha, the material body considered as Brahman with designations (vide verse 212), (2) karma-nistha yajnikera karma-deha, the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) tapo-deha, the body engaged in austerities and penances (vide verse 216), and (4) sarva-kama-deha, the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

TEXT 212

TEXT

deharami dehe bhaje 'dehopadhi brahma'
sat-sange seha kare krsnera bhajana

SYNONYMS

deharami--persons who have accepted this body as the self and are interested only in sense gratification; dehe--in the body; bhaje--worships; deha-upadhi brahma--Brahman having the body as a designation; sat-sange--in the association of devotees; seha--such a person; kare--does; krsnera bhajana--service to Lord Krsna.

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Krsna.

TEXT 213

TEXT

udaram upasate ya rsi-vartmasu kurpa-drsah
parisara-paddhatim hrdayam arunayo daharam
tata udagad ananta tava dhama sirah paramam
punar iha yat sametya na patanti krtanta-mukhe

SYNONYMS

udaram--the abdomen; upasate--worship; ye--those who; rsi-vartmasu--on the path marked out by the great saintly persons; kurpa-drsah--whose vision is grossly situated in the bodily conception of life; parisara-paddhatim--from which the system of the arteries comes; hrdayam--the heart; arunayah--saintly persons headed by Aruna Rsi; daharam--the sky within the heart, the subtle conception of the Supersoul within the heart; tatah--from that; udagat--went up; ananta--O unlimited one; tava--Your; dhama--place; sirah--the top of the head; paramam--supreme; punah--again; iha--in this material world; yat--which; sametya--having achieved; na--not; patanti--fall down; krta-anta-mukhe--in the repetition of birth and death.

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sark, which means that they are situated in the gross bodily conception. There are also followers of the rsi known as Aruna. Following that path, they observe the activities of the

arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramatma, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogis attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.87.18).

TEXT 214

TEXT

deharami karma-nistha----yajnikadi jana
sat-sange 'karma' tyaji' karaya bhajana

SYNONYMS

deharami--those in the bodily concept of life; karma-nistha--attracted to fruitive activities; yajnika-adi jana--persons who perform ritualistic ceremonies for a better standard of life; sat-sange--in contact with devotees; karma tyaji'--giving up such fruitive activities; karaya bhajana--engages in the devotional service of the Lord.

TRANSLATION

"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajnas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

TEXT

karmany asminn anasvase
dhuma-dhumratmanam bhavan
apayayati govinda-
pada-padmasavam madhu

SYNONYMS

karmani--in fruitive activity; asmin--in this; anasvase--although not positive in result; dhuma-dhumra-atmanam--whose bodies are simply becoming blackish because of smoke; bhavan--you; apayayati--give a chance to drink; govinda-pada-padma-asavam--the nectarean beverage flowing from the lotus feet of Govinda; madhu--sweet.

TRANSLATION

" 'We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

PURPORT

This verse from Srimad-Bhagavatam (1.18.12) was spoken to Suta Gosvami at the meeting of great sages at Naimisaranya. The great sages were headed by Saunaka, and Suta Gosvami spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the rsis assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

TEXT 216

TEXT

'tapasvi' prabhrti yata deharami haya
sadhu-sange tapa chadi' sri-krsna bhajaya

SYNONYMS

tapasvi--persons who undergo severe penances; prabhrti--and so on; yata--all; deharami haya--are within the category of the bodily concept of life; sadhu-sange--in the association of devotees; tapa chadi'--giving up all such processes of penance and austerity; sri-krsna bhajaya--engage themselves in the service of Lord Krsna.

TRANSLATION

"The tapasvis, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Krsna's service.

TEXT 217

TEXT

yat-pada-sevabhirucis tapasvinam
asesa-janmopacitam malam dhiyah
sadyah ksinoty anvaham edhati sati
yatha padangustha-vinihsrta sarit

SYNONYMS

yat-pada-seva-abhirucih--the taste for serving the lotus feet of Lord Krsna; tapasvinam--of persons undergoing severe penances; asesa--unlimited; janma-upacitam--contracted from life after life; malam--dirt; dhiyah--of the intelligence; sadyah--immediately; ksinoti--vanquishes; anvaham--every day; edhati--increasing; sati--being in the mode of goodness; yatha--as; pada-angustha-vinihsrta--emanating from the toe of the Lord; sarit--the River Ganges.

TRANSLATION

" 'The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Krsna. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.'

PURPORT

This is a quotation from Srimad-Bhagavatam (4.21.31).

TEXT 218

TEXT

deharami, sarva-kama----saba atmarama
krsna-krpaya krsna bhaje chadi' saba kama

SYNONYMS

deharami--persons who are in the bodily concept of life; sarva-kama--full of all material desires; saba--all; atmarama--enjoying self-satisfaction; krsna-krpaya--by the mercy of Krsna; krsna bhaje--become engaged in the devotional service of Lord Krsna; chadi' saba kama--giving up all sorts of material desire.

TRANSLATION

"As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called atmarama. When such an atmarama is favored by the mercy of Krsna, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219

TEXT

sthanabhilasi tapasi sthito 'ham
tvam praptavan deva-munindra-guhyam
kacam vicinvann api divya-ratnam
svamin krtartho 'smi varam na yace

SYNONYMS

sthana-abhilasi--desiring a very high position in the material world; tapasi--in severe austerities and penances; sthitah--situated; aham--I; tvam--You; praptavan--have obtained; deva-muni-indra-guhyam--difficult to achieve even for great demigods, saintly persons and kings; kacam--a piece of glass; vicinvan--searching for; api--although; divya-ratnam--a transcendental gem; svamin--O my Lord; krta-arthah asmi--I am fully satisfied; varam--any benediction; na yace--I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Maharaja said], " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 220

TEXT

ei cari artha saha ha-ila 'teisa' artha
ara tina artha suna parama samartha

SYNONYMS

ei--these; cari--four; artha--meanings; saha--with; ha-ila--there were; teisa artha--twenty-three different varieties of imports; ara tina artha--another three imports; suna--hear; parama samartha--very strong.

TRANSLATION

"In addition to the nineteen other meanings, this atmarama meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word ca meaning "in due course' " (2) the words ca meaning eva, and api meaning "censure," and (3) nirgrantha, meaning "one who is very poor, without money."

TEXT 221

TEXT

ca-sabde 'samuccaye', ara artha kaya
'atmaramas ca munayas ca' krsnere bhajaya

SYNONYMS

ca-sabde--by the word ca; samuccaye--in aggregation; ara--another; artha--import; kaya--is meant; atmaramah ca munayah ca--all the atmaramas and munis; krsnere bhajaya--worship Krsna.

TRANSLATION

"As mentioned above, the word ca has been used to mean 'aggregate.' According to this meaning, all the atmaramas and the munis engage in Krsna's service. Besides 'aggregate,' there is another meaning of the word ca.

TEXT 222

TEXT

'nirgranthah' hana ihan 'api'----nirdharane
'ramas ca krsnas ca' yatha viharaye vane

SYNONYMS

nirgranthah hana--being liberated saintly persons; ihan--here; api--the word api; nirdharane--in the sense of certainty; ramah ca krsnah ca--both Rama and Krsna; yatha--as; viharaye--enjoy walking; vane--in the forest.

TRANSLATION

"The word nirgranthah is used as an adjective, and api is used in the sense of certainty. For instance, ramas ca krsnas ca means that both Rama and Krsna enjoy walking in the forest.

Because it is said that both Rama and Krsna enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

TEXT 223

TEXT

ca-sabde 'anvacaye' artha kahe ara
'bato, bhiksam ata, gam canaya' yaiche prakara

SYNONYMS

ca-sabde--by the word ca; anvacaye--in presenting an action of secondary importance; artha--meaning; kahe--says; ara--another; bato--O brahmacari: bhiksam ata--just bring some alms; gam ca anaya--also, at the same time, bring the cows; yaiche prakara--in this way.

TRANSLATION

"The word ca also means anvacaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvacaye. An example is: 'O brahmacari, go out to collect alms and at the same time bring in the cows.'

TEXT 224

TEXT

krsna-manane muni krsne sarvada bhajaya
'atmarama api' bhaje,----gauna artha kaya

SYNONYMS

krsna-manane--in meditating on Krsna; muni--saintly persons; krsne--unto Lord Krsna; sarvada--always; bhajaya--perform devotional service; atmaramah api--also those who are atmaramas; bhaje--engage themselves in devotional service; gauna artha kaya--this is also another secondary import.

TRANSLATION

"Saintly persons who are always meditating upon Krsna are engaged in the devotional service of the Lord. The atmaramas are also engaged in the Lord's service. That is the indirect import.

PURPORT

The anvacaye meaning of the word ca indicates that between the two words compounded by the word ca, one is given more importance, and the other is considered subordinate. For example: "O brahmacari, please go out and collect alms and at the same time bring in the cows." In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Krsna is mainly a

devotee of Krsna engaged in His devotional service. Other atmaramas are subordinate in devotional service.

TEXT 225

TEXT

'ca' evarthe----'munayah eva' krsnere bhajaya
"atmarama api"----'api' 'garha'-artha kaya

SYNONYMS

ca--the word ca; eva-arthe--in the sense of eva; munayah eva--just the saintly persons; krsnere bhajaya--engage themselves in the devotional service of Lord Krsna; atmaramah api--also in this combination, atmarama api; api--the word api; garha-artha kaya--in the sense of censure.

TRANSLATION

"The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Krsna. In the combination atmarama api, api is used in the sense of censure.

TEXT 226

TEXT

'nirgrantha hana'----ei dunhara 'visesana'
ara artha suna, yaiche sadhura sangama

SYNONYMS

nirgrantha hana--becoming nirgrantha; ei--this; dunhara--of both; visesana--the adjective; ara artha--another import; suna--please hear; yaiche--in which; sadhura sangama--there is association with devotees.

TRANSLATION

"The word nirgrantha is taken as an adjective modifying muni and atmarama. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

TEXT 227

TEXT

nirgrantha-sabde kahe tabe 'vyadha', 'nirdhana'
sadhu-sange seha kare sri-krsna-bhajana

SYNONYMS

nirgrantha-sabde--by the word nirgrantha; kahe--is said; tabe--therefore; vyadha--a hunter; nirdhana--without any riches; sadhu-sange--by the association of a saintly person; seha--he also; kare--engages himself; sri-krsna-bhajana--in the devotional service of Lord Krsna.

TRANSLATION

"The word nirgrantha-when combined with api, used in the sense of certainty-indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Narada, he engages in Lord Krsna's devotional service.

TEXT 228

TEXT

'krsnaramas ca' eva----haya krsna-manana
vyadha hana haya pujya bhagavatottama

SYNONYMS

krsna-aramah ca--one who takes pleasure in Krsna; eva--certainly; haya--there is; krsna-manana--meditation on Krsna; vyadha hana--being a hunter; haya--is; pujya--worshipable; bhagavata-uttama--the best of the devotees.

TRANSLATION

"The words krsnaramas ca refer to one who takes pleasure in thinking of Krsna. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229

TEXT

eka bhakta-vyadhera katha suna savadhane
yaha haite haya sat-sanga-mahimara jnane

SYNONYMS

eka bhakta-vyadhera--one devotee who was a hunter; katha--narration; suna--please hear; savadhane--with attention; yaha haite--from which; haya--there is; sat-sanga-mahimara jnane--knowledge of the greatness of association with a great devotee.

TRANSLATION

"I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Narada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230

TEXT

eka dina sri-narada dekhi' narayana
triveni-snane prayaga karila gamana

SYNONYMS

eka dina--one day; sri-narada--the great saintly person Narada; dekhi' narayana--after visiting Lord Narayana; tri-veni-snane--to bathe at the confluence of the Ganges, Yamuna and Sarasvati rivers; prayaga--to Prayaga; karila gamana--went.

TRANSLATION

"Once upon a time the great saint Narada, after visiting Lord Narayana in the Vaikunthas, went to Prayaga to bathe at the confluence of three rivers-the Ganges, Yamuna and Sarasvati.

PURPORT

The great saint Narada is so liberated that he can go to the Vaikuntha planets to see Narayana and then immediately come to this planet in the material world and go to Prayaga to bathe in the confluence of three rivers. The word tri-veni refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Magha-mela). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called sarva-ga, which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (vibhuti-bhinna). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

TEXT 231

TEXT

vana-pathe dekhe mrga ache bhume padi'
bana-viddha bhagna-pada kare dhad-phadi

SYNONYMS

vana-pathe--on the forest path; dekhe--saw; mrga--deer; ache--there was; bhume padi'--lying on the ground; bana-viddha--pierced by an arrow; bhagna-pada--broken legs; kare dhad-phadi--twisting with pain.

TRANSLATION

"Narada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232

TEXT

ara kata-dure eka dekhena sukara
taiche viddha bhagna-pada kare dhad-phada

SYNONYMS

ara kata-dure--still farther along; eka--one; dekhena--sees; sukara--a boar; taiche--similarly; viddha--pierced; bhagna-pada--broken legs; kare dhad-phada--twists in pain.

TRANSLATION

"Farther ahead, Narada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

TEXT

aiche eka sasaka dekhe ara kata-dure
jivera duhkha dekhi' narada vyakula-antare

SYNONYMS

aiche--similarly; eka sasaka--one rabbit; dekhe--he sees; ara kata-dure--still farther ahead; jivera--of the living entity; duhkha dekhi'--seeing such horrible miseries; narada--the great saintly person; vyakula-antare--very pained within himself.

TRANSLATION

"When he went farther, he saw a rabbit that was also suffering. Narada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234

TEXT

kata-dure dekhe vyadha vrkse onta hana
mrga maribare ache bana yudiya

SYNONYMS

kata-dure--somewhat farther; dekhe--Narada Muni saw; vyadha--the hunter; vrkse onta hana--hiding behind a tree; mrga maribare--to kill the animals; ache--was there; bana yudiya--with arrows in the hand.

TRANSLATION

"When Narada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

TEXT 235

TEXT

syama-varna rakta-netra maha-bhayankara
dhanur-bana haste,----yena yama danda-dhara

SYNONYMS

syama-varna--blackish color; rakta-netra--reddish eyes; maha-bhayankara--very fearful bodily features; dhanuh-bana haste--with arrows and bow in hand; yena yama danda-dhara--exactly like the superintendent of death, Yamaraja.

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamaraja, was standing there with bows and arrows in his hands.

TEXT 236

TEXT

patha chadi' narada tara nikate calila
narade dekhi' mrga saba palana gela

SYNONYMS

patha chadi'--leaving aside the path; narada--the saintly person Narada; tara nikate--near him; calila--went; narade dekhi'--seeing Narada; mrga--the animals; saba--all; palana gela--left, running away.

TRANSLATION

"When Narada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237

TEXT

kruddha hana vyadha tanre gali dite caya
narada-prabhave mukhe gali nahi aya

SYNONYMS

kruddha hana--being very angry; vyadha--the hunter; tanre--him; gali dite caya--wanted to abuse; narada-prabhave--by the influence of Narada; mukhe--in the mouth; gali--abusive language; nahi aya--did not come.

TRANSLATION

"When all the animals fled, the hunter wanted to chastise Narada with abusive language, but due to Narada's presence, he could not utter anything abusive.

TEXT 238

TEXT

"gosani, prayana-patha chadi' kene aila
toma dekhi' mora laksya mrga palaila"

SYNONYMS

gosani--O great saintly person; prayana-patha chadi'--leaving aside the general path; kene--why; aila--have you come; toma dekhi'--seeing you; mora laksya--my targets; mrga--the animals; palaila--fled.

TRANSLATION

"The hunter addressed Narada Muni: 'O gosvami! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

TEXT 239

TEXT

narada kahe,----"patha bhuli' ailana puchite
mane eka samsaya haya, taha khandaite

SYNONYMS

narada kahe--Narada Muni replied; patha bhuli'--leaving the general path; ailana--I have come; puchite--to inquire from you; mane--in my mind; eka--one; samsaya haya--there is a doubt; taha--that; khandaite--to cause to break.

TRANSLATION

"Narada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.

TEXT 240

TEXT

pathe ye sukara-mrga, jani tomara haya"
vyadha kahe,----"yei kaha, sei ta' niscaya"

SYNONYMS

pathe--on the path; ye--those; sukara-mrga--boars and other animals; jani--I can understand; tomara haya--all belong to you; vyadha kahe--the hunter replied; yei kaha--whatever you are saying; sei ta' niscaya--it is a fact.

TRANSLATION

" 'I was wondering whether all the boars and other animals that are half-killed belong to you.' The hunter replied, 'Yes, what you are saying is so.'

TEXT 241

TEXT

narada kahe,----"yadi jive mara' tumi bana
ardha-mara kara kene, na lao parana?"

SYNONYMS

narada kahe--Narada Muni said; yadi--if; jive--in the animals; mara'--pierce; tumi--you; bana--your arrows; ardha-mara kara--you half-kill; kene--why; na lao parana--don't you take their lives completely.

TRANSLATION

"Narada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

TEXT 242

TEXT

vyadha kahe,----"suna, gosani, 'mrgari' mora nama
pitara siksate ami kari aiche kama

SYNONYMS

vyadha kahe--the hunter replied; suna--please hear; gosani--O great saintly person; mrga-ari--the enemy of the animals; mora nama--my name; pitara siksate--by the teaching of my father; ami--I; kari--do; aiche kama--such acts.

TRANSLATION

"The hunter replied, 'My dear saintly person, my name is Mrgari, enemy of animals. My father taught me to kill them in that way.

TEXT 243

TEXT

ardha-mara jiva yadi dhad-phada kare
tabe ta' ananda mora badaye antare"

SYNONYMS

ardha-mara jiva--half-killed living beings; yadi--if; dhad-phada kare--twist and turn because of suffering; tabe--then; ta'--certainly; ananda--pleasure; mora--my; badaye antare--increases within.

TRANSLATION

" 'When I see half-killed animals suffer, I feel great pleasure.'

TEXT 244

TEXT

narada kahe,----'eka-vastu magi tomara sthane'
vyadha kahe,----"mrgadi laha, yei tomara mane

SYNONYMS

narada kahe--Narada Muni said; eka-vastu magi--I wish to beg one thing; tomara sthane--from you; vyadha kahe--the hunter replied; mrga-adi laha--take some of the hunted animals; yei tomara mane--whatever you like.

TRANSLATION

"Narada Muni then told the hunter, 'I have one thing to beg of you.' The hunter replied, 'You may take whatever animals or anything else you would like.

TEXT 245

TEXT

mrga-chala caha yadi, aisa mora ghare
yei caha taha diba mrga-vyaghrambare"

SYNONYMS

mrga-chala--deerskin; caha yadi--if you want; aisa mora ghare--come to my place; yei caha--whatever you want; taha--that; diba--I shall give; mrga-vyaghra-ambare--whether a deerskin or a tiger skin.

TRANSLATION

" 'I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.'

TEXT 246

TEXT

narada kahe,----"iha ami kichu nahi cahi
ara eka-dana ami magi toma-thani

SYNONYMS

narada kahe--Narada Muni said; iha--this; ami kichu nahi cahi--I don't want any; ara--another; eka-dana--one charity; ami--I; magi--beg; toma-thani--from you.

TRANSLATION

"Narada Muni said, 'I do not want any of the skins. I am only asking one thing from you in charity.

TEXT 247

TEXT

kali haite tumi yei mrgadi mariba
prathamei mariba, ardha-mara na kariba"

SYNONYMS

kali haite--from tomorrow; tumi--you; yei--whatever; mrga-adi--animals; mariba--you will kill; prathamei mariba--kill them in the beginning; ardha-mara--half-killing; na kariba--do not do.

TRANSLATION

" 'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

TEXT 248

TEXT

vyadha kahe,----"kiba dana magila amare
ardha marile kiba haya, taha kaha more"

SYNONYMS

vyadha kahe--the hunter replied; kiba dana--what kind of charity; magila amare--have you begged from me; ardha marile--in half-killing; kiba--what; haya--there is; taha--that; kaha more--kindly explain to me.

TRANSLATION

"The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

TEXT 249

TEXT

narada kahe,----"ardha marile jiva paya vyatha
jive duhkha ditecha, tomara ha-ibe aiche avastha

SYNONYMS

narada kahe--Narada Muni replied; ardha marile--by half-killing the animals; jiva paya vyatha--the living beings suffer too much pain; jive duhkha ditecha--you are giving troubles to the living beings; tomara--your; ha-ibe--there will be; aiche avastha--the same suffering in retaliation.

TRANSLATION

"Narada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

PURPORT

This is an authoritative statement given by the greatest authority, Narada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mrgari was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Narada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in Bhagavad-gita as mayayapahrta-jnanah, which indicates that although they are superficially educated, maya has taken their real knowledge away. Such people are presently leading human society. In Srimad-Bhagavatam they are also described as andha yathandhair upaniyamanah. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

TEXT 250

TEXT

vyadha tumi, jiva mara----'alpa' aparadha tomara
kadarthana diya mara'----e papa 'apara'

SYNONYMS

vyadha tumi--you are a hunter; jiva mara--your occupation is to kill animals; alpa--slight; aparadha--offense; tomara--your; kadarthana diya--unnecessarily giving them pain; mara'--when you kill; e papa apara--this sinful activity is unlimited.

TRANSLATION

"Narada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kali or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the balidana sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) The laws of prakrti (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Narada Muni herein says that animal killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kali once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

TEXT 251

TEXT

kadarthiya tumi yata marila jivere
tara taiche toma maribe janma-janmantare"

SYNONYMS

kadarthiya--giving unnecessary pangs; tumi--you; yata--all; marila--killed; jivere--the living entities; tara--all of them; taiche--similarly; toma--you; maribe--will kill; janma-janma-antare--life after life.

TRANSLATION

"Narada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

PURPORT

This is another authoritative statement made by the great sage Narada. Those who kill animals and give them unnecessary pain-as people do in slaughterhouses-will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Krsna consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Krsna and take to this Krsna consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Krsna mantra. In this way people can save themselves from repeated birth and death.

TEXT 252

TEXT

narada-sange vyadhera mana parasanna ha-ila
tanra vakya suni' mane bhaya upajila

SYNONYMS

narada-sange--in the association of the great sage Narada Muni; vyadhera--of the hunter; mana--the mind; parasanna ha-ila--became cleansed and satisfied; tanra--his; vakya--words; suni'--hearing; mane--in the mind; bhaya upajila--some fear arose.

TRANSLATION

"In this way, through the association of the great sage Narada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

PURPORT

This is the effect of associating with a pure devotee. Our preachers who are preaching Krsna consciousness all over the world should follow in the footsteps of Narada Muni and become purified by following the four principles and chanting the Hare Krsna maha-mantra. This will make them fit to become Vaisnavas. Then, when they speak to sinful people about the teachings of this Krsna consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Narada Muni is our original guru because he is the spiritual master of Vyasadeva. Vyasadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Narada Muni and become pure Vaisnavas. A pure Vaisnava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually karmis and jnanis, and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Krsna.

This is a chance to become purified by associating with this Krsna consciousness movement and strictly following the rules and regulations. By chanting the Hare Krsna maha-mantra, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Krsna Himself requested:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

We should take this instruction from Krsna and follow in the footsteps of Narada Muni in the disciplic succession. If we simply surrender unto Krsna's lotus feet and take this Krsna consciousness movement seriously, we can be freed from the karma incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word mamsa means "meat." It is said: mam sah khadati iti mamsah. That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

TEXT 253

TEXT

vyadha kahe,----"balya haite ei amara karma
kemane tarimu muni pamara adhama?

SYNONYMS

vyadha kahe--the hunter said; balya haite--from the very beginning of my childhood; ei amara karma--I have been taught this business (half-killing animals); kemane--how; tarimu--shall become free from these sinful activities; muni--I; pamara adhama--sinful and misled.

TRANSLATION

"The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.'

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the sastras, such atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Narada and then asked how he could be saved.

TEXT 254

TEXT

ei papa yaya mora, kemana upaye?
nistara karaha more, padon tomara paye"

SYNONYMS

ei--this; papa yaya mora--sinful reaction of my life can be washed off; kemana upaye--by what means; nistara karaha more--kindly deliver me; padon--I fall down; tomara paye--at your lotus feet.

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

PURPORT

By the grace of Narada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life. When one voluntarily surrenders to a saintly person who is a representative of Krsna and follows his instructions, one can become freed from sinful reaction. Krsna demands the surrender of a sinful man, and Krsna's representative gives the same instructions. The representative of Krsna never tells his disciple, "Surrender unto me." Rather he says, "Surrender unto Krsna." If the disciple accepts this principle and surrenders himself through the representative of Krsna, his life is saved.

TEXT 255

TEXT

narada kahe,----'yadi dhara amara vacana
tabe se karite pari tomara mocana'

SYNONYMS

narada kahe--Narada Muni replied; yadi dhara--if you accept; amara vacana--my instruction; tabe--then; se--this; karite pari--I can do; tomara--your; mocana--liberation.

TRANSLATION

"Narada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

Gaurangera bhakta-gane jane jane sakti dhare. The purport of this song is that the devotees of Lord Sri Caitanya Mahaprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Narada Muni? If one follows the instructions of Narada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. Yasya deve para bhaktir yatha deve tatha gurau. If one has unflinching faith in Krsna and the spiritual master, the result is tasyaite kathita hy arthah prakasante mahatmanah: all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Krsna can make the same demands that Narada Muni is making. He says, "If you follow my instructions, I shall take responsibility for your liberation." A pure devotee like Narada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

TEXT 256

TEXT

vyadha kahe,----'yei kaha, sei ta' kariba'
narada kahe,----'dhanuka bhanga, tabe se kahiba'

SYNONYMS

vyadha kahe--the hunter replied; yei kaha--whatever you say; sei ta' kariba--that I shall do; narada kahe--Narada Muni replied; dhanuka bhanga--break your bow; tabe--then; se kahiba--I shall speak to you.

TRANSLATION

"The hunter then said, 'My dear sir, whatever you say I shall do.' Narada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity-namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

TEXT 257

TEXT

vyadha kahe,----'dhanuka bhangile vartiba kemane?'
narada kahe,----'ami anna diba prati-dine'

SYNONYMS

vyadha kahe--the hunter replied; dhanuka bhangile--if I break my bow; vartiba kemane--what will be the source of my maintenance; narada kahe--Narada Muni replied; ami--I; anna--food; diba--shall supply; prati-dine--every day.

TRANSLATION

"The hunter replied, 'If I break my bow, how shall I maintain myself?' Narada Muni replied, 'Do not worry. I shall supply all your food every day.'

PURPORT

The source of our income is not actually the source of our maintenance. Every living being-from the great Brahma down to an insignificant ant-is being maintained by the Supreme Personality of Godhead. Eko bahunam yo vidadhati kaman. The one Supreme Being, Krsna, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a brahmana and completely depend on Krsna, I do not conduct a business, but nonetheless my maintenance is supplied by Krsna. The hunter was disturbed about breaking his bow because he was worried about his income. Narada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Krsna. Being the agent of Krsna, Narada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Krsna would supply him food.

TEXT 258

TEXT

dhanuka bhangi' vyadha tanra carane padila
tare uthana narada upadesa kaila

SYNONYMS

dhanuka bhangi'--breaking the bow; vyadha--the hunter; tanra--his (Narada Muni's); carane--at the lotus feet; padila--surrendered; tare--him; uthana--raising; narada--the great saint Narada Muni; upadesa kaila--gave instruction.

TRANSLATION

"Being thus assured by the great sage Narada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Narada Muni raised him with his hand and gave him instructions for spiritual advancement.

PURPORT

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Krsna. The spiritual master, being in the disciplic succession stemming from Narada Muni, is in the same category with Narada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Narada Muni. Narada Muni gave instructions to the hunter after the hunter surrendered.

TEXT 259

TEXT

"ghare giya brahmane deha' yata ache dhana
eka eka vastra pari' bahira hao dui-jana

SYNONYMS

ghare giya--returning home; brahmane--to the brahmanas, the most intelligent men in spiritual understanding; deha'--give; yata--whatever; ache--you have; dhana--riches; eka eka--each of you; vastra pari'--just one cloth; bahira hao--leave home; dui-jana--both of you.

TRANSLATION

"Narada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brahmanas who know the Absolute Truth. After distributing all your riches to the brahmanas, both you and your wife should leave home, taking only one cloth to wear.'

PURPORT

This is the process of renunciation at the stage of vanaprastha. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to brahmanas and Vaisnavas. One can keep his wife as an assistant in the vanaprastha stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Narada Muni advised the hunter to adopt the vanaprastha stage and leave home. It is not that a grhastha should live at home until he dies. Vanaprastha is preliminary to sannyasa. In the Krsna consciousness movement there are many young couples engaged in the Lord's service. Eventually they are supposed to take vanaprastha, and after the vanaprastha stage the husband may take sannyasa in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Krsna consciousness movement.

TEXT 260

TEXT

nadi-tire eka-khani kutira kariya
tara age eka-pindi tulasi ropiya

SYNONYMS

nadi-tire--on the bank of the river; eka-khani--just one; kutira--a cottage; kariya--constructing; tara age--just in front of the cottage; eka-pindi--one raised platform; tulasi--a tulasi plant; ropiya--growing.

TRANSLATION

"Narada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasi plant on a raised platform.

TEXT 261

TEXT

tulasi-parikrama kara, tulasi-sevana
nirantara krsna-nama kariha kirtana

SYNONYMS

tulasi-parikrama kara--circumambulate the tulasi plant; tulasi-sevana--just supply water to the root of tulasi-devi; nirantara--continuously; krsna-nama--the holy name of Krsna; kariha--just perform; kirtana--chanting.

TRANSLATION

" 'After planting the tulasi tree before your house, you should daily circumambulate that tulasi plant, serve her by giving her water and other things, and continuously chant the Hare Krsna maha-mantra.'

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamuna, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a tulasi tree, water it in the morning, offer it prayers, and continuously chant the Hare Krsna maha-mantra. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Krsna, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the tulasi plant and chanting the Hare Krsna mantra. Taking the advice of Sri Caitanya Mahaprabhu and our spiritual master, Bhaktisiddhanta Sarasvati Gosvami Maharaja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the tulasi plant and continuously chanting the Hare Krsna maha-mantra.

TEXT 262

TEXT

ami tomaya bahu anna pathaimu dine
sei anna labe, yata khao dui-jane"

SYNONYMS

ami--I; tomaya--for you; bahu--much; anna--food; pathaimu--shall send; dine--every day; sei--that; anna--food; labe--you shall take; yata--whatever; khao--you can eat; dui-jane--both of you.

TRANSLATION

"Narada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

PURPORT

When a person takes to Krsna consciousness, there is no need to care for material necessities. Krsna says that He personally carries all the necessities to His devotees.

ananyas cintayanto mam
ye janah paryupasate
tesam nityabhiyuktanam
yoga-ksemam vahamy aham

"Those who worship Me with love and devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have." (Bg. 9.22) Why should one be anxious about the necessities of life? The principle should be that one should not want more than what is absolutely necessary. Narada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

TEXT 263

TEXT

tabe sei mrgadi tine narada sustha kaila
sustha hana mrgadi tine dhana palaila

SYNONYMS

tabe--thereafter; sei--those; mrga-adi--animals, beginning with the deer; tine--three; narada--the sage Narada; sustha kaila--brought to their senses; sustha hana--coming to consciousness; mrga-adi--the pierced animals; tine--three; dhana palaila--very swiftly fled away from that place.

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Narada. Indeed, the animals got up and swiftly fled.

TEXT 264

TEXT

dekhiya vyadhera mane haila camatkara
ghare gela vyadha, guruke kari' namaskara

SYNONYMS

dekhiya--seeing; vyadhera--of the hunter; mane--in the mind; haila--there was; camatkara--wonder; ghare--home; gela--went; vyadha--the hunter; guruke--to the spiritual master; kari' namaskara--offering obeisances.

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Narada and returned home.

TEXT 265

TEXT

yatha-sthane narada gela, vyadha ghare aila
naradera upadese sakala karila

SYNONYMS

yatha-sthane--to the proper destination; narada--sage Narada; gela--went; vyadha--the hunter; ghare aila--came back to his house; naradera upadese--under the instruction of the sage Narada; sakala karila--he executed everything.

TRANSLATION

"After all this, Narada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Narada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

TEXT

grame dhvani haila,----vyadha 'vaisnava' ha-ila
gramera loka saba anna anite lagila

SYNONYMS

grame--in the village; dhvani haila--there was news; vyadha--the hunter; vaisnava ha-ila--has become a Vaisnava, a lover and servitor of Lord Visnu; gramera loka--the villagers; saba--all kinds of; anna--food; anite lagila--began to bring.

TRANSLATION

"The news that the hunter had become a Vaisnava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaisnava who was formerly a hunter.

PURPORT

It is the duty of the public to present a gift to a saintly person, Vaisnava or brahmana when going to see him. Every Vaisnava is dependent on Krsna, and Krsna is ready to supply all of life's necessities, provided a Vaisnava follows the principles set forth by the spiritual master. There are certainly many householders in our Krsna consciousness movement. They join the movement and live in the society's centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating prasada and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that grhasthas should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the grhasthas are fully engaged in the Lord's service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple

should not be a place to eat and sleep. A temple manager should be very careful about these things.

TEXT 267

TEXT

eka-dina anna ane dasa-bisa jane
dine tata laya, yata khaya dui jane

SYNONYMS

eka-dina--in one day; anna--food; ane--brought; dasa-bisa jane--enough for ten to twenty men; dine--in a day; tata laya--would accept only as much; yata--as; khaya dui jane--the two of them required to eat.

TRANSLATION

"In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268

TEXT

eka-dina narada kahe,----"sunaha, parvate
amara eka sisya ache, calaha dekhite"

SYNONYMS

eka-dina--one day; narada kahe--Narada Muni said; sunaha--please hear; parvate--my dear Parvata; amara--my; eka--one; sisya--disciple; ache--there is; calaha dekhite--let us go see.

TRANSLATION

"One day, while speaking to his friend Parvata Muni, Narada Muni requested him to go with him to see his disciple the hunter.

TEXT 269

TEXT

tabe dui rsi aila sei vyadha-sthane
dura haite vyadha paila gurura darasane

SYNONYMS

tabe--thereafter; dui rsi--two saintly persons; aila--came; sei vyadha-sthane--to the place of that hunter; dura haite--from a distant place; vyadha--the hunter; paila--got; gurura darasane--vision of his spiritual master.

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

TEXT 270

TEXT

aste-vyaste dhana ase, patha nahi paya
pathera pipilika iti-uti dhare paya

SYNONYMS

aste-vyaste--with great alacrity; dhana--running; ase--came; patha nahi paya--does not get the path; pathera--on the path; pipilika--ants; iti-uti--here and there; dhare paya--touch the foot.

TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271

TEXT

dandavat-sthane pipilikare dekhiya
vastre sthana jhadi' pade dandavat hana

SYNONYMS

dandavat-sthane--in the place where he wanted to offer his obeisances; pipilikare dekhiya--seeing the ants; vastre--by the cloth; sthana jhadi'--cleansing the place; pade danda-vat hana--falls down flat like a rod.

TRANSLATION

"Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word danda means "rod," and vat means "like." To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word dandavat.

TEXT 272

TEXT

narada kahe,----"vyadha, ei na haya ascarya
hari-bhaktye himsa-sunya haya sadhu-varya

SYNONYMS

narada kahe--Narada Muni said; vyadha--my dear hunter; ei na ascarya--this is not wonderful for you; hari-bhaktye--by advancement in devotional service; himsa-sunya haya--one becomes nonviolent and nonenvious; sadhu-varya--thus one becomes the best of honest gentlemen.

TRANSLATION

"Narada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

PURPORT

In this verse the word sadhu-varya means "the best of gentlemen." At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Narada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Narada Muni and the disciplic succession.

TEXT 273

TEXT

ete na hy adbhuta vyadha
tavahimsadayo gunah
hari-bhaktau pravrtta ye
na te syuh paratapinah

SYNONYMS

ete--all these; na--not; hi--certainly; adbhutah--wonderful; vyadha--O hunter; tava--your; ahimsa-adayah--nonviolence and others; gunah--qualities; hari-bhaktau--in devotional service; pravrttah--engaged; ye--those who; na--not; te--they; syuh--are; paratapinah--envious of other living entities.

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the Skanda Purana.

TEXT 274

TEXT

tabe sei vyadha donhare angane anila
kusasana ani' donhare bhaktye vasaila

SYNONYMS

tabe--thereafter; sei--that; vyadha--hunter; donhare--both Narada Muni and Parvata; angane anila--brought in the courtyard of his house; kusa-asana ani'--bringing straw mats for sitting; donhare--both of them; bhaktye--with great devotion; vasaila--made to sit down.

TRANSLATION

"The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275

TEXT

jala ani' bhaktye donhara pada praksalila
sei jala stri-puruse piya sire la-ila

SYNONYMS

jala ani'--bringing water; bhaktye--with great devotion; donhara--of both of them; pada praksalila--washed the feet; sei jala--that water; stri-puruse--husband and wife; piya--drinking; sire la-ila--put on their heads.

TRANSLATION

"He then fetched water and washed the sages' feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the former hunter. It doesn't matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

TEXT 276

TEXT

kampa-pulakasru haila krsna-nama gana
urdhva bahu nrtya kare vastra udana

SYNONYMS

kampa--trembling; pulaka-asru--tears and jubilation; haila--there were; krsna-nama gana--chanting the Hare Krsna mantra; urdhva bahu--raising the arms; nrtya kare--began to dance; vastra udana--waving his garments up and down.

TRANSLATION

"When the hunter chanted the Hare Krsna maha-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

TEXT

dekhiya vyadhera prema parvata-mahamuni
naradere kahe,----tumi hao sparsa-mani

SYNONYMS

dekhiya--seeing; vyadhera--of the hunter; prema--the ecstatic love; parvata-maha-muni--the great sage Parvata Muni; naradere kahe--spoke to Narada Muni; tumi hao sparsa-mani--you are certainly a touchstone.

TRANSLATION

"When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Narada, 'Certainly you are a touchstone.'

PURPORT

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Narada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaisnava. Srila Bhaktivinoda Thakura said that the position of a Vaisnava can be tested by seeing how good a touchstone he is-that is, by seeing how many Vaisnavas he has made during his life. A Vaisnava should be a touchstone so that he can convert others to Vaisnavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaisnavas, and therefore they certainly cannot be called sparsa-mani, advanced devotees. Kanistha-adhikari devotees cannot turn others into Vaisnavas, but a madhyama-adhikari Vaisnava can do so by preaching. Sri Caitanya Mahaprabhu advised His followers to increase the numbers of Vaisnavas.

yare dekha, tare kaha 'krsna'-upadesa
amara ajnaya guru hana tara' ei desa

(Cc. Madhya 7.128)

It is Sri Caitanya Mahaprabhu's wish that everyone should become a Vaisnava and guru. Following the instructions of Sri Caitanya Mahaprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Krsna. Bhagavad-gita is Krsna's instructions; therefore the duty of every Vaisnava is to travel and preach Bhagavad-gita, either in his country or a foreign country. This is the test of sparsa-mani, following in the footsteps of Narada Muni.

TEXT 278

TEXT

"aho dhanyo 'si devarse
krpaya yasya tat-ksanat
nico 'py utpulako lebhe
lubdhako ratim acyute"

SYNONYMS

aho--oh; dhanyah--glorified; asi--you are; deva-rse--O sage among the demigods; krpaya--by the mercy; yasya--of whom; tat-ksanat--immediately; nicah api--even though one is the lowest of men; utpulakah--becoming agitated in ecstatic love; lebhe--gets; lubdhakah--a hunter; ratim--attraction; acyute--unto the Supreme Personality of Godhead.

TRANSLATION

"Parvata Muni continued, 'My dear friend Narada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Krsna.'

PURPORT

A pure Vaisnava believes in the statements of the sastras. This verse is quoted from Vedic literature, the Skanda Purana.

TEXT 279

TEXT

narada kahe,----'vaisnava, tomara anna kichu aya?'
vyadha kahe, "yare pathao, sei diya yaya

SYNONYMS

narada kahe--Narada Muni said; vaisnava--O Vaisnava; tomara--your; anna--food; kichu aya--does any come; vyadha kahe--the hunter replied; yare pathao--whoever you send; sei--that person; diya--giving something; yaya--goes.

TRANSLATION

"Narada Muni then asked the hunter, 'My dear Vaisnava, do you have some income for your maintenance?' The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

PURPORT

This confirms the statement in Bhagavad-gita (9.22) to the effect that the Lord carries all necessities to His Vaisnava devotee. Narada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Krsna, who is situated in everyone's heart, says, "I personally carry all necessities to a Vaisnava." He can order anyone to execute this. Everyone is ready to give something to a Vaisnava, and if a Vaisnava is completely engaged in devotional service, he need not be anxious for his maintenance.

TEXT 280

TEXT

eta anna na pathao, kichu karya nai
sabe dui-janara yogya bhaksya-matra cai"

SYNONYMS

eta anna--so much food; na pathao--you do not need to send; kichu karya nai--there is no such need; sabe--only; dui-janara--for two persons; yogya--requisite; bhaksya-matra--eatables; cai--we want.

TRANSLATION

"The former hunter said, 'Please do not send so may grains. Only send what is sufficient for two people, no more.'

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaisnava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord's mercy. This is the instruction of Sri Caitanya Mahaprabhu. When His personal servant Govinda sometimes kept a stock of haritaki (myrobalan), Sri Caitanya Mahaprabhu chastised him, saying, "Why did you keep a stock for the next day?" Srila Rupa Gosvami and others were begging daily from door to door for their sustenance, and they never attempted to stock their asrama with food for the next day. We should not materially calculate, thinking, "It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?" One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

TEXT 281

TEXT

narada kahe,----'aiche raha, tumi bhagyavan'
eta bali' dui-jana ha-ila antardhana

SYNONYMS

narada kahe--Narada Muni said; aiche raha--live like that; tumi bhagyavan--certainly you are very fortunate; eta bali'--saying this; dui-jana--both Narada Muni and Parvata Muni; ha-ila antardhana--disappeared.

TRANSLATION

"Narada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Narada Muni and Parvata Muni then disappeared from that place.

TEXT 282

TEXT

ei ta' kahilun tomaya vyadhera akhyana
ya sunile haya sadhu-sanga-prabhava-jnana

SYNONYMS

ei ta' kahilun--thus I have narrated; tomaya--unto you; vyadhera akhyana--the story of the hunter; ya sunile--hearing which; haya--there is; sadhu-sanga--of the association of devotees; prabhava--of the influence; jnana--knowledge.

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Sri Caitanya Mahaprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaisnava simply by associating with Narada Muni or a devotee in his bona fide disciplic succession.

TEXT 283

TEXT

ei ara tina artha gananate paila
ei dui artha mili' 'chabbisa' artha haila

SYNONYMS

ei--this example; ara--another; tina artha--three imports; gananate--in calculating; paila--we have obtained; ei dui artha mili'--by adding these two imports; chabbisa--twenty-six; artha--imports; haila--there have been.

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284

TEXT

ara artha suna, yaha----arthera bhandara
sthule 'dui' artha, suksme 'batrisa' prakara

SYNONYMS

ara--another; artha--import; suna--hear; yaha--which; arthera bhandara--storehouse of knowledge; sthule--grossly; dui artha--two meanings; suksme--by a subtle import; batrisa--thirty-two; prakara--varieties.

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

TEXT 285

TEXT

'atma'-sabde kahe----sarva-vidha bhagavan
eka 'svayam bhagavan', ara 'bhagavan'-akhyana

SYNONYMS

atma-sabde--by the word atma; kahe--it is said; sarva-vidha bhagavan--all types of Personalities of Godhead; eka--one; svayam bhagavan--the original Supreme Personality of Godhead, Krsna; ara--another; bhagavan-akhyana--the Personality of Godhead by an expansive designation.

TRANSLATION

"The word atma refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Krsna, and the others are different incarnations or expansions of Krsna.

The word atma also includes all kinds of Bhagavan, the Supreme Personality of Godhead. This means that Krsna has unlimited expansions. This is described in Brahma-samhita (5.46):

diparcir eva hi dasantaram abhyupetya
dipayate vivrta-hetu-samana-dharma
yas tadrg eva hi ca visnutaya vibhati
govindam adi-purusam tam aham bhajami

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Krsna is the original Supreme Personality of Godhead, and He is expanded as Balarama, Sankarsana, Aniruddha, Pradyumna and Vasudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavan, the Supreme Personality of Godhead.

TEXT 286

TEXT

tante rame yei, sei saba----'atmarama'
'vidhi-bhakta', 'raga-bhakta',----dui-vidha nama

SYNONYMS

tante--in all those Supreme Personalities of Godhead; rame--takes pleasure in devotional service; yei--those persons who; sei saba--all of them; atmarama--are also known as atmarama; vidhi-bhakta--devotees following the regulative principles; raga-bhakta--devotees following spontaneous love; dui-vidha nama--two different varieties.

TRANSLATION

"One who always engages in the service of the Supreme Personality of Godhead is called atmarama. There are two types of atmarama. One is an atmarama engaged in regulative devotional service, and the other is an atmarama engaged in spontaneous devotional service.

TEXT 287

TEXT

dui-vidha bhakta haya cari cari prakara
parisada, sadhana-siddha, sadhaka-gana ara

SYNONYMS

dui-vidha bhakta--these two varieties of atmarama devotees; haya--are; cari cari prakara--each of four different categories; parisada--personal associate; sadhana-siddha--liberated to the position of associates by perfection in devotional service; sadhaka-gana ara--and devotees already engaged in the devotional service of the Lord.

TRANSLATION

"The atmaramas engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sadhaka.

TEXT 288

TEXT

jata-ajata-rati-bhede sadhaka dui bheda
vidhi-raga-marge cari cari----asta bheda

SYNONYMS

jata-ajata-rati-bhede--by distinction of mature love and immature love; sadhaka dui bheda--those practicing are of two varieties; vidhi--regulative devotion; raga--spontaneous devotion; marge--on both the paths; cari cari--there are four different varieties; asta bheda--a total of eight kinds.

TRANSLATION

"Those who are practicing devotional service are either mature or immature. Therefore the sadhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that the original Personality of Godhead, Krsna, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Krsna is the original Supreme Personality of Godhead. Speculative philosophers and mystic yogis also meditate upon the form of Krsna, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavan is but a partial representation of the Lord's full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Krsna, the son of Nanda Maharaja in Vrndavana, the friend of the cowherd boys and lover of the gopis, is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

TEXT 289

TEXT

vidhi-bhaktye nitya-siddha parisada----'dasa'
'sakha' 'guru' 'kanta-gana',----cari-vidha prakasa

SYNONYMS

vidhi-bhaktye--by regulative devotional service; nitya-siddha parisada--eternally perfect associate; dasa--the servant; sakha guru kanta-gana--friends, superiors and beloved damsels; cari-vidha prakasa--they are manifested in four varieties.

TRANSLATION

"By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate--such as a servant, friend, superior or beloved woman. These are of four varieties.

TEXT 290

TEXT

sadhana-siddha----dasa, sakha, guru, kanta-gana
jata-rati sadhaka-bhakta----cari-vidha jana

SYNONYMS

sadhana-siddha--those who have perfected themselves by devotional service; dasa--servants; sakha--friends; guru--superiors; kanta-gana--beloved damsels; jata-rati sadhaka-bhakta--devotees who have become mature by devotional service; cari-vidha jana--they are also of four varieties.

TRANSLATION

"Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291

TEXT

ajata-rati sadhaka-bhakta,----e cari prakara
vidhi-marge bhakte sodasa bheda pracara

SYNONYMS

ajata-rati sadhaka-bhakta--immature devotees engaged in devotional service; e cari prakara--there are also the same four varieties; vidhi-marge--on the path of regulative devotional service; bhakte--devotees; sodasa bheda pracara--there are sixteen varieties.

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

TEXT 292

TEXT

raga-marge aiche bhakte sodasa vibheda
dui marge atmaramera batrisa vibheda

SYNONYMS

raga-marge--on the path of spontaneous loving service; aiche--in the same way; bhakte--all the devotees; sodasa vibheda--divided into sixteen varieties; dui marge--on the two paths, namely regulative devotional service and spontaneous devotional service; atmaramera--of persons enjoying with the Supreme Self; batrisa vibheda--there are thirty-two varieties of devotees.

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of atmaramas enjoying the Supreme Lord on these two paths.

TEXT 293

TEXT

'muni', 'nirgrantha', 'ca' 'api',----cari sabdera artha
yahan yei lage, taha kariye samartha

SYNONYMS

muni--the sage; nirgrantha--either learned or foolish; ca--also; api--in spite of; cari sabdera artha--the meanings of these four words; yahan--wherever; yei lage--they apply; taha kariye samartha--make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294

TEXT

batrise chabbise mili, asta-pancasa
ara eka bheda suna arthera prakasa

SYNONYMS

batrise--these thirty-two varieties; chabbise--the formerly described twenty-six varieties; mili'--added together; asta-pancasa--they become fifty-eight; ara--another; eka--one; bheda--different; suna--please hear; arthera prakasa--manifestation of import.

TRANSLATION

"When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

TEXT 295

TEXT

itaretara 'ca' diya samasa kariye
'atanna' bara atmarama nama la-iye

SYNONYMS

itaretara--in different varieties; ca--the word ca; diya--adding; samasa kariye--make a compound word; atanna bara--fifty-eight times; atmarama--the atmarama devotees; nama la-iye--I take their different names.

TRANSLATION

"In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of atmaramas can be taken fifty-eight times.

TEXT 296

TEXT

'atmaramas ca atmaramas ca' atanna-bara
sese saba lopa kari' rakhi eka-bara

SYNONYMS

atmaramah ca atmaramah ca--repeating atmaramah; atanna-bara--fifty-eight times; sese--at the end; saba lopa kari'--rejecting all; rakhi--we keep; eka-bara--only one.

TRANSLATION

"In this way, one can repeat the word atmaramah with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297

TEXT

sarupanam eka-sesa eka-vibhaktau,
uktarthanam aprayoga iti

SYNONYMS

sa-rupanam--of words of the same form; eka-sesah--only the last; eka-vibhaktau--in the same case; ukta-arthanam--of the previously spoken meanings; aprayogah--nonapplication; iti--thus.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained.'

PURPORT

This is a quotation from Panini's sutras (1.2.64).

TEXT 298

TEXT

atanna ca-karera saba lopa haya
eka atmarama-sabde atanna artha kaya

SYNONYMS

atanna--fifty-eight; ca-karera--of the additions of the word ca; saba lopa haya--all of them are rejected; eka--one; atmarama--atmarama; sabde--by the word; atanna artha kaya--fifty-eight imports are automatically derived.

TRANSLATION

"When all the ca-kara, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word atmarama.

TEXT 299

TEXT

asvattha-vrksas ca bata-vrksas ca kapittha-vrksas ca amra-vrksas ca vrksah

SYNONYMS

asvattha-vrksah--banyan trees; ca--and; bata-vrksah--fig trees; ca--and; kapittha-vrksah--a type of tree named kapittha; ca--and; amra-vrksah--mango trees; ca--and; vrksah--all indicated by the word "trees."

TRANSLATION

" 'By the plural word vrksah [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

TEXT 300

TEXT

"asmin vane vrksah phalanti" yaiche haya
taiche saba atmarama krsne bhakti karaya

SYNONYMS

asmin vane--in this forest; vrksah phalanti--different varieties of trees bear fruit; yaiche haya--just as in this sentence; taiche--similarly; saba--all; atmarama--self-realized souls; krsne bhakti karaya--engage themselves in loving devotional service to Lord Krsna.

TRANSLATION

"This atmarama verse is like the sentence, 'In this forest many different trees bear fruit.' All atmaramas render devotional service to Lord Krsna.

TEXT 301

TEXT

'atmaramas ca' samuccaye kahiye ca-kara
'munayas ca' bhakti kare,----ei artha tara

SYNONYMS

atmaramah ca--similarly the word atmaramah with the word ca added; samuccaye--in aggregation; kahiye--means; ca-kara--the word ca; munayah ca--the word munayah with the word ca added; bhakti kare--all of them engage in devotional service; ei artha tara--this is the perfect meaning of the verse.

TRANSLATION

"After fifty-eight times uttering the word atmaramah and taking ca in a sense of aggregation, one may add the word munayah. That will mean that they also render devotional service to Lord Krsna. In this way there are fifty-nine meanings.

TEXT 302

TEXT

'nirgrantha eva' hana, 'api'----nirdharane
ei 'unasasti' prakara artha karilun vyakhyane

SYNONYMS

nirgrantha--the word nirgrantha; eva--also the word eva; hana--becoming; api--the word api; nirdharane--in fixation; ei unasasti prakara artha--in this way fifty-nine imports; karilun vyakhyane--I have described.

TRANSLATION

"Then taking the word nirgrantha and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303

TEXT

sarva-samuccaye ara eka artha haya
'atmaramas ca munayas ca nirgranthas ca' bhajaya

SYNONYMS

sarva-samuccaye--taking all of them together; ara--another; eka--one; artha--import; haya--there is; atmaramah ca munayah ca nirgranthah ca bhajaya--the atmaramas, great sages and nirgranthas (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an atmarama, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word sarva-samuccaye is significant here. It includes all classes of men- atmarama, muni and nirgrantha. Everyone engages in the service of the Lord. Taking the word api in the sense of ascertainment, there are, all together, sixty different meanings.

TEXT 304

TEXT

'api'-sabda----avadharane, seha cari bara
cari-sabda-sange evera karibe uccara

SYNONYMS

api-sabda--the word api; avadharane--in the matter of ascertaining; seha cari bara--those four times; cari-sabda--four words; sange--with; evera--of the word eva; karibe--one can do; uccara--pronouncing.

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

TEXT 305

TEXT

"urukrame eva bhaktim eva ahaitukim eva kurvanty eva"

SYNONYMS

urukrame--unto the most powerful; eva--only; bhaktim--devotional service; eva--only; ahaitukim--without motives; eva--only; kurvanti--they perform; eva--only.

TRANSLATION

"The words urukrama, bhakti, ahaituki and kurvanti are added to the word eva again and again. Thus another meaning is explained.

TEXT 306

TEXT

ei ta' kahilun slokera 'sasti' sankhyaka artha
ara eka artha suna pramane samartha

SYNONYMS

ei ta'--thus; kahilun--I have explained; slokera--of the verse; sasti--sixty; sankhyaka--numbering; artha--imports; ara--another; eka--one; artha--import; suna--please hear; pramane samartha--quite fit for giving evidence.

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

TEXT

'atma'-sabde kahe 'ksetrajna jiva'-laksana
brahmadi kita-paryanta----tanra saktite ganana

SYNONYMS

atma-sabde--by the word atma; kahe--it is said; ksetra-jna jiva--the living entity who knows about his body; laksana--symptom; brahma-adi--beginning from Lord Brahma; kita-paryanta--down to the insignificant ant; tanra--His; saktite--as the marginal potency; ganana--counting.

TRANSLATION

"The word atma also refers to the living entity who knows about his body. That is another symptom. From Lord Brahma down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

TEXT 308

TEXT

visnu-saktih para prokta
ksetrajnakhya tatha para
avidya-karma-samjnanya
trtiya saktir isyate

SYNONYMS

visnu-saktih--the potency of Lord Visnu; para--spiritual; prokta--it is said; ksetra-jna-akhya--the potency known as ksetrajna; tatha--as well as; para--spiritual; avidya--ignorance; karma--fruitive activities; samjna--known as; anya--other; trtiya--third; saktih--potency; isyate--known thus.

TRANSLATION

" 'The potency of Lord Visnu is summarized in three categories-namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

This is a quotation from Visnu Purana. For an explanation, see Adi-lila (7.119).

TEXT 309

TEXT

"ksetrajna atma purusah
pradhanam prakrtih striyam"

SYNONYMS

ksetra-jnah--the word ksetrajna; atma--the living entity; purusah--the enjoyer; pradhanam--the chief; prakrtih--the material nature; striyam--in the feminine gender.

TRANSLATION

" 'The word ksetrajna refers to the living entity, the enjoyer, the chief and material nature.'

PURPORT

This is a quotation from the Svarga-varga (7) of the Amara-kosa dictionary.

TEXT 310

TEXT

bhramite bhramite yadi sadhu-sanga paya
saba tyaji' tabe tinho krsnere bhajaya

SYNONYMS

bhramite bhramite--wandering in different forms in different manners; yadi--if; sadhu-sanga paya--one obtains the association of devotees; saba tyaji'--giving up everything; tabe--then; tinho--he; krsnere bhajaya--engages himself in the service of Lord Krsna.

TRANSLATION

"The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sadhu] they give up all other engagements and engage in the service of Lord Krsna.

TEXT 311

TEXT

sati artha kahilun, saba----krsnera bhajane
sei artha haya ei saba udaharane

SYNONYMS

sati--sixty; artha--imports; kahilun--I explained; saba--all; krsnera bhajane--aiming at rendering transcendental loving service to Krsna; sei artha haya--that is the only meaning; ei saba--all these; udaharane--examples.

TRANSLATION

"I have thus explained sixty different meanings, and all of them aim at the service of Lord Krsna. After giving so many examples, that is the only meaning.

TEXT 312

TEXT

'eka-sasti' artha ebe sphurila toma-sange
tomara bhakti-vase uthe arthera tarange

SYNONYMS

eka-sasti--sixty-one; artha--imports; ebe--now; sphurila--has awakened; toma-sange--because of your association; tomara--your; bhakti-vase--by dint of devotional service; uthe--there arises; arthera--of imports; tarange--waves.

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

The word atma refers to the living entity. From Lord Brahma down to an insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord's marginal potency. All of them are ksetrajna, knowers of the body. When they become nirgrantha, or free, saintly persons, they engage in Lord Krsna's service. That is the sixty-first meaning of the verse.

TEXT 313

TEXT

aham vedmi suko vetti
vyaso vetti na vetti va
bhaktya bhagavatam grahyam
na buddhya na ca tikaya

SYNONYMS

aham--I (Lord Siva); vedmi--know; sukah--Sukadeva Gosvami; vetti--knows; vyasah--Vyasadeva; vetti--knows; na vetti va--or may not know; bhaktya--by devotional service (executed in nine different processes); bhagavatam--the Bhagavata Purana (called Paramahamsa-samhita, the text or treatise readable by the topmost transcendentalists); grahyam--to be accepted; na--not; buddhya--by so-called intelligence or experimental knowledge; na--nor; ca--also; tikaya--by imaginary commentary.

TRANSLATION

"[Lord Siva said,] 'I may know; Sukadeva Gosvami, the son of Vyasadeva, may know; and Vyasadeva may know or may not know the Srimad Bhagavatam. On the whole, Srimad-Bhagavatam, the spotless Purana, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.' »

PURPORT

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Visnu. Only one who has taken to devotional service can understand Srimad-Bhagavatam, which is the spotless Purana for a transcendentalist (paramahamsa). So-called commentaries are useless for this purpose. According to the Vedic injunction: yasya deve para bhaktir yatha deve tatha gurau. All Vedic literatures maintain that Srimad-Bhagavatam has to be learned from the person bhagavata, and to understand it one has to

engage in pure devotional service. Srimad-Bhagavatam cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Krsna consciousness and has served the pure devotee, the spiritual master, can understand Srimad-Bhagavatam. Others cannot.

TEXT 314

TEXT

artha suni' sanatana vismita hana
stuti kare mahaprabhura carane dhariya

SYNONYMS

artha suni'--by hearing the meaning (of the atmarama verse); sanatana--Sanatana Gosvami; vismita hana--becoming struck with wonder; stuti kare--offers prayers; mahaprabhura--of Sri Caitanya Mahaprabhu; carane dhariya--touching the lotus feet.

TRANSLATION

After hearing all the explanations of all the different meanings of the atmarama verse, Sanatana Gosvami was struck with wonder. He fell down at the lotus feet of Sri Caitanya Mahaprabhu and began to offer prayers.

TEXT 315

TEXT

"saksat isvara tumi vrajendra-nandana
tomara nisvase sarva-veda-pravartana

SYNONYMS

saksat isvara tumi--You are the Supreme Personality of Godhead; vrajendra-nandana--the son of Maharaja Nanda; tomara nisvase--by Your breathing; sarva-veda--all Vedic literatures; pravartana--are vibrated.

TRANSLATION

Sanatana Gosvami said, "My dear Lord, You are the Supreme Personality of Godhead, Krsna, the son of Maharaja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316

TEXT

tumi----vakta bhagavatera, tumi jana artha
toma vina anya janite nahika samartha"

SYNONYMS

tumi--Your Lordship; vakta--the speaker; bhagavatera--of Srimad-Bhagavatam; tumi--You; jana--know; artha--the import; toma vina--except for You; anya--anyone else; janite--to know; nahika--is not; samartha--able.

TRANSLATION

"My dear Lord, You are the original speaker of the Bhagavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Srimad-Bhagavatam."

PURPORT

Following this statement by Srila Sanatana Gosvami, we have written our introduction to Srimad-Bhagavatam (First Canto, Part One, pages 7-41).

TEXT 317

TEXT

prabhu kahe,----"kene kara amara stavana
bhagavatera svarupa kene na kara vicarana?

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; kene kara--why do you do; amara stavana--My personal glorification; bhagavatera sva-rupa--the real form of Srimad-Bhagavatam; kene--why; na kara--you do not do; vicarana--consideration.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Why are you glorifying Me personally? You should understand the transcendental position of Srimad-Bhagavatam. Why don't you consider this important point?

TEXT 318

TEXT

krsna-tulya bhagavata----vibhu, sarvasraya
prati-sloke prati-aksare nana artha kaya

SYNONYMS

krsna-tulya bhagavata--Srimad-Bhagavatam is identical with Krsna; vibhu--the supreme; sarva-asraya--the origin of everything, or that which controls everything; prati-sloke--in every verse; prati-aksare--in every syllable; nana artha kaya--there are varieties of imports.

TRANSLATION

"Srimad-Bhagavatam is as great as Krsna, the Supreme Lord and shelter of everything. In each and every verse of Srimad-Bhagavatam and in each and every syllable, there are various meanings.

TEXT 319

TEXT

prasnottare bhagavate kariyache nirdhara
yanhara sravane loke lage camatkara

SYNONYMS

prasna-uttare--in the form of questions and answers; bhagavate--in Srimad-Bhagavatam; kariyache--has made; nirdhara--conclusion; yanhara sravane--hearing which; loke--in all people; lage--there is; camatkara--wonderful astonishment.

TRANSLATION

"The form of Srimad-Bhagavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320

TEXT

bruhi yogesvare krsne
brahmanye dharma-varmani
svam kastham adhunopete
dharmah kam saranam gatah

SYNONYMS

bruhi--kindly explain; yoga-isvare--the Supreme Personality of Godhead, the master of all mystic power; krsne--Lord Krsna; brahmanye--the protector of brahminical culture; dharma-varmani--the strong arms of religious principles; svam--His own; kastham--to the personal abode; adhuna--at present; upete--having returned; dharmah--the religious principles; kam--unto what; saranam--shelter; gatah--have gone.

TRANSLATION

" 'Now that Sri Krsna, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

PURPORT

This verse from Srimad-Bhagavatam (1.1.23) was a question raised by all the sages, who were headed by Saunaka. This question put before the great devotee Suta Gosvami is the foremost of the six questions raised. The answer to this important question is given in the next verse from Srimad-Bhagavatam (1.3.43).

TEXT 321

TEXT

krsne svadhamopagate
dharma-jnanadibhih saha
kalau nasta-drsam esa
puranarko 'dhunoditah

SYNONYMS

krsne--Lord Krsna; sva-dhama--to His personal abode; upagate--having returned; dharma-jnana-adibhih saha--along with religious principles, transcendental knowledge, and so on; kalau--in this Age of Kali; nasta-drsam--of persons who have lost their spiritual vision; esah--this; purana-arkah--Purana or Vedic literature that shines like the sun; adhuna--at the present moment; uditah--has arisen.

TRANSLATION

" 'After Lord Krsna departed for His abode along with religious principles and transcendental knowledge, this Purana, Srimad-Bhagavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.'

TEXT 322

TEXT

ei mata kahilun eka slokera vyakhyana
vatulera pralapa kari' ke kare pramana?

SYNONYMS

ei mata--in this way; kahilun--I have spoken; eka--one; slokera--of a verse; vyakhyana--the explanation; vatulera pralapa--the talking of a madman; kari'--doing; ke kare pramana--who will accept this as evidential proof.

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

TEXT 323

TEXT

ama-hena yeba keha 'vatula' haya
ei-drste bhagavatera artha janaya"

SYNONYMS

ama-hena--exactly like Me; yeba--anyone who; keha--a person; vatula haya--becomes a madman; ei-drste--according to this process; bhagavatera--of Srimad-Bhagavatam; artha--import; janaya--he can understand.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Srimad-Bhagavatam by this process."

PURPORT

Sri Caitanya Mahaprabhu plainly explains that Srimad-Bhagavatam cannot be understood by those who are materially situated. In other words, one has to become a madman like Sri Caitanya Mahaprabhu. Apart from being the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu is an acarya who exhibited love of God like a madman. According to His own written verse: yugayitam nimesena. He says that for Him, "a moment seems to last twelve years." Caksusa pravrsayitam: "My tears are flowing like torrents of rain." Sunyayitam jagat sarvam: "I feel as if the entire universe were vacant." Why? Govinda-virahena me: "Due to My being separated from Govinda, Krsna."

One can understand Srimad-Bhagavatam only by following in the footsteps of Sri Caitanya Mahaprabhu, who was mad for Krsna. We cannot, of course, imitate Sri Caitanya Mahaprabhu. It is not possible. However, unless one is very serious about understanding Krsna, he cannot understand Srimad-Bhagavatam. Srimad-

Bhagavatam gives the full narration of Krsna's transcendental activities. The first nine cantos explain who Krsna is, and the Lord's birth and activities are narrated in the Tenth Canto. In Bhagavad-gita it is stated: janma karma ca me divyam. Krsna's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Krsna and His appearance and disappearance. This is verified by Bhagavad-gita: tyaktva deham punar janma naiti mam eti so 'rjuna.

It is therefore concluded that one has to learn about Krsna from Srimad-Bhagavatam and Bhagavad-gita, and one has to follow in the footsteps of Sri Caitanya Mahaprabhu. Those who do not follow Sri Caitanya Mahaprabhu cannot understand Bhagavad-gita and Srimad-Bhagavatam.

TEXT 324

TEXT

punah sanatana kahe yudi' dui kare
"prabhu ajna dila 'vaisnava-smrti' karibare

SYNONYMS

punah--again; sanatana--Sanatana Gosvami; kahe--says; yudi' dui kare--folding his two hands; prabhu ajna dila--Your Lordship has ordered me; vaisnava-smrti karibare--to write a dictionary of Vaisnava activities.

TRANSLATION

Folding his hands, Sanatana Gosvami said, "My Lord, You ordered me to write a directory about the activities of Vaisnavas.

TEXT 325

TEXT

muni----nica-jati, kichu na janon acara
mo-haite kaiche haya smrti-paracara

SYNONYMS

muni--I; nica-jati--belong to a lower caste; kichu--anything; na--not; janon--I know; acara--about proper behavior; mo-haite--from me; kaiche--how; haya--there is; smrti-paracara--propagation of the directions of Vaisnava behavior.

TRANSLATION

"I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaisnava activities?"

PURPORT

Actually Sanatana Gosvami belonged to a very respectable brahmana family. Nonetheless, he submitted himself as a fallen, lowborn person because he had served in the Mohammedan government. A brahmana is never supposed to be engaged for anyone's service. Accepting service for a livelihood (paricaryatmakam karma) is the business of sudras. The brahmana is always independent and busy studying sastra and preaching sastra to subordinate social members such as ksatriyas and vaisyas. Sanatana Gosvami felt unfit to write Vaisnava smrti about the behavior of Vaisnavas because he had fallen from the brahminical position. Thus Sanatana

Gosvami clearly admits that the brahminical culture should be standardized. Presently in India, so-called brahmanas are almost all engaged in some mundane service, and they do not understand the import of the Vedic sastras. Nonetheless, they are passing themselves off as brahmanas on the basis of birth. In this connection, Sanatana Gosvami declares that a brahmana cannot be engaged in anyone's service if he wants to take a leading part in society. In Srimad-Bhagavatam Narada Muni states that even if a brahmana is in a difficult position, he should not accept the occupation of a sudra. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanatana Gosvami felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a brahmana simply by birthright while engaging in someone else's service.

TEXT 326

TEXT

sutra kari' disa yadi karaha upadesa
apane karaha yadi hrdaye pravesa

SYNONYMS

sutra kari'--making a synopsis; disa--direction; yadi--if; karaha upadesa--You kindly instruct; apane--personally; karaha--You do; yadi--if; hrdaye pravesa--entering into me or manifesting in my heart.

TRANSLATION

Sanatana Gosvami then requested the Lord, "Please personally tell me how I can write this difficult book about Vaisnava behavior. Please manifest Yourself in my heart.

PURPORT

The writing of Vaisnava literatures is not a function for ordinary men. Vaisnava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaisnavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the Vedas. Unless one is fully qualified in Vaisnava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaisnava literatures or purports and commentaries on Srimad-Bhagavatam and Bhagavad-gita.

TEXT 327

TEXT

tabe tara disa sphure mo-nicera hrdaya
isvara tumi,----ye karaha, sei siddha haya"

SYNONYMS

tabe--if you do so; tara--of that; disa--the process of writing; sphure--manifests; mo-nicera--of someone lowborn like me; hrdaya--in the heart; isvara tumi--You are the Supreme Personality of Godhead; ye karaha--whatever You cause to do; sei siddha haya--that is perfectly done.

TRANSLATION

"If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect."

TEXT 328

TEXT

prabhu kahe,----"ye karite kariba tumi mana
krsna sei sei toma karabe sphurana

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; ye--whatever; karite--to do; kariba tumi mana--you want; krsna--Lord Krsna; sei sei--that; toma--to you; karabe sphurana--will manifest.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Krsna's favor. He will manifest the real purport.

PURPORT

Sanatana Gosvami was a pure devotee of Krsna. A pure devotee has no business other than serving Krsna; consequently Krsna is always ready to help him. This benediction was given by Sri Caitanya Mahaprabhu to Sanatana Gosvami, who was authorized to write Vaisnava smrti. Sanatana Gosvami was a pure devotee of the Lord, and through the blessings of Sri Caitanya Mahaprabhu he was able to write the book perfectly.

TEXT 329

TEXT

tathapi ei sutrera suna dig-darasana
sakarana likhi adau guru-asrayana

SYNONYMS

tathapi--still; ei sutrera--of the synopsis of this book; suna--hear; dik-darasana--an indication; sakarana--the cause; likhi--we should write; adau--in the beginning; guru-asrayana--accepting a bona fide spiritual master.

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330

TEXT

guru-laksana, sisya-laksana, donhara pariksana
sevya----bhagavan, sarva-mantra-vicarana

SYNONYMS

guru-laksana--the symptoms of a bona fide spiritual master; sisya-laksana--the symptoms of a bona fide disciple; donhara--of both; pariksana--the testing; sevya-bhagavan--the Supreme Personality of Godhead is worshipable; sarva-mantra-vicarana--consideration of the different types of mantras.

TRANSLATION

"In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Krsna, should be described as the worshipable object, and you should consider the bija-mantra for the worship of Krsna, Rama or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the Padma Purana, the characteristics of the guru, the bona fide spiritual master, have been described:

maha-bhagavata-srestho
brahmano vai gurur nrnam
sarvesam eva lokanam
asau pujyo yatha harih

maha-kula-prasuto 'pi
sarva-yajnesu diksitah
sahasra-sakhadhyayi ca
na guruh syad avaisnavah

The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nrnam. The word nrnam means "of all human beings." The guru is not limited to a particular group. It is stated in the Upadesamrta of Rupa Gosvami that a guru is a gosvami, a controller of the senses and the mind. Such a guru can accept disciples from all over the world. Prthivim sa sisyat. This is the test of the guru.

In India there are many so-called gurus, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be jagad-guru, gurus of the whole world. Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The guru is a qualified brahmana; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokanam asau pujyo yatha harih: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an acarya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an acarya or jagad-guru. Even though a person is born in a brahminical family and is very expert in performing sacrifices, he cannot be accepted as a guru if he is not a strict Vaisnava. A guru is a brahmana by qualification, and he can turn others into brahmanas according to the sastric principles and brahminical

qualifications. Brahmanism is not a question of heredity. In Srimad-Bhagavatam (7.11.35) Sri Narada Muni tells Maharaja Yudhisthira what a brahmana is. He states that if brahminical qualifications are observed in ksatriyas, vaisyas or even sudras, one should accept them as brahmanas. In this regard, Srila Sridhara Svami has commented: samadibhir eva brahmanadi-vyavaharo mukhyah, na jati-matradity aha-yasyeti. yad yadi anyatra varnantare 'pi drsyeta, tad-varnantaram tenaiva laksana-nimittenaiva varnena vinirdiset, na tu jati-nimittenety arthah.

There is a similar statement made by Nilakantha, the commentator on Mahabharata:

sudro 'pi samady-upeto brahmana eva
brahmano 'pi kamady-upetah sudra eva

"Although one may be born in a sudra family, if he is endowed with the brahminical qualities beginning with sama [control of the mind], he is to be accepted as a brahmana. Although one may be born in a brahmana family, if he is endowed with the qualities beginning with kama [lust], he is to be considered a sudra." No one should present himself as a brahmana simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the sastras, particularly Bhagavad-gita:

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness-these are the qualities by which the brahmanas work." (Bg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a brahmana. It is not a question of simply taking birth in a brahmana family. In this regard, Srila Bhaktisiddhanta Sarasvati Thakura remarks that Narottama dasa Thakura and Syamananda Gosvami, although not born in brahmana families, are accepted as bona fide spiritual masters because they were brahmanas by qualification. Personalities like Sri Ganga-narayana, Ramakrsna and many others, who were actually born in brahmana families, accepted Narottama dasa Thakura and Syamananda Gosvami as their spiritual masters.

The maha-bhagavata is one who decorates his body with tilaka and whose name indicates him to be a servant of Krsna by the word dasa. He is also initiated by a bona fide spiritual master and is expert in worshiping the Deity, chanting mantras correctly, performing sacrifices, offering prayers to the Lord, and performing sankirtana. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaisnava. When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru. However, if one is highly qualified but is not a Vaisnava, he cannot be accepted as a guru. One cannot be a brahmana unless one is a Vaisnava. If one is a Vaisnava, he is already a brahmana. If a guru is completely qualified as a Vaisnava, he must be accepted as a brahmana even if he is not born in a brahmana family. The caste system method of distinguishing a brahmana by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified brahmana and acarya. If one is not a qualified brahmana, he is not expert in studying Vedic literatures. Nana-sastra-vicaranaika-nipunau. Every Vaisnava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic sastras.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Krsna consciousness movement, the requirement is that one must be prepared to give up the four pillars of

sinful life-illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaisnava servant and initiated to chant the Hare Krsna maha-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brahmana. Srila Bhaktisiddhanta Sarasvati Thakura introduced the system of giving the sacred thread to a bona fide Vaisnava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in Srimad-Bhagavatam (11.10.6) as follows:

amanya-matsaro dakso
nirmamo drdha-sauhrdah
asatvaro 'rtha-jijnasur
anasuyur amogha-vak

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Krsna, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Srila Bhaktisiddhanta Sarasvati Thakura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in Srimad-Bhagavatam (11.3.21):

tasmad gurum prapadyeta
jijnasuh sreya uttamam

"One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called visayis (karmis), which indicates that they are very fond of sense gratification. Such visayis sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. Sometimes visayis pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such visayi disciples, he may fall down. One who accepts a visayi disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous visayi. If a so-called spiritual master accepts a disciple for his

personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a smarta-guru. There are many caste gosvamis who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Srila Bhaktisiddhanta Sarasvati Thakura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called baulas or prakrta-sahajiyas. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

The words sevya bhagavan in this verse are important. Bhagavan indicates the Supreme Personality of Godhead, Lord Visnu. Lord Visnu alone is worshipable. There is no need to worship demigods. This is confirmed in Bhagavad-gita:

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the Skanda Purana:

vasudevam parityajya
yo 'anya-devam upasate
svamataram parityajya
sva-pacim vandate hi sah

"A person who worships the demigods and gives up Lord Vasudeva is like a man who gives up the protection of his mother for the shelter of a witch."

It is also stated in Bhagavad-gita (9.23):

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding."

Demigods are also living entities and parts and parcels of Krsna. Therefore in one sense one worships Krsna when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Visnu, his rewards will only be material. As confirmed in Bhagavad-gita:

antavat tu phalam tesam
tad bhavaty alpa-medhasam
devan deva-yajo yanti
mad-bhakta yanti mam api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the Hari-bhakti-vilasa:

yas tu narayanam devam
brahma-rudradi-devataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

"Whoever thinks Lord Visnu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned."

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Krsna states in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvan. When the mode of goodness is mixed with the mode of ignorance, he worships Ganapati, or Ganesa. When the mode of passion is mixed with the mode of ignorance, one worships Durga, or Kali, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Siva because Lord Siva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaisnava on the devotional platform. Srila Rupa Gosvami states in the Bhakti-rasamrta-sindhu:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

The position of visuddha-sattva is the position of uncontaminated goodness. On that platform, one can then understand, aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam: "The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode, Vrndavana."

The word sarva-mantra-vicarana means "considering all different types of mantras." There are different kinds of mantras for different kinds of devotees. There are the mantras known as the dvadasaksara, and these are composed of twelve syllables. Similarly, there are mantras composed of eighteen syllables- the Narasimha mantra, the Rama mantra, Gopala mantra and so on. Each and every mantra has its own spiritual significance. The spiritual master has to select a mantra for his disciple according to the disciple's ability to chant different mantras.

TEXT 331

TEXT

mantra-adhikari, mantra-siddhy-adi-sodhana
diksa, pratah-smrti-krtya, sauca, acamana

SYNONYMS

mantra-adhikari--qualification for receiving mantra initiation; mantra-siddhi-adi--the perfection of the mantra and so on; sodhana--purification; diksa--initiation; pratah-smrti-krtya--morning duties and remembrance of the Supreme Lord; sauca--cleanliness; acamana--washing the mouth and other parts of the body.

TRANSLATION

"You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

PURPORT

The following injunction is given in the Hari-bhakti-vilasa (1.194):

tantrikesu ca mantresu
diksayam yositam api
sadhvinam adhikaro 'sti
sudradinam ca sad-dhiyam

"Sudras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pancaratrika-mantras." This is also confirmed in Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth-women, vaisyas [merchants], as well as sudras [workers]-can approach the supreme destination."

If one actually wants to serve Krsna, it doesn't matter whether one is a sudra, vaisya, or even a woman. If one is sincerely eager to chant the Hare Krsna mantra or diksa-mantra, he is qualified to be initiated according to the pancaratrika process. According to Vedic principles, only a brahmana who is fully engaged in his occupational duties can be initiated. Sudras and women are not admitted to a vaidika initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a mantra from the pancaratrika-vidhi or the vaidika-vidhi. When one is fit to accept the mantra, he is initiated by the pancaratrika-vidhi or the vaidika-vidhi. In any case, the result is the same.

Regarding mantra-siddhi-adi-sodhana, the efficiency of the mantra, Srila Bhaktisiddhanta Sarasvati Thakura gives sixteen divisions, which are confirmed in the Hari-bhakti-vilasa (beginning with 1.204):

siddha-sadhya-susiddhari-
kramaj jneyo vicaksanaih

These are (1) siddha, (2) sadhya, (3) susiddha and (4) ari. These four principles can be divided further: (1) siddha-siddha, (2) siddha-sadhya, (3) siddha-susiddha, (4) siddha-ari, (5) sadhya-siddha, (6) sadhya-sadhya, (7) sadhya-susiddha, (8) sadhya-ari, (9) susiddha-siddha, (10) susiddha-sadhya, (11)

susiddha-susiddha, (12) susiddha-ari, (13) ari-siddha, (14) ari-sadhya, (15) ari-susiddha, and (16) ari-ari.

Those who are initiated with the eighteen-alphabet mantra do not need to consider the above-mentioned sixteen divisions. As enjoined in the Hari-bhakti-vilasa (1.215, 219, 220):

na catra satrava dosa
narnasvadi-vicarana
rksarasi-vicaro va
na kartavyo manau priye

natra cintyo 'ri-suddhyadir
nari-mitradi-laksanam
siddha-sadhya-susiddhari-
rupa natra vicarana

There is sodhana, or purification of the mantra, but there is no such consideration for the Krsna mantra. Balitvat krsna-mantranam samskarapeksanam na hi. "The Krsna mantra is so strong that there is no question of sodhana. (1.235)

As far as diksa is concerned, one should consult Madhya-lila, Chapter Fifteen (108). On the whole, when a person is initiated according to the pancaratrika-vidhi, he has already attained the position of a brahmana. This is enjoined in the Hari-bhakti-vilasa (2.12):

yatha kancanatam yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nrnam

"As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide guru immediately attains the position of a brahmana."

As far as the time of diksa (initiation) is concerned, everything depends on the position of the guru. As soon as a bona fide guru is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called Tattva-sagara, it is stated:

durlabhe sad-gurunam ca
sakrt-sanga upasthite
tad-anujna yada labdha
sa diksavasaro mahan

grame va yadi varanye
ksetre va divase nisi
agacchati gurur daivad
yatha diksa tad-ajnaya

yadaiveccha tada diksa
guror ajnanurupatah
na tirtham na vratam hemo
na snanam na japa-kriya

diksayah karanam kintu
sveccha-prapte tu sad-gurau

"If, by chance, one gets a sad-guru, it doesn't matter whether one is in the temple or the forest. If the sad-guru, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place."

In the early morning hours (known as brahma-muhurta) one should get up and immediately chant the Hare Krsna mantra, or, at least, "Krsna, Krsna, Krsna." In this way, one should remember Krsna. Some slokas or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Krsna twenty-four hours daily, or as much as possible.

smartavyah satatam visnur
vismartavyo na jatucit
sarve vidhi-nisedhah syur
etayor eva kinkarah

"Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles." This is a quotation from padma Purana in the portion called Brhat-sahasra-nama-stotra. pratah-krtya means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (acamana) and brush his teeth (danta-dhavana). He should do this either with twigs or a toothbrush-whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and vanaprasthas should bathe two times a day (pratar-madhyahnayoh snanam vanaprastha-grhasthayoh). A sannyasi should bathe three times daily, and a brahmacari may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Krsna mantra. One also has to perform his sandhyadi-vandana-that is, one has to chant his Gayatri mantra three times daily-morning, noon and evening.

TEXT 332

TEXT

danta-dhavana, snana, sandhyadi vandana
guru-seva, urdhva-pundra-cakradi-dharana

SYNONYMS

danta-dhavana--washing the teeth; snana--bath; sandhya-adi vandana--regular chanting of the mantras; guru-seva--serving the spiritual master; urdhva-pundra--wearing perpendicularly straight tilaka; cakra-adi-dharana--stamping the body with different names and symbols of the Lord.

TRANSLATION

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with urdhva-pundra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333

TEXT

gopicandana-malya-dhrti, tulasi-aharana
vastra-pitha-grha-samskara, krsna-prabodhana

SYNONYMS

gopi-candana--gopi-candana (available in Vrndavana and Dvaraka); malya--beads on the neck; dhrti--wearing regularly; tulasi-aharana--collecting tulasi leaves; vastra--cloth; pitha--temple; grha--the house; samskara--cleansing; krsna-prabodhana--awakening the Deity of Lord Krsna.

TRANSLATION

"After this, you should describe how one should decorate his body with gopicandana, wear neck beads, collect tulasi leaves from the tulasi tree, cleanse his cloth and the altar, cleanse one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Krsna.

TEXT 334

TEXT

panca, sodasa, pancasat upacare arcana
panca-kala puja arati, krsnera bhojana-sayana

SYNONYMS

panca--five; sodasa--sixteen; pancasat--fifty; upacare--with ingredients; arcana--offering worship; panca-kala--five times; puja--worshiping; arati--offering arati; krsnera bhojana-sayana--in this way offering eatables to Krsna and laying Him down to rest.

TRANSLATION

"Also describe Deity worship, wherein one should offer food to Krsna at least five times daily. One should in due time place Krsna on a bed. You should also describe the process for offering arati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for sodasopacara, the sixteen ingredients, one should (1) provide a sitting place (asana), (2) ask Krsna to sit down, (3) offer arghya, (4) offer water to wash the legs, (5) wash the mouth, (6) offer madhu-parka, (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord's body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or campaka, (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the Hari-bhakti-vilasa (Eleventh Vilasa, verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant jaya Sri Radha-Govinda, or jaya Sri Radha-Madhava when he rings the bell. In either case, the word jaya must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular

mangala-arati in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an asana, a sitting place before the altar. This asana is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After mangala-arati, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity's feet. (8) Arghya should be offered. (9) Water for acamana should be offered. (10) Madhu-parka, a small bowl containing madhu (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called madhu-parka-acamana. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this mantra:

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (acamana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another mangala-arati should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening arati. (49) The Lord should be fanned with a camara fan, and an umbrella should be placed over His head. (50) The Hare Krsna mantra and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the pujari should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Arati should be offered to the Deities five times daily-early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This

means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dhal, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: agaccha sayana-sthanam priyabhih saha kesava. "O Kesava, kindly come to Your bed along with Srimati Radharani." (Hari-bhakti-vilasa 11.40)

The Deity should be placed in bed with Srimati Radharani, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

TEXT 335

TEXT

sri-murti -laksana, ara salagrama-laksana
krsna-ksetra-yatra, krsna-murti-darasana

SYNONYMS

sri-murti-laksana--characteristics of the Deity; ara--and; salagrama-laksana--characteristics of the salagrama-sila; krsna-ksetra-yatra--visiting places like Vrndavana, Dvaraka and Mathura; krsna-murti-darasana--visiting the Deity in the temple.

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the salagrama-sila. One should also discuss visiting the Deities in the temple and touring holy places like Vrndavana, Mathura and Dvaraka.

TEXT 336

TEXT

nama-mahima, namaparadha dure varjana
vaisnava-laksana, sevaparadha-khandana

SYNONYMS

nama-mahima--the glories of the holy name; nama-aparadha--offenses in chanting the holy name; dure varjana--giving up very carefully; vaisnava-laksana--the symptoms of a Vaisnava; seva-aparadha-khandana--rejecting offenses in worshiping the Deity.

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaisnava. One must give up or nullify all kinds of seva-aparadha, offenses in Deity worship.

PURPORT

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Krsna mantra. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaisnava. A pure Vaisnava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the Skanda Purana (Avanti-khanda), spoken by Vyasadeva himself. One should liquidate all kinds of offenses.

The salagrama-sila should be worshiped with tulasi where a sufficient quantity of tulasi leaves are available. Worship of salagrama-sila should be introduced in all ISKCON temples. Salagrama-sila is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with salagrama-sila.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

TEXT 337

TEXT

sankha-jala-gandha-puspa-dhupadi-laksana
japa, stuti, parikrama, dandavat vandana

SYNONYMS

sankha--of a conchshell; jala--of water; gandha--of incense or scents; puspa--of flowers; dhupa-adi--of incense, and so on; laksana--the characteristics; japa--murmuring; stuti--offering prayers; parikrama--circumambulation; dandavat--offering obeisances; vandana--offering prayers.

TRANSLATION

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

PURPORT

All these are mentioned in the Hari-bhakti-vilasa. The Astama Vilasa of that book should be consulted as far as possible.

TEXT 338

TEXT

purascarana-vidhi, krsna-prasada-bhojana
anivedita-tyaga, vaisnava-nindadi-varjana

SYNONYMS

purascarana-vidhi--ritualistic ceremonies; krsna-prasada-bhojana--eating the remnants of food offered to the Lord; anivedita-tyaga--not touching anything not offered to the Lord; vaisnava-ninda-adi-varjana--completely avoiding blaspheming a Vaisnava.

TRANSLATION

"Other items to be considered are the method of performing purascarana, taking krsna-prasada, giving up unoffered food and not blaspheming the Lord's devotees.

PURPORT

Regarding the vaisnava-ninda, see Madhya-lila, 15.260.

TEXT 339

TEXT

sadhu-laksana, sadhu-sanga, sadhu-sevana
asatsanga-tyaga, sri-bhagavata-sravana

SYNONYMS

sadhu-laksana--the symptoms of a devotee; sadhu-sanga--association with devotees; sadhu-sevana--offering service to devotees; asat-sanga-tyaga--giving up the company of nondevotees; sri-bhagavata-sravana--regularly hearing the recitation of Srimad-Bhagavatam.

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Srimad-Bhagavatam.

TEXT 340

TEXT

dina-krtya, paksa-krtya, ekadasy-adi-vivarana
masa-krtya, janmastamyadi-vidhi-vicarana

SYNONYMS

dina-krtya--daily duties; paksa-krtya--duties on the fortnights; ekadasi-adi-vivarana--description of Ekadasi and so on; masa-krtya--duties every month; janmastami-adi--of performing Janmastami and other ceremonies; vidhi--of the process; vicarana--consideration.

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties-especially observing Ekadasi fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmastami, Rama-navami and Nrsimha-caturdasi.

TEXT 341

TEXT

ekadasi, janmastami, vamana-dvadasi
sri-rama-navami, ara nrsimha-caturdasi

SYNONYMS

ekadasi--the eleventh day of the fortnight; janmastami--the birthday ceremony of Lord Krsna; vamana-dvadasi--the birthday or appearance day of Lord Vamana; sri-rama-navami--the birthday ceremony of Lord Ramacandra; ara--and; nrsimha-caturdasi--the appearance day of Lord Nrsimha.

TRANSLATION

"Ekadasi, Janmastami, Vamana-dvadasi, Rama-navami and Nrsimha-caturdasi should all be observed.

TEXT 342

TEXT

ei sabe viddha-tyaga, aviddha-karana
akarane dosa, kaile bhaktira lambhana

SYNONYMS

ei sabe--all these things; viddha-tyaga--to avoid viddha-ekadasi or mixed Ekadasi; aviddha-karana--performing the pure Ekadasi; akarane dosa--the fault of not performing them; kaile--if done so; bhaktira lambhana--there will be discrepancies in devotional service.

TRANSLATION

"You should recommend the avoidance of mixed Ekadasi and the performance of pure Ekadasi. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343

TEXT

sarvatra pramana dibe purana-vacana
sri-murti-visnu-mandira karana-laksana

SYNONYMS

sarvatra--everywhere; pramana--evidence; dibe--you should give; purana-vacana--quoting from the Puranas; sri-murti--the Deity; visnu-mandira--of the Visnu temple; karana-laksana--the characteristics of constructing.

TRANSLATION

"Whatever you say about Vaisnava behavior, the establishment of Vaisnava temples and Deities and everything else should be supported by evidence from the Puranas.

TEXT 344

TEXT

'samanya' sad-acara, ara 'vaisnava'-acara
kartavyakartavya saba 'smarta' vyavahara

SYNONYMS

samanya--general; sat-acara--good behavior; ara--and; vaisnava--of devotees of Lord Visnu; acara--etiquette; kartavya-akartavya--things which are to be done and which are not to be done; saba--all; smarta--connected with regulative principles; vyavahara--business.

TRANSLATION

"You should give general and specific descriptions of the behavior and activities of a Vaisnava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

TEXT 345

TEXT

ei sanksepe sutra kahilun dig-darasana
yabe tumi likhiba, krsna karabe sphurana

SYNONYMS

ei--thus; sanksepe--in brief; sutra--codes; kahilun--I have described; dik-darasana--just a little direction; yabe--whenever; tumi--you; likhiba--will attempt to write; krsna--Lord Krsna; karabe--will do; sphurana--manifesting.

TRANSLATION

"I have thus given a synopsis of the Vaisnava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Krsna will help you by spiritually awakening you."

PURPORT

One cannot write on spiritual matters without being blessed by Krsna and the disciplic succession of gurus. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaisnava behavior and activities without being authorized by superior authorities. This is confirmed in Bhagavad-gita: evam parampara-praptam imam rajarsayo viduh.

TEXT 346

TEXT

ei ta' kahilu prabhura sanatane prasada
yahara sravane cittera khande avasada

SYNONYMS

ei ta'--in this way; kahilu--l have described; prabhura--of Lord Sri Caitanya Mahaprabhu; sanatane--unto Sanatana Gosvami; prasada--mercy; yahara sravane--hearing which; cittera--of the mind; khande--disappears; avasada--all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanatana Gosvami. When one hears these topics, one's heart will be cleansed of all contamination.

TEXT 347

TEXT

nija-granthe karnapura vistara kariya
sanatane prabhura prasada rakhiyache likhiya

SYNONYMS

nija-granthe--in his own book; karnapura--Kavi-karnapura; vistara kariya--vividly describing; sanatane--unto Sanatana Gosvami; prabhura--of Lord Sri Caitanya Mahaprabhu; prasada--the mercy; rakhiyache--has kept; likhiya--writing.

TRANSLATION

The authorized poet Kavi-karnapura has written a book named Caitanya-candrodaya-nataka. This book tells how Sri Caitanya Mahaprabhu blessed Sanatana Gosvami with His specific mercy.

TEXT 348

TEXT

gaudendrasya sabha-vibhusana-manis tyaktva ya rddham sriyam
rupasyagraja esa eva tarunim vairagya-laksmim dadhe
antar-bhakti-rasena purna-hrdayo bahye 'vadhutakrtih
saivalaih pihitam maha-sara iva priti-pradas tad-vidam

SYNONYMS

gauda-indrasya--of the ruler of Gauda-desa (Bengal); sabha--of the parliament; vibhusana--fundamental; manih--the gem; tyaktva--relinquishing; yah--one who; rddham--opulent; sriyam--kingly enjoyment; rupasya agrajah--the elder brother of Srila Rupa Gosvami; esah--this; eva--certainly; tarunim--youthful; vairagya-laksmim--the fortune of renunciation; dadhe--accepted; antah-bhakti-rasena--by the mellows of inner love of Krsna; purna-hrdayah--satisfied fully; bahye--externally; avadhuta-akrtih--the dress of a mendicant; saivalaih--by moss; pihitam--covered; maha-sarah--a great lake or very deep lake; iva--like; priti-pradah--very pleasing; tat-vidam--to persons acquainted with the science of devotional service.

TRANSLATION

"Srila Sanatana Gosvami, the elder brother of Srila Rupa Gosvami, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

PURPORT

This and the following two verses are from Caitanya-candrodaya-nataka (9.34, 35, 38).

TEXT 349

TEXT

tam sanatanam upagatam aksnor
drsta-matram atimatra-dayardrah
alilinga parighayata-dorbhyam
sanukampam atha campaka-gaurah

SYNONYMS

tam--unto him; sanatanam--Sanatana Gosvami; upagatam--having arrived; aksnoh--with the eyes; drsta-matram--being only seen; ati-matra--greatly; daya-ardrah--merciful; alilinga--embraced; parighayata-dorbhyam--with His two arms; sa-anukampam--with great affection; atha--thus; campaka-gaurah--Lord Sri Caitanya Mahaprabhu, who has a complexion the color of a campaka flower (golden).

TRANSLATION

"As soon as Sanatana Gosvami arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

TEXT 350

TEXT

kalena vrndavana-keli-varta
lupteti tam khyapayitum visisya
krpamrtenabhisiseca devas
tatraiva rupam ca sanatanam ca

SYNONYMS

kalena--in the course of time; vrndavana-keli-varta--topics concerning the transcendental mellows of the pastimes of Lord Krsna in Vrndavana; lupta--almost lost; iti--thus; tam--all those; khyapayitum--to enunciate; visisya--making specific; krpa-amrtena--with the nectar of mercy; abhisiseca--sprinkled; devah--the Lord; tatra--there; eva--indeed; rupam--Srila Rupa Gosvami; ca--and; sanatanam--Sanatana Gosvami; ca--as well as.

TRANSLATION

"In the course of time, the transcendental news of Krsna's pastimes in Vrndavana was almost lost. To enunciate explicitly those transcendental pastimes, Sri Caitanya Mahaprabhu, at Prayaga, empowered Srila Rupa Gosvami and Sanatana Gosvami with the nectar of His mercy to carry out this work in Vrndavana."

TEXT 351

TEXT

ei ta' kahilun sanatane prabhura prasada
yahara sravane cittera khande avasada

SYNONYMS

ei ta'--thus; kahilun--I have explained; sanatane--unto Sanatana Gosvami; prabhura prasada--the mercy of Lord Sri Caitanya Mahaprabhu; yahara sravane--hearing which; cittera--of the heart; khande--disappears; avasada--moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanatana Gosvami by Sri Caitanya Mahaprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352

TEXT

krsnera svarupa-ganera sakala haya 'jnana'
vidhi-raga-marge 'sadhana bhakti'ra vidhana

SYNONYMS

krsnera svarupa-ganera--of Lord Krsna in His various expansions; sakala--all; haya--there is; jnana--knowledge; vidhi-raga-marge--in the process of devotional service under regulative principles or in spontaneous love; sadhana bhaktira vidhana--the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanatana Gosvami, one will become fully aware of Lord Krsna's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353

TEXT

'krsna-prema', 'bhakti-rasa', 'bhaktira siddhanta'
ihara sravane bhakta janena saba anta

SYNONYMS

krsna-prema--love of Godhead; bhakti-rasa--the mellows of devotional service; bhaktira siddhanta--the conclusions of devotional service; ihara sravane--by hearing this chapter; bhakta--a devotee; janena--knows; saba--all; anta--limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Krsna, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

TEXT 354

TEXT

sri-caitanya-nityananda-advaita-carana
yanra prana-dhana, sei paya ei dhana

SYNONYMS

sri-caitanya-nityananda-advaita-carana--the lotus feet of Lord Sri Caitanya Mahaprabhu, Lord Nityananda and Advaita Prabhu; yanra prana-dhana--whose life and soul; sei--such a person; paya--gets; ei dhana--this treasure-house of devotional service.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu.

TEXT 355

TEXT

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa--Srila Rupa Gosvami; raghunatha--Srila Raghunatha dasa Gosvami; pade--at the lotus feet; yara--whose; asa--expectation; caitanya-caritamrta--the book named Caitanya-caritamrta; kahe--describes; krsnadasa--Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twenty-fourth Chapter, describing the atmarama verse and the Lord's mercy upon Sanatana Gosvami.

Chapter 25
How All the Residents of Varanasi Became Vaisnavas

The following is a summary of Chapter Twenty-five. A Maharastrian brahmana who was living in Benares was a great devotee of Sri Caitanya Mahaprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the sannyasis of Varanasi became devotees of Lord Caitanya Mahaprabhu. He invited all the sannyasis to his house to meet Sri Caitanya Mahaprabhu, and this incident has been described in the Seventh Chapter of Adi-lila. From that day, Sri Caitanya Mahaprabhu became famous in the city of Varanasi, and many important men in that city became His followers. By and by, one of the disciples of the great sannyasi Prakasananda Sarasvati became devoted to Sri Caitanya Mahaprabhu, and this devotee explained Sri Caitanya Mahaprabhu to Prakasananda Sarasvati and supported His views with various arguments.

One day Sri Caitanya Mahaprabhu went to take a bath at Panca-nada, and afterwards all His devotees began chanting the Hare Krsna mantra in front of the temple of Bindu Madhava. At this time Prakasananda Sarasvati and all his devotees approached the Lord. Prakasananda Sarasvati immediately fell down at the lotus feet of Sri Caitanya Mahaprabhu and very much regretted his past behavior toward the Lord. He asked Sri Caitanya Mahaprabhu about devotional service in terms of the Vedanta-sutra, and the Lord told him about devotional service that is approved by great personalities who know the Vedanta-sutra. Sri Caitanya Mahaprabhu then pointed out that Srimad-Bhagavatam is the proper commentary on the Vedanta-sutra. He then explained the catuh-sloki (four slokas) of Srimad-Bhagavatam, the essence of that great scripture.

From that day on, all the sannyasis of Varanasi became devotees of Sri Caitanya Mahaprabhu. Before returning to His headquarters at Jagannatha Puri, the Lord advised Sanatana Gosvami to go to Vrndavana. The Lord then departed for Jagannatha Puri. Kaviraja Gosvami then describes something about Srila Rupa Gosvami, Sanatana Gosvami and Subuddhi Raya. Sri Caitanya Mahaprabhu returned to Jagannatha Puri through the great forest of Jharikhanda in central India. At the end of this chapter, Kaviraja Gosvami sums up the incidents of Madhya-lila and instructs every living being to read this sublime book of Sri Caitanya Mahaprabhu's pastimes.

TEXT 1

TEXT

vaisnavi-krtya sannyasi-
mukhan kasi-nivasinah
sanatanam susamskrtya

prabhur niladrim agamat

SYNONYMS

vaisnavi-krtya--making into Vaisnavas; sannyasi-mukhan--headed by the sannyasis; kasi-nivasinah--the residents of Varanasi; sanatanam--Sanatana Gosvami; su-samskrtya--completely purifying; prabhuh--Lord Sri Caitanya Mahaprabhu; niladrim--to Jagannatha Puri; agamat--returned.

TRANSLATION

After converting into Vaisnavas all the residents of Varanasi, who were headed by the sannyasis, and after completely educating and instructing Sanatana Gosvami at Varanasi, Sri Caitanya Mahaprabhu returned to Jagannatha Puri.

TEXT 2

TEXT

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; sri-caitanya--to Sri Caitanya Mahaprabhu; jaya--all glories; nityananda--to Nityananda Prabhu; jaya--all glories; advaita-candra--to Advaita Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

TEXT

ei mata mahaprabhu dui masa paryanta
sikhaila tanre bhakti-siddhantera anta

SYNONYMS

ei mata--in this way; mahaprabhu--Sri Caitanya Mahaprabhu; dui masa paryanta--for two months; sikhaila--instructed; tanre--him; bhakti-siddhantera anta--all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahaprabhu instructed Sri Sanatana Gosvami in all the conclusions of devotional service for two consecutive months.

TEXT 4

TEXT

'paramananda kirtaniya'--sekharera sangi
prabhure kirtana sunaya, ati bada rangi

SYNONYMS

paramananda kirtaniya--Paramananda Kirtaniya; sekharera sangi--a friend of Candrasekhara's; prabhure--unto Sri Caitanya Mahaprabhu; kirtana sunaya--sings and chants; ati bada rangi--very humorous.

TRANSLATION

For as long as Sri Caitanya Mahaprabhu was in Varanasi, Paramananda Kirtaniya, who was a friend of Candrasekhara's, chanted the Hare Krsna maha-mantra and other songs to Sri Caitanya Mahaprabhu in a very humorous way.

TEXT 5

TEXT

sannyasira gana prabhure yadi upeksila
bhakta-duhkha khandaite tare krpa kaila

SYNONYMS

sannyasira gana--all the sannyasis; prabhure--Lord Sri Caitanya Mahaprabhu; yadi--when; upeksila--criticized; bhakta-duhkha--the unhappiness of the devotees; khandaite--to drive away; tare--to them; krpa kaila--showed His mercy.

TRANSLATION

When the Mayavadi sannyasis at Varanasi criticized Sri Caitanya Mahaprabhu, the Lord's devotees became very depressed. To satisfy them, Sri Caitanya Mahaprabhu showed His mercy to the sannyasis.

TEXT 6

TEXT

sannyasire krpa purve likhiyachon vistariya
uddese kahiye ihan sanksepa kariya

SYNONYMS

sannyasire krpa--mercy upon the sannyasis; purve--before this; likhiyachon--I have described; vistariya--elaborately; uddese--in reference to that; kahiye--let me speak; ihan--here; sanksepa kariya--in brief.

TRANSLATION

In the Seventh Chapter of Adi-lila I have already elaborately described Sri Caitanya Mahaprabhu's deliverance of the sannyasis at Varanasi, but I shall briefly repeat it in this chapter.

TEXT 7

TEXT

yahan tahan prabhura ninda kare sannyasira gana
suni' duhkhe maharastriya vipra karaye cintana

SYNONYMS

yahan tahan--anywhere and everywhere; prabhura ninda--criticism of Sri Caitanya Mahaprabhu; kare--do; sannyasira gana--the Mayavadi sannyasis; suni'--hearing; duhkhe--in great unhappiness; maharastriya vipra--the brahmana of Maharastra province; karaye cintana--was contemplating.

TRANSLATION

When the Mayavadi sannyasis were criticizing Sri Caitanya Mahaprabhu anywhere and everywhere in Varanasi, the Maharastrian brahmana, hearing this blasphemy, began to think about this unhappily.

TEXT 8

TEXT

"prabhura svabhava,--yeba dekhe sannidhane
'svarupa' anubhavi' tanre 'isvara' kari' mane

SYNONYMS

prabhura sva-bhava--the characteristics of Sri Caitanya Mahaprabhu; yeba--anyone who; dekhe--sees; sannidhane--nearby; sva-rupa--His personality; anubhavi'--realizing; tanre--Him; isvara kari'--as the Supreme Lord; mane--accepts.

TRANSLATION

The Maharastrian brahmana thought, "Whoever closely sees the characteristics of Sri Caitanya Mahaprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9

TEXT

kona prakare paron yadi ekatra karite
iha dekhi' sannyasi-gana habe inhara bhakte

SYNONYMS

kona prakare--by some means; paron--I am able; yadi--if; ekatra karite--to assemble; iha dekhi'--by seeing this (Sri Caitanya Mahaprabhu's personal characteristics); sannyasi-gana--the Mayavadi sannyasis of Varanasi; habe--will become; inhara bhakte--His devotees.

TRANSLATION

"If by some means I can assemble all the sannyasis together, they will certainly become His devotees after seeing His personal characteristics.

PURPORT

If one saw the personal characteristics and activities of Sri Caitanya Mahaprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the sastric injunctions. This sincere study and appreciation of Sri Caitanya Mahaprabhu is

also applicable to His authorized devotees, and it is clearly stated in the Caitanya-caritamrta (Antya 7.11):

kali-kalera dharma----krsna-nama-sankirtana
krsna-sakti vina nahe tara pravartana

In this Age of Kali, real religious propaganda should induce people to chant the Hare Krsna maha-mantra. This is possible for someone who is especially empowered by Krsna. No one can do this without being especially favored by Krsna. Srila Bhaktisiddhanta Sarasvati Thakura comments in this regard in his Anubhasya, wherein he quotes a verse from Narayana-samhita:

dvapariyair janair visnuh
pancaratrais tu kevalaih
kalau tu nama-matrena
pujyate bhagavan harih

"In Dvapara-yuga, devotees of Lord Visnu and Krsna rendered devotional service according to the principles of pancaratrika. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names.» Srila Bhaktisiddhanta Sarasvati Thakura then comments: "Without being empowered by the direct potency of Lord Krsna to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Krsna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krsna's effulgence throughout the world. Such an acarya, or spiritual master, should be considered nondifferent from Krsna-that is, he should be considered the incarnation of Lord Krsna's potency. Such a personality is krsnalingita-vigraha-that is, he is always embraced by the Supreme Personality of Godhead, Krsna. Such a person is above the considerations of the varnasrama institution. He is the guru or spiritual master for the entire world, a devotee on the topmost platform, the maha-bhagavata stage, and a paramahamsa-thakura, a spiritual form only fit to be addressed as paramahamsa or thakura."

Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Mayavadi sannyasis who cannot see the brilliance of Krsna's favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Sri Caitanya Mahaprabhu, who wanted Krsna consciousness preached in every town and city.

TEXT 10

TEXT

varanasi-vasa amara haya sarva-kale
sarva-kala duhkha paba, iha na karile"

SYNONYMS

varanasi-vasa--residence at Varanasi; amara--my; haya--there is; sarva-kale--always; sarva-kala--always; duhkha paba--I will suffer unhappiness; iha--this; na karile--if I do not execute.

TRANSLATION

"I shall have to reside at Varanasi the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

TEXT 11

TEXT

eta cinti' nimantrila sannyasira gane
tabe sei vipra aila mahaprabhura sthane

SYNONYMS

eta cinti'--thinking this; nimantrila--he invited; sannyasira gane--all the sannyasis; tabe--then; sei vipra--that brahmana; aila--approached; mahaprabhura sthane--the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

Thinking like this, the Maharastrian brahmana extended an invitation to all the sannyasis of Varanasi. After doing this, he finally approached Sri Caitanya Mahaprabhu to extend Him an invitation.

TEXT 12

TEXT

hena-kale ninda suni' sekhara, tapana
duhkha pana prabhu-pade kaila nivedana

SYNONYMS

hena-kale--exactly at this time; ninda suni'--by hearing the criticism (of Lord Caitanya by the Mayavadi sannyasis); sekhara tapana--Candrasekhara and Tapana Misra; duhkha pana--feeling very unhappy; prabhu-pade--unto the lotus feet of Sri Caitanya Mahaprabhu; kaila nivedana--submitted a request.

TRANSLATION

At this time, Candrasekhara and Tapana Misra both heard blasphemous criticism against Sri Caitanya Mahaprabhu and felt very unhappy. They came to Sri Caitanya Mahaprabhu's lotus feet to submit a request.

TEXT 13

TEXT

bhakta-duhkha dekhi' prabhu manete cintila
sannyasira mana phiraite mana ha-ila

SYNONYMS

bhakta-duhkha dekhi'--seeing the unhappiness of the devotees; prabhu--Sri Caitanya Mahaprabhu; manete cintila--considered within His mind; sannyasira mana--the minds of the Mayavadi sannyasis; phiraite--to turn; mana ha-ila--Sri Caitanya Mahaprabhu decided.

TRANSLATION

They submitted their request, and Sri Caitanya Mahaprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Mayavadi sannyasis.

TEXT 14

TEXT

hena-kale vipra asi' karila nimantrana
aneka dainyadi kari' dharila carana

SYNONYMS

hena-kale--at this time; vipra--the Maharastrian brahmana; asi'--coming; karila nimantrana--invited Sri Caitanya Mahaprabhu; aneka--various; dainya-adi--submissions; kari'--doing; dharila carana--touched His lotus feet.

TRANSLATION

While Sri Caitanya Mahaprabhu was seriously considering meeting with the Mayavadi sannyasis, the Maharastrian brahmana approached Him and extended an invitation. The brahmana submitted his invitation with great humility, and he touched the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 15

TEXT

tabe mahaprabhu tanra nimantrana manila
ara dina madhyahna kari' tanra ghare gela

SYNONYMS

tabe--after this; mahaprabhu--Sri Caitanya Mahaprabhu; tanra--his; nimantrana--invitation; manila--accepted; ara dina--the next day; madhyahna kari'--after finishing His madhyahna activities (taking bath and murmuring mantras); tanra ghare gela--He went to the house of the Maharastrian brahmana.

TRANSLATION

Sri Caitanya Mahaprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brahmana's house.

TEXT 16

TEXT

tahan yaiche kaila prabhu sannyasira nistara
panca-tattvakhyane taha kariyachi vistara

SYNONYMS

tahan--there; yaiche--how; kaila--performed; prabhu--Sri Caitanya Mahaprabhu; sannyasira--of the Mayavadi sannyasis; nistara--deliverance; panca-tattva-akhyane--in describing the glories of the Panca-tattva (Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara and Srivasa); taha--that subject matter; kariyachi vistara--have described elaborately.

TRANSLATION

I have already described Sri Caitanya Mahaprabhu's deliverance of the Mayavadi sannyasis in the Seventh Chapter when I described the glories of the Panca-tattva-Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu, Advaita Prabhu, Gadadhara Prabhu and Srivasa.

TEXT 17

TEXT

grantha bade, punarukti haya ta' kathana
tahan ye na likhilun, taha kariye likhana

SYNONYMS

grantha--the size of the book; bade--increases; punah-ukti--repetition; haya--would be; ta' kathana--of subject matters once described; tahan--there (in the Seventh Chapter); ye--whatever; na likhilun--I have not described; taha--that; kariye likhana--I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of Adi-lila, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

TEXT 18

TEXT

ye divasa prabhu sannyasire krpa kaila
se divasa haite grame kolahala haila

SYNONYMS

ye divasa--the day when; prabhu--Sri Caitanya Mahaprabhu; sannyasire--to the Mayavadi sannyasis; krpa kaila--showed His mercy; se divasa haite--beginning from that day; grame--in the locality; kolahala haila--there were many talks about this incident.

TRANSLATION

Beginning from the day on which Sri Caitanya Mahaprabhu showed His mercy to the Mayavadi sannyasis, there were vivid discussions about this conversion among the inhabitants of Varanasi.

TEXT 19

TEXT

lokera sanghatta aise prabhure dekhite
nana sastre pandita aise sastra vicarite

SYNONYMS

lokera sanghatta--crowds of men; aise--come; prabhure dekhite--to see Lord Sri Caitanya Mahaprabhu; nana sastre pandita--scholars learned in various scriptures; aise--used to come; sastra vicarite--to talk on various scriptures.

TRANSLATION

Crowds of people came to see Sri Caitanya Mahaprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20

TEXT

sarva-sastra khandi' prabhu 'bhakti' kare sara
sayuktika vakye mana phiraya sabara

SYNONYMS

sarva-sastra khandi'--defeating all the false conclusions of different scriptures; prabhu--Sri Caitanya Mahaprabhu; bhakti kare sara--established the predominance of devotional service; sa-yuktika vakye--by talks full of pleasing logic and arguments; mana phiraya--turns the minds; sabara--of everyone.

TRANSLATION

When people came to Sri Caitanya Mahaprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

PURPORT

We have been spreading this sankirtana movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and yogis came to see us, and by the grace of Krsna they agreed that this Krsna consciousness movement, the bhakti cult, offers the topmost conclusion. Following in the footsteps of Sri Caitanya Mahaprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Krsna consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Sri Caitanya Mahaprabhu's prediction that Krsna consciousness will spread in every town and village throughout the world is gradually being realized.

TEXT 21

TEXT

upadesa lana kare krsna-sankirtana
sarva-loka hase, gaya, karaye nartana

SYNONYMS

upadesa lana--getting instructions from Sri Caitanya Mahaprabhu; kare--join; krsna-sankirtana--the sankirtana movement; sarva-loka hase--everyone began to laugh in pleasure; gaya--chant; karaye nartana--and dance.

TRANSLATION

As soon as people received instructions from Sri Caitanya Mahaprabhu, they began to chant the Hare Krsna maha-mantra. Thus everyone laughed, chanted and danced with the Lord.

TEXT 22

TEXT

prabhure pranata haila sannyasira gana
atma-madhye gosthi kare chadi' adhyayana

SYNONYMS

prabhure--unto Lord Sri Caitanya Mahaprabhu; pranata haila--offered obeisances; sannyasira gana--all the Mayavadi sannyasis; atma-madhye--among themselves; gosthi kare--discussed; chadi' adhyayana--giving up so-called studies of Vedanta.

TRANSLATION

All the Mayavadi sannyasis offered their obeisances unto Sri Caitanya Mahaprabhu and then began to discuss His movement, giving up their studies of Vedanta and Mayavada philosophy.

TEXT 23

TEXT

prakasanandera sisya eka tanhara samana
sabha-madhye kahe prabhura kariya sammana

SYNONYMS

prakasanandera sisya eka--one of the disciples of Prakasananda Sarasvati; tanhara samana--equal in learning with Prakasananda Sarasvati; sabha-madhye--in the assembly of the sannyasis; kahe--explains; prabhura kariya sammana--respecting Sri Caitanya Mahaprabhu seriously.

TRANSLATION

One of the disciples of Prakasananda Sarasvati, who was as learned as his guru, began to speak in that assembly, offering all respects to Sri Caitanya Mahaprabhu.

TEXT 24

TEXT

sri-krsna-caitanya haya 'saksat narayana'

'vyasa-sutrera' artha karena ati-manorama

SYNONYMS

sri-krsna-caitanya--Lord Sri Krsna Caitanya Mahaprabhu; haya--is; saksat narayana--directly the Supreme Personality of Godhead, Narayana; vyasa-sutrera--the codes of Vyasadeva (Vedanta-sutra); artha karena--He explains; ati-manorama--very nicely.

TRANSLATION

He said, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, Narayana Himself. When He explains the Vedanta-sutra, He does so very nicely.

TEXT 25

TEXT

upanisadera karena mukhyartha vyakhyana
suniya pandita-lokera judaya mana-kana

SYNONYMS

upanisadera--of the Vedic version known as the Upanisads; karena--He does; mukhya-artha--the original meaning; vyakhyana--explanation; suniya--hearing; pandita-lokera--of the learned scholars; judaya--satisfies; mana-kana--the minds and ears.

TRANSLATION

"Sri Caitanya Mahaprabhu explains the direct meaning of the Upanisads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26

TEXT

sutra-upanisadera mukhyartha chadiya
acarya 'kalpana' kare agraha kariya

SYNONYMS

sutra-upanisadera--of the Vedanta-sutra and the Upanisads; mukhya-artha--the direct meaning; chadiya--giving up; acarya--Sankaracarya; kalpana--imagination; kare--does; agraha kariya--with great eagerness.

TRANSLATION

"Giving up the direct meaning of the Vedanta-sutra and the Upanisads, Sankaracarya imagines some other interpretation.

TEXT 27

TEXT

acarya-kalpita artha ye pandita sune
mukhe 'haya' 'haya' kare, hrdaya na mane

SYNONYMS

acarya-kalpita--imagined by Sankaracarya; artha--meaning; ye pandita sune--any learned person who hears; mukhe--only in the mouth; haya haya--yes it is, yes it is; kare--does; hrdaya--his heart; na mane--does not accept.

TRANSLATION

"All the interpretations of Sankaracarya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28

TEXT

sri-krsna-caitanya-vakya drdha satya mani
kali-kale sannyase 'samsara' nahi jini

SYNONYMS

sri-krsna-caitanya-vakya--the words of Sri Caitanya Mahaprabhu; drdha--very firm and convincing; satya mani--I admit as truth; kali-kale--in this Age of Kali; sannyase--simply by accepting the renounced order of life; samsara nahi jini--one cannot escape the material clutches.

TRANSLATION

"The words of Sri Krsna Caitanya Mahaprabhu are firm and convincing, and I accept them as true. In this Age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

TEXT 29

TEXT

harer nama-slokera yei karila vyakhyana
sei satya sukhadartha parama pramana

SYNONYMS

harer nama-slokera--of the verse beginning harer nama harer nama; yei--whatever; karila--made; vyakhyana--the explanation; sei--that; satya--true; sukha-da-artha--a meaning that is pleasing to accept; parama pramana--the supreme evidence.

TRANSLATION

"Sri Caitanya Mahaprabhu's explanation of the verse beginning 'harer nama harer nama' is not only pleasing to the ear but is strong, factual evidence.

TEXT 30

TEXT

bhakti vina mukti nahe, bhagavate kaya
kali-kale namabhase sukhe mukti haya

SYNONYMS

bhakti vina--without devotional service; mukti nahe--there is no question of liberation; bhagavate kaya--it is said in Srimad-Bhagavatam; kali-kale--in this Age of Kali; nama-abhase--even by a slight appreciation of the Hare Krsna mantra; sukhe--without difficulty; mukti haya--one can get liberation.

TRANSLATION

"In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Krsna perfectly, he still attains liberation very easily.

TEXT 31

TEXT

sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhaye
tesam asau klesala eva sisyate
nanyad yatha sthula-tusavaghatinam

SYNONYMS

sreyah-srtim--the auspicious path of liberation; bhaktim--devotional service; udasya--giving up; te--of You; vibho--O my Lord; klisyanti--accept increased difficulties; ye--all those persons who; kevala--only; bodha-labdhaye--for obtaining knowledge; tesam--for them; asau--that; klesalah--trouble; eva--only; sisyate--remains; na--not; anyat--anything else; yatha--as much as; sthula--bulky; tusa--husks of rice; avaghatinam--of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.14.4).

TEXT 32

TEXT

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

SYNONYMS

ye--all those who; anye--others (nondevotees); aravinda-aksa--O lotus-eyed one; vimukta-maninah--who consider themselves liberated; tvayi--unto You; asta-bhavat--without devotion; avisuddha-buddhayah--whose intelligence is not

purified; aruhya--having ascended; krcchrena--by severe austerities and penances; param padam--to the supreme position; tatah--from there; patanti--fall; adhah--down; anadrta--without respecting; yusmat--Your; anghrayah--lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from Srimad-Bhagavatam (10.2.32).

TEXT 33

TEXT

'brahma'-sabde kahe 'sad-aisvarya-purna bhagavan'
tanre 'nirvisesa' sthapi, 'purnata' haya hana

SYNONYMS

brahma-sabde--by the word brahma; kahe--is meant; sat-aisvarya-purna bhagavan--the Supreme Personality of Godhead, full in all six opulences; tanre--Him; nirvisesa sthapi--if we make impersonal; purnata haya hana--His completeness becomes damaged.

TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The potency of Krsna that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead-His impersonal effulgence-that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side-Bhagavan. Brahmeti paramatmeti bhagavan iti sabdyate. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord's personal feature. That is complete understanding of the Absolute Truth.

TEXT 34

TEXT

sruti-purana kahe--krsnera cic-chakti-vilasa
taha nahi mani, pandita kare upahasa

SYNONYMS

sruti-purana kahe--the Vedic literatures and the Puranas confirm; krsnera--of Lord Krsna; cit-sakti-vilasa--activities of spiritual potencies; taha nahi mani--not accepting that; pandita kare upahasa--so-called scholars play jokes without perfect understanding.

TRANSLATION

"Vedic literatures, the Upanisads, the Brahma-sutra and the Puranas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the Puranas, there are full descriptions of the spiritual potency of Krsna. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Krsna Himself is eternal, blissful and full of knowledge (sac-cid-ananda-vigraha). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Krsna, and by such foolishness they try to understand Krsna as one of them. Avajananti mam mudha manusim tanum asritam. Bhagavad-gita (9.11) points out that foolish people think of Krsna as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as jnanis cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

TEXT 35

TEXT

cid-ananda krsna-vigraha 'mayika' kari' mani
ei bada 'papa',--satya caitanyera vani

SYNONYMS

cit-ananda krsna-vigraha--the transcendental form of Krsna, which is completely spiritual; mayika kari' mani--accept as made of the external energy, maya; ei bada papa--this is a great act of sin; satya--true; caitanyera vani--the words of Sri Caitanya Mahaprabhu.

TRANSLATION

"The Mayavadis do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Sri Caitanya Mahaprabhu's statements are actually factual.

PURPORT

Sri Caitanya Mahaprabhu's movement especially aims at defeating the Mayavada conclusion about the Absolute Truth. Since the members of the Mayavada school cannot understand the spiritual form of the Lord, they incorrectly think the Lord's form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Sri Krsna's personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Sri Caitanya Mahaprabhu, Sri Krsna has His eternal, blissful form that is full of knowledge, and all Vaisnava acaryas accept this. That is the proper understanding of the Absolute Truth.

TEXT 36

TEXT

natah param parama yad bhavatah svarupam
ananda-matram avikalpam aviddha-varcah
pasyami visva-srjam ekam avisvam atman
bhutendriyatmakam adas ta upasrito 'smi

SYNONYMS

na--not; atah--than this; param--more supreme; parama--O supreme one; yat--which; bhavatah--of Your Lordship; sva-rupam--the personal form; ananda--of transcendental bliss; matram--only; avikalpam--where there is no creation; aviddha--without contamination; varcah--having an effulgence; pasyami--I see; visva-srjam ekam--who alone has created this universe; avisvam--not belonging to the destructible material world; atman--O Supreme Soul; bhuta-indriya-atmakam--the original cause of the senses and the living beings; adah--transcendental; te--unto You; upasritah asmi--I take full shelter.

TRANSLATION

" 'O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.9.3). This verse was spoken by Lord Brahma, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahma realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

TEXT 37

TEXT

drstam srutam bhuta-bhavad-bhavisyat
sthasnus carisnur mahad alpakam va
vinacyutad vastu-taram na vacyam
sa eva sarvam paramatma-bhutah

SYNONYMS

drstam--experienced by direct perception; srutam--experienced by hearing; bhuta--past; bhavat--present; bhavisyat--which will be in the future; sthasnuh--immovable; carisnuh--movable; mahat--the greatest; alpakam--the smallest; va--or; vina--except; acyutat--the infallible Personality of Godhead; vastu-taram--anything else; na vacyam--not to be spoken; sah--that Supreme Personality of Godhead; eva--certainly; sarvam--everything; paramatma-bhutah--the origin of all causes.

TRANSLATION

" 'Lord Sri Krsna, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Krsna, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.'

PURPORT

This verse from Srimad-Bhagavatam (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vrndavana during Krsna's absence.

TEXT 38

TEXT

tad va idam bhuvana-mangala mangalaya
dhyane sma no darasitam ta upasakanam
tasmai namo bhagavate 'nuvidhema tubhyam
yo 'nadrto naraka-bhagbhir asat-prasangaih

SYNONYMS

tat--that; va--or; idam--this; bhuvana-mangala--O most auspicious of the entire world; mangalaya--for the benefit; dhyane--in meditation; sma--certainly; nah--of us; darasitam--manifested; te--by You; upasakanam--of devotees engaged in devotional service; tasmai--unto Him; namah--all obeisances; bhagavate--the Supreme Personality of Godhead; anuvidhema--we offer obeisances, following in the footsteps of the acaryas; tubhyam--unto You; yah--who is; anadrtah--not much appreciated; naraka-bhagbhih--by persons who are destined to go to a hellish condition of life; asat-prasangaih--who discuss the Supreme Personality of Godhead illogically.

TRANSLATION

" 'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.9.4).

TEXT 39

TEXT

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

SYNONYMS

avajananti--decry; mam--Me; mudhah--rascals; manusim--just like a human being; tanum--a body; asritam--accepted; param--supreme; bhavam--position; ajanantah--without knowing; mama--My; bhuta-mahesvaram--exalted position as the Supreme Person, creator of the material world.

TRANSLATION

" 'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

PURPORT

This is a quotation from Bhagavad-gita (9.11).

TEXT 40

TEXT

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

SYNONYMS

tan--all of them; aham--I; dvisatah--those who are envious; kruran--always willing to do harm; samsaresu--in this material world; nara-adhaman--the lowest of men; ksipami--throw; ajasram--again and again; asubhan--engaged in inauspicious acts; asurisu--demoniac; eva--certainly; yonisu--in families.

TRANSLATION

" 'Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

PURPORT

This is also a quotation from Bhagavad-gita (16.19).

TEXT 41

TEXT

sutrera parinama-vada, taha na maniya
'vivarta-vada' sthape, 'vyasa bhranta' baliya

SYNONYMS

sutrera--of the codes of the Vedanta-sutra; parinama-vada--the transformation of energy; taha na maniya--not accepting this fact; vivarta-vada--the theory of illusion; sthape--establishes; vyasa bhranta baliya--accusing Vyasadeva to be mistaken.

TRANSLATION

"Not accepting the transformation of energy, Sripad Sankaracarya has tried to establish the theory of illusion under the plea that Vyasadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

TEXT 42

TEXT

ei ta' kalpita artha mane nahi bhaya
sastra chadi' kukalpana pasande bujhaya

SYNONYMS

ei ta'--this; kalpita--imaginary; artha--meaning; mane--to the mind; nahi--does not; bhaya--appeal; sastra--the authoritative scriptures; chadi'--giving up; ku-kalpana--mischievous imagination; pasande--to the atheistic class of men; bujhaya--teaches.

TRANSLATION

"Sripad Sankaracarya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

PURPORT

Sripad Sankaracarya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Krsna, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal killing. Sripad Sankaracarya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the acaryas. Sometimes they conceal the real purpose of the Vedas and explain the Vedas in a different way. Sometimes they enunciate a different theory just to

bring the atheists under their control. Thus it is said that Sankara's philosophy is for pasandas, atheists.

TEXT 43

TEXT

paramartha-vicara gela, kari matra 'vada'
kahan mukti paba, kahan krsnera prasada

SYNONYMS

parama-artha-vicara--discussion on spiritual matters; gela--has gone; kari--we do; matra vada--only argument and word jugglery; kahan--where; mukti--liberation; paba--we shall get; kahan--where; krsnera prasada--the mercy of the Supreme Personality of Godhead, Krsna.

TRANSLATION

"The atheists, headed by the Mayavadi philosophers, do not care for liberation or Krsna's mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

TEXT

vyasa-sutrera artha acarya kariyache acchadana
ei haya satya sri-krsna-caitanya-vacana

SYNONYMS

vyasa-sutrera--of the codes of the Vedanta known as Vyasa-sutra; artha--the meanings; acarya--Sankaracarya; kariyache acchadana--has purposely covered; ei--this; haya--is; satya--the truth; sri-krsna-caitanya-vacana--the words and explanation given by Lord Sri Caitanya Mahaprabhu.

TRANSLATION

"The conclusion is that the import of the Vedanta-sutra is covered by the imaginary explanation of Sankaracarya. Whatever Sri Krsna Caitanya Mahaprabhu has said is perfectly true.

TEXT 45

TEXT

caitanya-gosani yei kahe, sei mata sara
ara yata mata, sei saba charakhara"

SYNONYMS

caitanya-gosani--Sri Caitanya Mahaprabhu; yei kahe--whatever He has said; sei mata sara--that explanation is actually the essence of Vedic knowledge; ara yata mata--any other opinion not in collaboration with Sri Caitanya Mahaprabhu's statement; sei--these; saba charakhara--all distortions.

TRANSLATION

"Whatever meaning Sri Caitanya Mahaprabhu gives is perfect. Any other interpretation is only a distortion."

TEXT 46

TEXT

eta kahi' sei kare krsna-sankirtana
suni' prakasananda kichu kahena vacana

SYNONYMS

eta kahi'--speaking so much; sei--the disciple of Prakasananda Sarasvati; kare--performed; krsna-sankirtana--the chanting of the holy name of Krsna; suni'--hearing; prakasananda--the guru, Prakasananda Sarasvati; kichu--something; kahena--says; vacana--words.

TRANSLATION

After saying this, the disciple of Prakasananda Sarasvati began to chant the holy name of Krsna. Hearing this, Prakasananda Sarasvati made the following statement.

TEXT 47

TEXT

acaryera agraha--'advaita-vada' sthapite
tate sutrartha vyakhya kare anya rite

SYNONYMS

acaryera--of Sankaracarya; agraha--the eagerness; advaita-vada--monism; sthapite--to establish; tate--for that reason; sutra-artha--the meaning of the Brahma-sutra, or Vedanta philosophy; vyakhya--explanation; kare--does; anya rite--in a different way.

TRANSLATION

Prakasananda Sarasvati said, "Sankaracarya was very eager to establish the philosophy of monism. Therefore he explained Vedanta-sutra, or Vedanta philosophy, in a different way to support monistic philosophy.

TEXT 48

TEXT

'bhagavatta' manile 'advaita' na yaya sthapana
ataeva saba sastra karaye khandana

SYNONYMS

bhagavatta--the Personality of Godhead; manile--if one accepts; advaita--monism or nondualism; na--not; yaya--is possible; sthapana--establishing; ataeva--therefore; saba--all; sastra--revealed scriptures; karaye--does; khandana--refutation.

TRANSLATION

"If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Sankaracarya argued against and refuted all kinds of revealed scriptures.

TEXT 49

TEXT

yei grantha-karta cahe sva-mata sthapite
sastrera sahaja artha nahe tanha haite

SYNONYMS

yei--anyone who; grantha-karta--author; cahe--wants; sva-mata sthapite--to establish his own opinion; sastrera--of the revealed scriptures; sahaja--the direct; artha--meaning; nahe--is not; tanha haite--from such an author.

TRANSLATION

"Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

TEXT 50

TEXT

'mimamsaka' kahe,--'isvara haya karmera anga'
'sankhya' kahe,--jagatera prakrti karana-prasanga'

SYNONYMS

mimamsaka--the Mimamsaka philosophers; kahe--say; isvara--the Supreme Lord; haya--is; karmera anga--subject to fruitive activities; sankhya kahe--the atheistic Sankhya philosophers say; jagatera--of the cosmic manifestation; prakrti--nature; karana--the cause; prasanga--thesis.

TRANSLATION

"The Mimamsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sankhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

TEXT 51

TEXT

'nyaya' kahe,--'paramanu haite visva haya'
'mayavadi' nirvisesa-brahme 'hetu' kaya

SYNONYMS

nyaya kahe--the philosophers following logic say; paramanu--the atom; haite--from; visva haya--the cosmic manifestation has come; mayavadi--the Mayavadi philosophers, impersonalists; nirvisesa-brahme--in the impersonal Brahman effulgence; hetu--the cause; kaya--say.

TRANSLATION

"The followers of nyaya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Mayavadi philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

TEXT 52

TEXT

'patanjala' kahe,--'isvara haya svarupa-jnana'
veda-mate kahe tanre 'svayam-bhagavan'

SYNONYMS

patanjala kahe--the Patanjala philosophers say; isvara haya--the Supreme Lord is; svarupa-jnana--self-realization; veda-mate--in the Vedic version; kahe--they say; tanre--to Him; svayam-bhagavan--the Supreme Personality of Godhead.

TRANSLATION

"The Patanjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

TEXT 53

TEXT

chayera chaya mata vyasa kaila avartana
sei saba sutra lana 'vedanta'-varnana

SYNONYMS

chayera--of the six philosophers; chaya mata--six different theses; vyasa--Vyasadeva; kaila avartana--analyzed fully; sei--that; saba--all; sutra--the codes; lana--taking; vedanta-varnana--explaining the Vedanta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyasadeva completely summarized them all in the codes of Vedanta philosophy.

TEXT 54

TEXT

'vedanta'-mate,--brahma 'sakara' nirupana
'nirguna' vyatireke tinho haya ta' 'saguna'

SYNONYMS

vedanta-mate--according to Vedanta philosophy; brahma--the Absolute Truth; sa-akara nirupana--established as the Supreme Personality of Godhead, a person; nirguna--without material qualifications; vyatireke--by indirect explanations; tinho--the Supreme Personality of Godhead; haya--is; ta'--indeed; sa-guna--fully qualified with spiritual attributes.

TRANSLATION

"According to Vedanta philosophy, the Absolute Truth is a person. When the word nirguna [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

TEXT 55

TEXT

parama karana isvara keha nahi mane
sva-sva-mata sthape para-matera khandane

SYNONYMS

parama karana--the supreme cause, the cause of all causes; isvara--the Supreme Lord; keha nahi mane--none of the above-mentioned philosophers accept; sva-sva-mata--their own personal opinions; sthape--they establish; para-matera khandane--busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

TEXT 56

TEXT

tate chaya darsana haite 'tattva' nahi jani
'mahajana' yei kahe, sei 'satya' mani

SYNONYMS

tate--therefore; chaya darsana haite--from the six philosophical principles; tat-tva nahi jani--we cannot understand the actual truth; mahajana--the great authorities; yei kahe--whatever they say; sei--that; satya mani--we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahajanas, the authorities. Whatever they say should be accepted as the supreme truth.

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura gives the following summary of the six philosophical processes. Prakasananda admitted that Sripad Sankaracarya, being very eager to establish his philosophy of monism, took shelter of the Vedanta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason Sankaracarya refuted all kinds of Vedic literature that establishes the supremacy of the Personality of Godhead. In various ways, Sankaracarya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the

footsteps of Sankaracarya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mimamsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of bhakti-yoga. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sankhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyaya philosophers like Gautama and Kanada have accepted a combination of atoms as the original cause of the creation. (4) Mayavadi philosophers say that everything is an illusion. Headed by philosophers like Astavakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patanjali practice raja-yoga. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Srila Vyasadeva wrote the Vedanta-sutra and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is saguna. They say, "saguna Brahman" and "nirguna Brahman." Nirguna Brahman means impersonal, and saguna Brahman means "accepting material contamination." More or less, this kind of philosophical speculation is called Mayavada philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Visnu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyasadeva is the Vedic authority, he is known as Vedavyasa. His philosophical explanation of the Vedanta-sutra is accepted by the devotees. As Krsna confirms in Bhagavad-gita (15.15):

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedanta, and I am the knower of the Vedas."

The ultimate goal of studying all Vedic literature is the acceptance of Krsna as the Supreme Personality of Godhead. This Krsna consciousness movement is propagating the philosophical conclusion of Srila Vyasadeva and following other great acaryas like Ramanujacarya, Madhvacarya, Visnusvami, Nimbarka and Sri Caitanya Mahaprabhu Himself.

TEXT 57

TEXT

tarko 'pratisthah srutayo vibhinna
nasav rsir yasya matam na bhinnam
dharmasya tattvam nihitam guhayam
mahajano yena gatah sa panthah

SYNONYMS

tarkah--dry argument; apratisthah--not fixed; srutayah--Vedas; vibhinnah--possessing different departments; na--not; asau--that; rsih--great sage; yasya--whose; matam--opinion; na--not; bhinnam--separate; dharmasya--of religious principles; tattvam--truth; nihitam--placed; guhayam--in the heart of a realized person; maha-janah--self-realized predecessors; yena--by which way; gatah--acted; sah--that; panthah--the pure, unadulterated path.

TRANSLATION

" 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate.'

PURPORT

This is a verse spoken by Yudhisthira Maharaja in the Mahabharata, Vana-parva (313.117).

TEXT 58

TEXT

sri-krsna-caitanya-vani--amrtera dhara
tinho ye kahaye vastu, sei 'tattva'--sara"

SYNONYMS

sri-krsna-caitanya-vani--the message of Lord Sri Caitanya Mahaprabhu; amrtera dhara--a continuous shower of nectar; tinho--the Lord; ye kahaye vastu--whatever He says to be the ultimate truth, the summum bonum; sei tattva sara--that is the essence of all spiritual knowledge.

TRANSLATION

"The words of Sri Caitanya Mahaprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge."

TEXT 59

TEXT

e saba vrttanta suni' maharastriya brahmana
prabhure kahite sukhe karila gamana

SYNONYMS

e saba vrttanta--all these descriptions; suni'--hearing; maharastriya brahmana--the Maharastrian brahmana; prabhure--Lord Sri Caitanya Mahaprabhu; kahite--to inform; sukhe--very happily; karila gamana--went.

TRANSLATION

After hearing all these statements, the Maharastrian brahmana very jubilantly went to inform Lord Sri Caitanya Mahaprabhu.

TEXT 60

TEXT

hena-kale mahaprabhu panca-nade snana kari'
dekhite caliyachena 'bindu-madhava hari'

SYNONYMS

hena-kale--at this time; mahaprabhu--Sri Caitanya Mahaprabhu; panca-nade snana kari'--taking His bath in the Ganges, called the Panca-nada; dekhite caliyachena--was going to see; bindu-madhava hari--the Deity known as Lord Bindu Madhava.

TRANSLATION

When the Maharastrian brahmana went to see Caitanya Mahaprabhu, the Lord was going to the temple of Bindu Madhava after bathing in the waters of Panca-nada.

TEXT 61

TEXT

pathe sei vipra saba vrttanta kahila
suni' mahaprabhu sukhe isat hasila

SYNONYMS

pathe--on the way; sei vipra--that brahmana; saba vrttanta kahila--explained the whole incident; suni'--hearing; mahaprabhu--Sri Caitanya Mahaprabhu; sukhe--in happiness; isat--mildly; hasila--smiled.

TRANSLATION

While the Lord was on His way, the Maharastrian brahmana informed Him about the incident that took place in the camp of Prakasananda Sarasvati. Hearing this, Sri Caitanya Mahaprabhu smiled happily.

TEXT 62

TEXT

madhava-saundarya dekhi' avista ha-ila
anganete asi' preme nacite lagila

SYNONYMS

madhava-saundarya dekhi'--after seeing the beauty of Lord Bindu Madhava; avista ha-ila--became ecstatic in love; anganete asi'--coming to the courtyard; preme--in great love; nacite lagila--began to dance.

TRANSLATION

Upon reaching the temple of Bindu Madhava, Sri Caitanya Mahaprabhu, seeing the beauty of Lord Bindu Madhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

TEXT 63

TEXT

sekhara, paramananda, tapana, sanatana
cari-jana mili' kare nama-sankirtana

SYNONYMS

sekhara--Candrasekhara; paramananda--Paramananda Puri; tapana--Tapana Misra; sanatana--Sanatana Gosvami; cari-jana mili'--all four of them; kare--perform; nama-sankirtana--chanting of the Hare Krsna mantra.

TRANSLATION

There were four people accompanying Sri Caitanya Mahaprabhu, and these were Candrasekhara, Paramananda Puri, Tapana Misra and Sanatana Gosvami. They were all chanting the Hare Krsna maha-mantra in the following way.

TEXT 64

TEXT

"haraye namah krsna yadavaya namah
gopala govinda rama sri-madhusudana"

SYNONYMS

haraye--unto the Supreme Personality of Godhead; namah--obeisances; krsna--Lord Krsna; yadavaya--to the descendant of the Yadu family; namah--obeisances; gopala--Gopala; govinda--Govinda; rama--Rama; sri-madhusudana--Sri Madhusudana.

TRANSLATION

They chanted, "Haraye namah krsna yadavaya namah gopala govinda rama sri-madhusudana."

PURPORT

This is another way of chanting the Hare Krsna maha-mantra. The meaning is: "I offer my respectful obeisances unto the Supreme Personality of Godhead, Krsna. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopala, Govinda, Rama and Sri Madhusudana."

TEXT 65

TEXT

caudikete laksa loka bale 'hari' 'hari'
uthila mangala-dhvani svarga-martya bhari'

SYNONYMS

cau-dikete--all around; laksa--hundreds of thousands; loka--people; bale--chant; hari hari--O Supreme Personality of Godhead, Hari; uthila--there arose; mangala-dhvani--an auspicious sound; svarga-martya bhari'--overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

TEXT

nikate hari-dhvani suni' parakasananda
dekhite kautuke aila lana sisya-vrnda

SYNONYMS

nikate--nearby; hari-dhvani suni'--after hearing the chanting of the Hare Krsna maha-mantra; parakasananda--Prakasananda Sarasvati; dekhite--to see; kautuke--in great eagerness; aila--came; lana--taking; sisya-vrnda--all the disciples.

TRANSLATION

When Prakasananda Sarasvati, who was staying nearby, heard this tumultuous chanting of the Hare Krsna maha-mantra, he and his disciples immediately came to see the Lord.

TEXT 67

TEXT

dekhiya prabhura nrtya, prema, dehera madhuri
sisya-gana-sange sei bale 'hari' 'hari'

SYNONYMS

dekhiya--seeing; prabhura nrtya--the dancing of Sri Caitanya Mahaprabhu; prema--ecstatic love; dehera madhuri--the transcendental beauty of His body; sisya-gana-sange--with his disciples; sei--Prakasananda Sarasvati; bale--chants; hari hari--Lord Hari's name.

TRANSLATION

When Prakasananda Sarasvati saw the Lord, he and his disciples also joined the chanting with Sri Caitanya Mahaprabhu. Prakasananda Sarasvati was charmed by the Lord's dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 68

TEXT

kampa, svara-bhanga, sveda, vaivarnya, stambha
asru-dharaya bhije loka, pulaka-kadamba

SYNONYMS

kampa--trembling; svara-bhanga--faltering voice; sveda--perspiration; vaivarnya--fading of bodily color; stambha--becoming stunned; asru-dharaya--with showers of tears from the eyes; bhije--wet; loka--all the people; pulaka-kadamba--eruptions on the body like kadamba flowers.

TRANSLATION

Ecstatic spiritual transformations began to take place in the Lord's body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord's body appeared like kadamba flowers.

TEXT 69

TEXT

harsa, dainya, capalyadi 'sancari' vikara
dekhi' kasi-vasi lokera haila camatkara

SYNONYMS

harsa--jubilation; dainya--humility; capalya-adi--talking in ecstasy and so on; sancari vikara--the transient transformations; dekhi'--seeing; kasi-vasi--the inhabitants of Benares; lokera--of all the people; haila camatkara--there was astonishment.

TRANSLATION

All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kasi] saw the bodily transformations and were astonished.

TEXT 70

TEXT

loka-sanghatta dekhi' prabhura 'bahya' yabe haila
sannyasira gana dekhi' nrtya samvarila

SYNONYMS

loka-sanghatta dekhi'--by seeing the great crowd of people; prabhura--of Lord Caitanya; bahya--external consciousness; yabe haila--when there was; sannyasira gana--the groups of Mayavadi sannyasis, headed by Prakasananda Sarasvati; dekhi'--seeing; nrtya samvarila--suspended His dancing.

TRANSLATION

When Sri Caitanya Mahaprabhu regained His external consciousness, He saw that many Mayavadi sannyasis and other people were gathered there. He therefore suspended His dancing for the time being.

TEXT 71

TEXT

prakasanandera prabhu vandila carana
prakasananda asi' tanra dharila carana

SYNONYMS

prakasanandera--of Prakasananda Sarasvati; prabhu--Sri Caitanya Mahaprabhu; vandila--prayed; carana--at the feet; prakasananda--Prakasananda Sarasvati; asi'--coming; tanra--His; dharila carana--immediately caught the lotus feet.

TRANSLATION

After stopping the kirtana, Sri Caitanya Mahaprabhu, who is a great example of humility, offered prayers unto the feet of Prakasananda Sarasvati. At this, Prakasananda Sarasvati immediately came forward and clasped the Lord's lotus feet.

TEXT 72

TEXT

prabhu kahe,--'tumi jagad-guru pujyatama
ami tomara na ha-i 'sisyera sisya' sama

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu continued to speak; tumi--you; jagat-guru--the spiritual master of the whole world; pujya-tama--the most worshipable; ami--I; tomara--your; na ha-i--am not; sisyera sisya sama--equal to the disciple of the disciple.

TRANSLATION

When Prakasananda Sarasvati caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple."

PURPORT

Mayavadi sannyasis generally call themselves jagad-guru, the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Sri Caitanya Mahaprabhu presented Himself as a subordinate disciple of Prakasananda Sarasvati.

TEXT 73

TEXT

srestha hana kene kara hinera vandana

amara sarva-nasa haya, tumi brahma-sama

SYNONYMS

srestha hana--being a more honorable person; kene--why; kara--you do; hinera--of an inferior person; vandana--worship; amara sarva-nasa haya--I become minimized in My strength; tumi brahma-sama--you are equal with the impersonal Brahman.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

TEXT 74

TEXT

yadyapi tomare saba brahma-sama bhase
loka-siksa lagi' aiche karite na aise'

SYNONYMS

yadyapi--although; tomare--for you; saba--everyone; brahma-sama--equal to the impersonal Brahman; bhase--appears; loka-siksa lagi'--for the enlightenment of people in general; aiche--in such a way; karite na aise--you should not present yourself.

TRANSLATION

"My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way."

TEXT 75

TEXT

tenho kahe, 'tomara purve ninda-aparadha ye karila
tomara carana-sparse, saba ksaya gela

SYNONYMS

tenho kahe--he replied; tomara--of You; purve--formerly; ninda-aparadha--offenses and blasphemy; ye karila--whatever I have done; tomara carana-sparse--by touching Your lotus feet; saba ksaya gela--the effects of all those offenses have been destroyed.

TRANSLATION

Prakasananda Sarasvati replied, "Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

TEXT 76

TEXT

jivan-mukta api punar
yanti samsara-vasanam
yady acintya-maha-saktau
bhagavaty aparadhinah

SYNONYMS

jivat-muktah--persons liberated during this life; api--also; punah--again; yanti--go; samsara-vasanam--to desire material enjoyment; yadi--if; acintya-maha-saktau--to the possessor of inconceivable spiritual potency; bhagavati--the Supreme Personality of Godhead; aparadhinah--offenders.

TRANSLATION

" 'If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.'

TEXT 77

TEXT

sa vai bhagavatah srimat-
pada-sparsa-hatasubhah
bheje sarpa-vapur hitva
rupam vidyadhararcitam

SYNONYMS

sah--he (the serpent); vai--indeed; bhagavatah--of the Supreme Personality of Godhead, Krsna; srimat-pada-sparsa--by the touch of the lotus feet; hata-asubhah--relieved from all reactions of sinful life; bheje--achieved; sarpa-vapuh--the body of a snake; hitva--giving up; rupam--beauty; vidyadhara-arcitam--suitable for a person of Vidyadhara-loka.

TRANSLATION

" 'Being touched by the lotus feet of Sri Krsna, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyadhara demigod.' »

PURPORT

This is a quotation from Srimad-Bhagavatam (10.34.9). The inhabitants of Vrndavana, under the leadership of Nanda Maharaja, once wanted to go to the bank of the Sarasvati on a pilgrimage. Nanda Maharaja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Angirasa Rsi, appeared. This serpent had formerly been named Sudarsana, and he had belonged to the Gandharvaloka planet. However, because he joked with the rsi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Maharaja, Nanda Maharaja began to call, "Krsna! Help!" Krsna immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarsana, the Gandharva.

TEXT 78

TEXT

prabhu kahe,--'visnu' 'visnu', ami ksudra jiva hina
jive 'visnu' mani--ei aparadha-cihna

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu said; visnu visnu--the holy name of Visnu; ami--I; ksudra--infinitesimal; jiva--a living entity; hina--bereft of all good qualities; jive--such a low-grade living entity; visnu mani--accepting as Lord Visnu or the Personality of Godhead; ei aparadha-cihna--this is a great offense.

TRANSLATION

When Prakasananda Sarasvati supported himself by quoting the verse from Srimad-Bhagavatam, Sri Caitanya Mahaprabhu immediately protested by uttering the holy name of Lord Visnu. The Lord then presented Himself as a most fallen living entity, and He said, "If someone accepts a fallen conditioned soul as Visnu, Bhagavan, or an incarnation, he commits a great offense."

PURPORT

Although Sri Caitanya Mahaprabhu was Visnu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Visnu category. Unfortunately, there are many so-called Visnu incarnations in this Age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

TEXT 79

TEXT

jive 'visnu' buddhi dure--yei brahma-rudra-sama
narayane mane tare 'pasandite' ganana

SYNONYMS

jive--an ordinary living being; visnu--as Lord Visnu; buddhi--acceptance; dure--let alone; yei--anyone who; brahma-rudra-sama--equal to personalities like Lord Brahma and Lord Siva; narayane--Lord Narayana, Visnu; mane--accepts; tare--such a person; pasandite ganana--is grouped among the pasandis, atheistic offenders.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "To say nothing of ordinary living entities, even Lord Brahma and Lord Siva cannot be considered on the level of Visnu or Narayana. If one considers them as such, he is immediately considered an offender and atheist.

TEXT 80

TEXT

yas tu narayanam devam

brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam"

SYNONYMS

yah--any person who; tu--however; narayanam--the Supreme Personality of Godhead, the master of such demigods as Brahma and Siva; devam--the Lord; brahma--Lord Brahma; rudra--Lord Siva; adi--and others; daivataih--with such demigods; samatvena--on an equal level; eva--certainly; vikseta--observes; sah--such a person; pasandi--pasandi; bhavet--must be; dhruvam--certainly.

TRANSLATION

" 'A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender, a pasandi.' "

TEXT 81

TEXT

prakasananda kahe,--"tumi saksat bhagavan
tabu yadi kara tanra 'dasa'-abhimana

SYNONYMS

prakasananda kahe--Prakasananda Sarasvati replied; tumi--You; saksat--directly; bhagavan--the Supreme Personality of Godhead, Krsna; tabu--yet; yadi--if; kara--You pose; tanra dasa-abhimana--considering Yourself His servant.

TRANSLATION

Prakasananda replied, "You are the Supreme Personality of Godhead, Krsna Himself. Nonetheless, You are considering Yourself His eternal servant.

TEXT 82

TEXT

tabu pujya hao, tumi bada ama haite
sarva-nasa haya mora tomara nindate

SYNONYMS

tabu--still; pujya hao--You are worshipable; tumi bada--You are much greater; ama haite--than me; sarva-nasa haya--everything becomes lost; mora--my; tomara nindate--by blaspheming You.

TRANSLATION

"My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord's servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

TEXT 83

TEXT

muktanam api siddhanam
narayana-parayanah
sudurlabhah prasantatma
kotisv api maha-mune

SYNONYMS

muktanam--of persons liberated or freed from the bondage of ignorance; api--even; siddhanam--of persons who have achieved perfection; narayana--of the Supreme Personality of Godhead; parayanah--the devotee; su-durlabhah--very rare; prasanta-atma--completely satisfied, desireless; kotisu--among many millions; api--certainly; maha-mune--O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Narayana. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (6.14.5).

TEXT 84

TEXT

ayuh sriyam yaso dharmam
lokan asisa eva ca
hanti sreyamsi sarvani
pumso mahad-atikramah

SYNONYMS

ayuh--duration of life; sriyam--opulence; yasah--reputation; dharmam--religion; lokan--possessions; asisah--benedictions; eva--certainly; ca--and; hanti--destroys; sreyamsi--good fortune; sarvani--all; pumsah--of a person; mahat--of great souls; atikramah--violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Sukadeva Gosvami, who was relating Srimad-Bhagavatam (10.4.46) to Maharaja Pariksit.

TEXT 85

TEXT

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam

niskincananam na vrnita yavat

SYNONYMS

na--not; esam--of those who are attached to household life; matih--the interest; tavat--that long; urukrama-anghrim--the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; sprsati--touches; anartha--of unwanted things; apagamah--vanquishing; yat--of which; arthah--results; mahiyasam--of the great personalities, devotees; pada-rajah--of the dust of the lotus feet; abhisekam--sprinkling on the head; niskincananam--who are completely detached from material possessions; na vrnita--does not do; yavat--as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahatmas-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Krsna. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in Srimad-Bhagavatam (7.5.32).

TEXT 86

TEXT

ebe tomara padabje upajibe bhakti
tathi lagi' kari tomara carane pranati"

SYNONYMS

ebe--now; tomara--Your; pada-abje--to the lotus feet; upajibe--will grow; bhakti--devotional service; tathi lagi'--for that reason; kari--I do; tomara carane pranati--humble obeisances at Your lotus feet.

TRANSLATION

"Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

TEXT 87

TEXT

eta bali' prabhure lana tathaya vasila
prabhure prakasananda puchite lagila

SYNONYMS

eta bali'--saying this; prabhure--Sri Caitanya Mahaprabhu; lana--taking; tathaya vasila--sat down there; prabhure--unto Sri Caitanya Mahaprabhu; prakasananda--Prakasananda Sarasvati; puchite lagila--began to inquire.

TRANSLATION

After saying this, Prakasananda Sarasvati sat down with Sri Caitanya Mahaprabhu and began to question the Lord as follows.

TEXT 88

TEXT

mayavade karila yata dosera akhyana
sabe ei jani' acaryera kalpita vyakhyana

SYNONYMS

mayavade--in the philosophy of Mayavada, impersonalism; karila--You have done; yata--all; dosera akhyana--description of the faults; sabe--all; ei--these; jani'--knowing; acaryera--of Sankaracarya; kalpita vyakhyana--imaginary explanations.

TRANSLATION

Prakasananda Sarasvati said, "We can understand the faults You have pointed out in the Mayavada philosophy. All the explanations given by Sankaracarya are imaginary.

TEXT 89

TEXT

sutrera karila tumi mukhyartha-vivarana
taha suni' sabara haila camatkara mana

SYNONYMS

sutrera--of the Brahma-sutra; karila--have done; tumi--You; mukhya-artha-vivarana--description of the direct meaning; taha suni'--hearing that; sabara--of everyone; haila--became; camatkara--astonished; mana--the mind.

TRANSLATION

"My dear Lord, whatever direct meaning You have given when explaining the Brahma-sutra is certainly very wonderful to all of us.

TEXT 90

TEXT

tumi ta' isvara, tomara ache sarva-sakti
sanksepa-rupe kaha tumi sunite haya mati

SYNONYMS

tumi ta'--indeed You are; isvara--the Supreme Lord; tomara--of You; ache--there are; sarva-sakti--all potencies; sanksepa-rupe--briefly; kaha--please explain; tumi--You; sunite haya mati--I wish to hear.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sutra."

PURPORT

Prakasananda Sarasvati said that he had already understood Sri Caitanya Mahaprabhu's explanation of the direct import of Brahma-sutra. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the Brahma-sutra, the Vedanta-sutra.

TEXT 91

TEXT

prabhu kahe,--"ami jiva', ati tuccha-jnana!
vyasa-sutrera gambhira artha, vyasa--bhagavan

SYNONYMS

prabhu kahe--Lord Sri Caitanya Mahaprabhu replied; ami jiva--I am an insignificant living being; ati tuccha-jnana--My knowledge is very meager; vyasa-sutrera--of the Vedanta-sutra, written by Vyasadeva; gambhira artha--very grave meaning; vyasa--Vyasadeva; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the Brahma-sutra is very grave because its author, Vyasadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the Vedanta-sutra. One can understand the purpose if he hears it from the authority, Vyasadeva himself. For this reason, Vyasadeva gave a commentary on the Brahma-sutra in the form of Srimad-Bhagavatam. He had been instructed to do this by his spiritual master, Narada. Of course, Sankaracarya distorted the purpose of the Brahma-sutra because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Sankaracarya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the Vedanta-sutra without going through Srimad-Bhagavatam and rendering devotional service. Caitanya Mahaprabhu therefore further explains the matter in the following verses.

TEXT 92

TEXT

tanra sutrera artha kona jiva nahi jane
ataeva apane sutrartha kariyache vyakhyane

SYNONYMS

tanra sutrera artha--the meaning of Vyasadeva's Vedanta-sutra; kona--any; jiva--living being; nahi jane--does not know; ataeva--therefore; apane--personally; sutra-artha--the meanings of the sutras; kariyache vyakhyane--has described.

TRANSLATION

"The purpose of the Vedanta-sutra is very difficult for an ordinary person to understand, but Vyasadeva, out of his causeless mercy, has personally explained the meaning.

TEXT 93

TEXT

yei sutra-karta, se yadi karaye vyakhyana
tabe sutrera mula artha lokera haya jnana

SYNONYMS

yei sutra-karta--the person who has made the Vedanta-sutra; se--that person; yadi--if; karaye vyakhyana--explains the meaning; tabe--then; sutrera--of the codes of Vedanta-sutra; mula--the original; artha--meaning; lokera--of the people in general; haya jnana--comes within knowledge.

TRANSLATION

"If the Vedanta-sutra is explained by Vyasadeva himself, who has written it, its original meaning can be understood by the people in general.

TEXT 94

TEXT

pranavera yei artha, gayatrite sei haya
sei artha catuh-slokite vivariya kaya

SYNONYMS

pranavera--of the sound vibration, omkara; yei--whatever; artha--meaning; gayatrite--in the Gayatri mantra; sei--that; haya--there is; sei artha--that same meaning; catuh-slokite--in Srimad-Bhagavatam summarized in four slokas; vivariya--describing elaborately; kaya--has said.

TRANSLATION

"The meaning of the sound vibration omkara is present in the Gayatri mantra. The same is elaborately explained in the four slokas of Srimad Bhagavatam known as catuh-sloki.

TEXT 95

TEXT

brahmare isvara catuh-sloki ye kahila
brahma narade sei upadesa kaila

SYNONYMS

brahmare--to Lord Brahma; isvara--the Supreme Personality of Godhead; catuh-sloki--the four famous verses known as catuh-sloki; ye kahila--whatever was

explained; brahma--Lord Brahma; narade--to Narada Muni; sei--that; upadesa kaila--instructed.

TRANSLATION

"Whatever was spoken by the Supreme Personality of Godhead to Lord Brahma in the four verses of Srimad-Bhagavatam, was also explained to Narada by Lord Brahma.

TEXT 96

TEXT

narada sei artha vyasere kahila
suni' veda-vyasa mane vicara karila

SYNONYMS

narada--the great sage Narada; sei artha--the same purpose; vyasere kahila--explained to Vyasadeva; suni'--hearing; veda-vyasa--Vyasadeva; mane--within the mind; vicara karila--considered very carefully.

TRANSLATION

"Whatever Lord Brahma told Narada Muni was again explained by Narada Muni to Vyasadeva. Vyasadeva later considered these instructions in his mind.

TEXT 97

TEXT

"ei artha--amara sutrera vyakhyanurupa
'bhagavata' kariba sutrera bhasya-svarupa"

SYNONYMS

ei artha--this explanation; amara--my; sutrera--of Brahma-sutra; vyakhya--anurupa--a suitable explanation; bhagavata--Srimad-Bhagavata Purana; kariba--I shall make; sutrera--of the Brahma-sutra; bhasya-svarupa--as the original commentary.

TRANSLATION

"Srila Vyasadeva considered that whatever he had received from Narada Muni as an explanation of omkara he would elaborately explain in his book Srimad-Bhagavatam as a commentary on Brahma-sutra.

PURPORT

The sound vibration omkara is the root of Vedic knowledge. This omkara is known as maha-vakya, or the supreme sound. Whatever meaning is in the supreme sound omkara is further understood in the Gayatri mantra. Again, this same meaning is explained in Srimad-Bhagavatam in the four slokas known as catuh-sloki, which begin with the words aham evasam evagre. The Lord says, "Only I existed before the creation." From this verse, four slokas have been composed, and these are known as the catuh-sloki. In this way the Supreme Personality of Godhead informed Lord Brahma about the purpose of the catuh-sloki. Again, Lord Brahma explained this to Narada Muni, and Narada Muni explained it to Srila

Vyasadeva. This is the parampara system, the disciplic succession. The import of Vedic knowledge, the original word pranava, has been explained in Srimad-Bhagavatam. The conclusion is that the Brahma-sutra is explained in Srimad-Bhagavatam.

TEXT 98

TEXT

cari-veda-upanisade yata kichu haya
tara artha lana vyasa karila sancaya

SYNONYMS

cari-veda--the four divisions of the Vedas (Sama, Yajur, Rg and Atharva); upanisade--and in 108 Upanisads; yata--whatever; kichu haya--is there; tara artha--the meanings of those Vedic literatures; lana--taking together; vyasa--Vyasadeva; karila sancaya--collected.

TRANSLATION

"Vyasadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upanisads and placed them in the codes of the Vedanta-sutra.

TEXT 99

TEXT

yei sutre yei rk--visaya-vacana
bhagavate sei rk sloke nibandhana

SYNONYMS

yei sutre--in the codes of Vedanta-sutra; yei--whatever; rk--Vedic mantra; visaya-vacana--subject matter to be explained; bhagavate--in Srimad-Bhagavatam; sei rk--that same Vedic mantra; sloke--in eighteen thousand verses; nibandhana--compiling.

TRANSLATION

"In Vedanta-sutra, the purpose of all Vedic knowledge is explained, and in Srimad-Bhagavatam the same purpose has been explained in eighteen thousand verses.

TEXT 100

TEXT

ataeva brahma-sutrera bhasya--sri-bhagavata
bhagavata-sloka, upanisat kahe 'eka' mata

SYNONYMS

ataeva--therefore; brahma-sutrera bhasya--the commentary on the Brahma-sutra codes; sri-bhagavata--Srimad-Bhagavatam; bhagavata-sloka--the verses in Srimad-Bhagavatam; upanisat--the explanations in the Upanisads; kahe--state; eka mata--the same version.

TRANSLATION

"That which is explained in the verses of Srimad-Bhagavatam and in the Upanisads serves the same purpose.

TEXT 101

TEXT

atmavasyam idam visvam
yat kincij jagatyam jagat
tena tyaktena bhunjitha
ma grdhah kasyasvid dhanam

SYNONYMS

atma-avasyam--the expansion of the energy of the Supreme Soul, the Personality of Godhead; idam--this; visvam--universe; yat--whatever; kincit--something; jagatyam--within the universe; jagat--all that is animate or inanimate; tena--by Him; tyaktena--by things allotted to every person; bhunjitha--you should accept for your maintenance; ma--never; grdhah--encroach; kasyasvit--someone else's; dhanam--property.

TRANSLATION

" 'Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.'

PURPORT

This is a quotation from Srimad-Bhagavatam (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of Srimad-Bhagavatam is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and

well-wisher of all living entities, attain peace from the pangs of material miseries."

It is further explained in Srimad-Bhagavatam that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Krsna.

One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

TEXT 102

TEXT

bhagavatera sambandha, abhidheya, prayojana
catuh-slokite prakata tara kariyache laksana

SYNONYMS

bhagavatera--of Srimad-Bhagavatam; sambandha--a personal relationship with God; abhidheya--activities in that relationship; prayojana--the ultimate goal of life; catuh-slokite--in the four famous verses of Srimad-Bhagavatam; prakata--manifesting; tara--of them; kariyache--has done; laksana--the symptoms.

TRANSLATION

"The essence of Srimad-Bhagavatam-our relationship with the Supreme Lord, our activities in that connection and the goal of life-is manifest in the four verses of Srimad-Bhagavatam known as the catuh-sloki. Everything is explained in those verses.

TEXT 103

TEXT

"ami--'sambandha'-tattva, amara jnana-vijnana
ama paite sadhana-bhakti 'abhidheya'-nama

SYNONYMS

ami--I; sambandha-tattva--the center of all relationships; amara--of Me; jnana--knowledge; vijnana--practical application of that knowledge; ama paite--to obtain Me; sadhana-bhakti--the practice of devotional service; abhidheya-nama--is called activities in that relationship.

TRANSLATION

"Lord Krsna says, 'I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three features-impersonal Brahman, localized Paramatma and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord's service, the resultant knowledge is called vijnana, special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord's

devotional service to achieve the aim of life, called prayojana. The practice of devotional service to attain that goal of life is called abhidheya.

TEXT 104

TEXT

sadhanera phala--'prema' mula-prayojana
sei preme paya jiva amara 'sevana'

SYNONYMS

sadhanera phala--the result of devotional service; prema--love of Godhead; mula-prayojana--the chief goal; sei preme--by that love of Godhead; paya--gets; jiva--the living entity; amara--My; sevana--service.

TRANSLATION

" 'By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

TEXT 105

TEXT

jnanam parama-guhyam me
yad vijnana-samanvitam
sa-rahasyam tad-angam ca
grhana gaditam maya

SYNONYMS

jnanam--knowledge; parama--extremely; guhyam--confidential; me--of Me; yat--which; vijnana--realization; samanvitam--fully endowed with; sa-rahasyam--with mystery; tat--of that; angam--supplementary parts; ca--and; grhana--just try to take up; gaditam--explained; maya--by Me.

TRANSLATION

" 'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.31).

TEXT 106

TEXT

ei 'tina' tattva ami kahinu tomare
'jiva' tumi ei tina naribe janibare

SYNONYMS

ei tina tattva--all three of these features of the Absolute Truth; ami--I; kahinu--shall speak; tomare--unto you; jiva--a living being; tumi--you; ei tina--these three; naribe--will not be able; janibare--to understand.

TRANSLATION

" 'O Brahma, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

TEXT 107

TEXT

yaiche amara 'svarupa', yaiche amara 'sthiti'
yaiche amara guna, karma, sad-aisvarya-sakti

SYNONYMS

yaiche--as far as; amara--My; svarupa--original form; yaiche--as far as; amara--My; sthiti--situation; yaiche--as far as; amara--My; guna--attributes; karma--activities; sat-aisvarya-sakti--six kinds of opulence.

TRANSLATION

" 'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

TEXT 108

TEXT

amara krpaya ei saba sphuruka tomare"
eta bali' tina tattva kahila tanhare

SYNONYMS

amara--My; krpaya--by mercy; ei saba--all these; sphuruka tomare--let them be awakened in you; eta bali'--saying this; tina tattva--the three truths; kahila tanhare--explained to him.

TRANSLATION

"Lord Krsna assured Lord Brahma, 'By My mercy all these things will be awakened in you.' Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahma.

TEXT 109

TEXT

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat

SYNONYMS

yavan--as I am in My eternal form; aham--I; yatha--in whichever manner; bhavah--transcendental existence; yat--whatever; rupa--various forms and colors; guna--qualities; karmakah--activities; tatha eva--exactly so; tattva-vijnanam--factual realization; astu--let there be; te--your; mat--My; anugrahat--by causeless mercy.

TRANSLATION

" 'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.32). For an explanation see Adi-lila, Chapter One, texts 51-52.

TEXT 110

TEXT

srstira purve sad-aisvarya-purna ami ta' ha-iye
'prapanca', 'prakrti', 'purusa' amatei laye

SYNONYMS

srstira purve--before the creation of this cosmic manifestation; sat-aisvarya-purna--full of six opulences; ami--I; ta' ha-iye--indeed existed; prapanca--the total material energy; prakrti--material nature; purusa--the living entities; amatei laye--were all existing in Me.

TRANSLATION

" 'Before the creation of the cosmic manifestation,' the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

TEXT 111

TEXT

srsti kari' tara madhye ami pravesiye
prapanca ye dekha saba, seha ami ha-iye

SYNONYMS

srsti kari'--after creating; tara madhye--within the creation; ami pravesiye--I enter as Lord Visnu; prapanca--the cosmic manifestation; ye--whatever; dekha--you see; saba--all; seha--that; ami ha-iye--I am.

TRANSLATION

" 'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

TEXT 112

TEXT

pralaye avasista ami 'purna' ha-iye
prakrta prapanca paya amatei laye

SYNONYMS

pralaye--at the time of annihilation; avasista--what remains; ami--I; purna--full; ha-iye--am; prakrta prapanca--the material cosmic manifestation; paya--obtains; amatei--in Me; laye--dissolution.

TRANSLATION

" 'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

TEXT 113

TEXT

aham evasam evagre
nanyad yat sad-asat-param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

SYNONYMS

aham--I, the Personality of Godhead; eva--certainly; asam--existed; eva--only; agre--before the creation; na--never; anyat--anything else; yat--which; sat--the effect; asat--the cause; param--the supreme; pascat--after; aham--I, the Personality of Godhead; yat--which; etat--this creation; ca--also; yah--who; avasisyeta--remains; sah--that; asmi--am; aham--I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.33). It is the first verse of the catuh-sloki. For an explanation see Adi-lila, Chapter One, text 53.

TEXT 114

TEXT

"aham eva"-sloke 'aham'--tina-bara
purnaisvarya sri-vigraha-sthitira nirdhara

SYNONYMS

aham eva--I only; sloke--in this verse; aham--the word aham; tina-bara--three times; purna-aisvarya--full of all opulences; sri-vigraha--of the transcendental form of the Lord; sthitira--of the existence; nirdhara--confirmation.

TRANSLATION

" 'In the verse beginning "aham eva," the word "aham" is expressed three times. In the beginning there are the words "aham eva." In the second line there are the words "pascad aham." At the end are the words "so' smy aham." This "aham" indicates the Supreme Person. By the repetition of "aham," the transcendental personality who is complete with six opulences is confirmed.

TEXT 115

TEXT

ye 'vigraha' nahi mane, 'nirakara' mane
tare tiraskaribare karila nirdharane

SYNONYMS

ye--one who; vigraha--that Personality of Godhead; nahi mane--does not accept; nirakara mane--considers impersonal; tare--him; tiraskaribare--just to chastise; karila--has done; nirdharane--ascertainment.

TRANSLATION

" 'Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word "aham" is mentioned three times. To stress something important, one repeats it three times.

TEXT 116

TEXT

ei saba sabde haya--'jnana'-'vijnana'-viveka
maya-karya, maya haite ami--vyatireka

SYNONYMS

ei saba--all these; sabde--in the words; haya--there is; jnana--of real spiritual knowledge; vijnana--of the practical application of the knowledge; viveka--consideration; maya-karya--the activities of the external energy; maya haite--from the activities of the material energy; ami--I; vyatireka--distinct.

TRANSLATION

" 'Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

TEXT 117

TEXT

yaiche suryera sthane bhasaye 'abhasa'
surya vina svatantra tara na haya prakasa

SYNONYMS

yaiche--just as; suryera--of the sun; sthane--in place; bhasaye--appears; abhasa--the illumination; surya vina--without the sun; svatantra--independently; tara--of that; na haya--is not; prakasa--manifestation.

TRANSLATION

" 'Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

TEXT 118

TEXT

mayatita haile haya amara 'anubhava'
ei 'sambandha'-tattva kahilun, suna ara saba

SYNONYMS

maya-atita haile--when one becomes transcendentally situated above this external energy; haya--there is; amara anubhava--perception of Me; ei sambandha-tattva kahilun--this has been explained as the principle of a relationship with Me; suna--please hear; ara saba--all the rest.

TRANSLATION

" 'When one is transcendentally situated, he can perceive Me. This perception is the basis of one's relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the parampara system and from the guru, otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. Narayanah paro 'vyaktat: Narayana, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of acintya-bhedabheda-tattva (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

TEXT 119

TEXT

rte 'rtham yat pratiyeta
na pratiyeta catmani
tad vidyad atmano mayam
yathabhaso yatha tamah

SYNONYMS

rte--without; artham--value; yat--that which; pratiyeta--appears to be; na--not; pratiyeta--appears to be; ca--certainly; atmani--in relation to Me; tat--that; vidyat--you must know; atmanah--My; mayam--illusory energy; yatha--just as; abhasah--the reflection; yatha--just as; tamah--the darkness.

TRANSLATION

" 'What appears to be truth without Me, is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.34). It is the second verse of the catuh-sloki. For an explanation of this verse, see Adi-lila, Chapter One, text 54.

TEXT 120

TEXT

'abhidheya' sadhana-bhaktira sunaha vicara
sarva-jana-desa-kala-dasate vyapti yara

SYNONYMS

abhidheya--the means to obtain an end; sadhana-bhaktira--of the process of executing devotional service; sunaha vicara--please hear the procedure; sarva--all; jana--people; desa--countries; kala--times; dasate--and in circumstances; vyapti yara--which is all-pervasive.

TRANSLATION

" 'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

PURPORT

The cult of bhagavata-dharma can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Krsna consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Sri Caitanya Mahaprabhu confirms that devotional service to the Lord-the cult of bhagavata-dharma, which is now being spread as the Hare Krsna movement-can be spread in every country, for every person, in any condition of life, and in all circumstances. Bhagavata-dharma does not restrict pure devotees to the Hindu community. A pure devotee is above a brahmana; therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Sri Caitanya Mahaprabhu, are not allowed to enter certain temples in India. Some high-caste brahmanas and gosvamis refuse to take prasada in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Sri Caitanya Mahaprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Sri Caitanya Mahaprabhu must accept devotees from all parts of the world as pure Vaisnavas.

They should be accepted not artificially but factually. One should see how they are advanced in Krsna consciousness and how they are conducting Deity worship, sankirtana and Ratha-yatra. Considering all these points, an envious person should refrain from malicious atrocities.

TEXT 121

TEXT

'dharmadi' visaye yaiche e 'cari, vicara
sadhana-bhakti--ei cari vicarera para

SYNONYMS

dharma-adi--of religious activities and so on; visaye--in the subject matter; yaiche--just as; e cari vicara--there is a consideration of four principles, namely the person, country, time and atmosphere; sadhana-bhakti--of devotional service; ei--these; cari--four; vicarera--to the considerations; para--transcendental.

TRANSLATION

" 'As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service, however, there are no such considerations. Devotional service is transcendental to all considerations.

PURPORT

When we are on the material platform, there are different types of religions-Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (sadhana-bhakti) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Sri Caitanya Mahaprabhu. When one becomes a Vaisnava, he becomes transcendental to all these limited considerations. This is also confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

The devotional activities of the Krsna consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense

gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are jnana, vijnana, tad-anga and tad-rahasya. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as smarta-viddhi, but transcendental devotional service is called Gosvami-viddhi. Unfortunately many so-called gosvamis are on the platform of smarta-viddhi, yet they try to pass as Gosvami-viddhi, and thus the people are cheated. Gosvami-viddhi is strictly explained in Sanatana Gosvami's Hari-bhakti-vilasa, wherein it is stated:

yatha kancanatam yati
kamsyam rasa-vidhanatah
tatha diska-vidhanena
dvijatvam jayate nrnam

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Krsna consciousness movement is functioning according to this principle.

TEXT 122

TEXT

sarva-desa-kala-dasaya janera kartavya
guru-pase sei bhakti prastavya, srotavya

SYNONYMS

sarva--all; desa--countries; kala--times; dasaya--and in circumstances; janera--of every man; kartavya--the duty; guru-pase--in the care of a spiritual master; sei--that; bhakti--devotional service; prastavya--to be inquired; srotavya--and to be heard.

TRANSLATION

" 'It is therefore the duty of every man-in every country, in every circumstance and at all times-to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

TEXT

etavad eva jijnasyam
tattva-jijnasunatmanah
anvaya-vyatirekabhyam
yat syat sarvatra sarvada

SYNONYMS

etavat--up to this; eva--certainly; jijnasyam--to be inquired about; tattva--of the Absolute Truth; jijnasuna--by the student; atmanah--of the self; anvaya--directly; vyatirekabhyam--and indirectly; yat--whatever; syat--it may be; sarvatra--everywhere; sarvada--always.

TRANSLATION

" 'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.36). It is the fourth verse of the catuh-sloki. For an explanation see Adi-lila, Chapter One, text 56.

TEXT 124

TEXT

amate ye 'priti', sei 'prema'--'prayojana'
karya-dvare kahi tara 'svarupa'-laksana

SYNONYMS

amate--unto Me; ye--whatever; priti--affection; sei--that; prema--love of Godhead; prayojana--the ultimate goal of life; karya-dvare--by practical example; kahi--let Me inform; tara--its; svarupa-laksana--natural characteristics.

TRANSLATION

" 'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

TEXT 125

TEXT

panca-bhuta yaiche bhutera bhitare-bahire
bhakta-gane sphuri ami bahire-antare

SYNONYMS

panca-bhuta--the five material elements; yaiche--just as; bhutera--of the living entities; bhitare--inside; bahire--and outside; bhakta-gane--unto the devotees; sphuri--becoming manifest; ami--I; bahire-antare--externally and internally.

TRANSLATION

" 'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Krsna eternally. He knows that everything can be used in the service of the Lord.

TEXT 126

TEXT

yatha mahanti bhutani
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham

SYNONYMS

yatha--as; mahanti--the universal; bhutani--elements; bhutesu--in the living entities; ucca-avacesu--both gigantic and minute; anu--after; pravistani--situated internally; apravistani--situated externally; tatha--so; tesu--in them; na--not; tesu--in them; aham--I.

TRANSLATION

" 'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

This is a quotation from Srimad-Bhagavatam (2.9.35). It is also the third verse of the catuh-sloki. For an explanation see Adi-lila, Chapter One, text 55.

TEXT 127

TEXT

bhakta ama preme bandhiyache hrdaya-bhitare
yahan netra pade tahan dekhaye amare

SYNONYMS

bhakta--a devotee; ama--Me; preme--by love; bandhiyache--has bound; hrdaya-bhitare--within his heart; yahan--wherever; netra--the eyes; pade--fall; tahan--there; dekhaye--he sees; amare--Me.

TRANSLATION

" 'A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

TEXT 128

TEXT

visrjati hrdayam na yasya saksad
dharir avasabhihito 'py aghaugha-nasah
pranaya-rasanaya dhrtanghri-padmah
sa bhavati bhagavata-pradhana uktah

SYNONYMS

visrjati--gives up; hrdayam--the heart; na--not; yasya--whose; saksat--directly; harih--the Supreme Personality of Godhead; avasa-abhihitah--who is automatically glorified; api--although; aghaugha-nasah--who annihilates all kinds of inauspicious offenses for a devotee; pranaya-rasanaya--with the rope of love; dhrta-anghri-padmah--whose lotus feet are bound; sah--such a devotee; bhavati--is; bhagavata-pradhanah--the most elevated devotee; uktah--is said.

TRANSLATION

" 'Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.55).

TEXT 129

TEXT

sarva-bhutesu yah pasyed
bhagavad-bhavam atmanah
bhutani bhagavaty atmany
esa bhagavatottamah

SYNONYMS

sarva-bhutesu--in all objects (in matter, spirit, or combinations of matter and spirit); yah--anyone who; pasyet--sees; bhagavat-bhavam--the capacity to be engaged in the service of the Lord; atmanah--of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; bhutani--all beings; bhagavati--in the Supreme Personality of Godhead; atmani--the basic principle of all existence; esah--this; bhagavata-uttamah--a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.45).

TEXT 130

TEXT

gayanta uccair amum eva samhatah
vicikyur unmattakavad vanad vanam
papracchur akasavad antaram bahir
bhutesu santam purusam vanaspatin

SYNONYMS

gayantah--continuously singing; uccaih--very loudly; amum--that one (Lord Sri Krsna); eva--certainly; samhatah--being assembled together; vicikyuh--searched; unmattaka-vat--like those who have become mad; vanat--from one forest; vanam--to another forest; papracchuh--asked about; akasa-vat--like the sky; antaram--

within; bahih--outside; bhutesu--in all living entities; santam--existing; purusam--the Supreme Person; vanaspatin--all the trees and plants.

TRANSLATION

" 'All the gopis assembled to chant the transcendental qualities of Krsna very loudly, and they began to wander from one forest to another like madwomen. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.' »

PURPORT

This is a quotation from Srimad-Bhagavatam (10.30.4). The gopis almost went mad due to Krsna's suddenly leaving the rasa dance. Because the gopis were fully absorbed in thoughts of Krsna, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Sukadeva Gosvami to Maharaja Pariksit.

TEXT 131

TEXT

ataeva bhagavate ei 'tina' kaya
sambandha-abhidheya-prayojana-maya

SYNONYMS

ataeva--therefore; bhagavate--in Srimad-Bhagavatam; ei tina--these three principles; kaya--are explained; sambandha-abhidheya-prayojana-maya--first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Srimad-Bhagavatam.

TEXT 132

TEXT

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidah--those who know the Absolute Truth; tattvam--the ultimate goal; yat--which; jnanam advayam--identical knowledge; brahma iti--as the impersonal Brahman; paramatma iti--as the Supersoul; bhagavan iti--as the Supreme Personality of Godhead; sabdyate--it is described.

TRANSLATION

" 'The Absolute Truth is known by the self-realized souls as a unified identity known by different names-impersonal Brahman, localized Paramatma, and Bhagavan, the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.2.11).

TEXT 133

TEXT

bhagavan eka asedam
agra atmatmanam vibhuh
atmecchanugatav atma
ananamaty-upalaksanah

SYNONYMS

bhagavan--the Supreme Personality of Godhead; ekah--only; asa--was; idam--this universe; agre--before (before the creation of this cosmic manifestation); atma--the living force; atmanam--of all the living entities; vibhuh--the Supreme Lord; atma--of the Supreme; iccha--the will; anugatau--according to; atma--the Supersoul; ananamati-upalaksanah--who is not realized by persons having many angles of vision.

TRANSLATION

" 'Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuntha planets are manifest.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.5.23).

TEXT 134

TEXT

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdayanti yuge yuge

SYNONYMS

ete--these; ca--and; amsa--plenary portions; kalah--parts of plenary portions; pumsah--of the purusa-avataras; krsnah--Lord Krsna; tu--but; bhagavan--the Supreme Personality of Godhead; svayam--Himself; indra-ari--the enemies of Lord Indra; vyakulam--full of; lokam--the world; mrdayanti--make happy; yuge yuge--at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avataras. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.3.28). For an explanation, see Adi-lila, Chapter Two, text 67.

TEXT 135

TEXT

eita' 'sambandha', suna 'abhidheya' bhakti
bhagavate prati-sloke vyape yara sthiti

SYNONYMS

eita'--this; sambandha--relationship; suna--please hear; abhidheya--the function; bhakti--known as devotional service; bhagavate--in Srimad-Bhagavatam; prati-sloke--in each and every verse; vyape--pervades; yara--of which; sthiti--the situation.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Srimad-Bhagavatam.

TEXT 136

TEXT

bhaktyaham ekaya grahyah
sraddhayatma priyah satam
bhaktih punati man-nistha
sva-pakan api sambhavat

SYNONYMS

bhaktya--by devotional service; aham--I, the Supreme Personality of Godhead; ekaya--unflinching; grahyah--obtainable; sraddhaya--by faith; atma--the most dear; priyah--to be served; satam--by the devotees; bhaktih--the devotional service; punati--purifies; mat-nistha--fixed only on Me; sva-pakan--the lowest grade of human beings, who are accustomed to eating dogs; api--certainly; sambhavat--from all faults due to birth and so on.

TRANSLATION

" 'Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Srimad-Bhagavatam (11.14.21).

TEXT 137

TEXT

na sadhayati mam yogo
na sankhyam dharma uddhava
na svadhyayas tapas tyago
yatha bhaktir mamorjita

SYNONYMS

na--never; sadhayati--causes to remain satisfied; mam--Me; yogah--the process of control; na--nor; sankhyam--the process of gaining philosophical knowledge about the Absolute Truth; dharmah--such an occupation; uddhava--My dear Uddhava; na--nor; svadhyayah--study of the Vedas; tapah--austerities; tyagah--renunciation, acceptance of sannyasa, or charity; yatha--as much as; bhaktih--devotional service; mama--unto Me; urjita--developed.

TRANSLATION

" 'The Supreme Personality of Godhead, Krsna, said: "My dear Uddhava, neither through astanga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

This is a quotation from Srimad-Bhagavatam (11.14.20). For an explanation see Adi-lila, Chapter Seventeen, text 76.

TEXT 138

TEXT

bhayam dvitiyabhinivesatah syad
isad apetasya viparyayo 'smrtih
tan-mayayato budha abhajet tam
bhaktyaikayesam guru-devatatma

SYNONYMS

bhayam--fear; dvitiya-abhinivesatah--from the misconception of being a product of material energy; syat--arises; isat--from the Supreme Personality of Godhead, Krsna; apetasya--of one who has withdrawn (the conditioned soul); viparyayah--reversal of position; asmrtih--no conception of his relationship with the Supreme Lord; tat-mayaya--because of the illusory energy of the Supreme Lord; atah--therefore; budhah--one who is wise; abhajet--must worship; tam--Him; bhaktya--by devotional service; ekaya--undiverted to karma and jnana; isam--the Supreme Personality of Godhead; guru--as the spiritual master; devata--worshipable Lord; atma--Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayo 'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.37).

TEXT 139

TEXT

ebe suna, prema, yei--mula 'prayojana'
pulakasru-nrtya-gita--yahara laksana

SYNONYMS

ebe suna--now hear; prema--love of Godhead; yei--which; mula prayojana--the chief objective; pulaka-asru-nrtya-gita--trembling of the body, tears in the eyes, dancing and chanting; yahara laksana--the symptoms of which.

TRANSLATION

"Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

TEXT 140

TEXT

smarantah smarayas ca
mitho 'ghaugha-haram harim
bhaktya sanjataya bhaktya
bibhraty utpulakam tanum

SYNONYMS

smarantah--remembering; smarayah ca--and reminding; mithah--one another; aghaugha-haram--who takes away everything inauspicious from the devotee; harim--the Supreme Personality of Godhead; bhaktya--by devotion; sanjataya--awakened; bhaktya--by devotion; bibhrati--possess; utpulakam--agitated by ecstasy; tanum--body.

TRANSLATION

" 'Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.3.31).

TEXT 141

TEXT

evam-vratah sva-priya-nama-kirtya
jatanurago druta-citta uccaih
hastay atho roditi rauti gayaty
unmadavan nrtyati loka-bahyah

SYNONYMS

evam-vratah--when one thus engages in a vow to chant and dance; sva--own; priya--very dear; nama--holy name; kirtya--by chanting; jata--in this way develops; anuragah--attachment; druta-cittah--very eagerly; uccaih--loudly; hasati--laughs; atho--also; roditi--cries; rauti--becomes agitated; gayati--chants; unmada-vat--like a madman; nrtyati--dances; loka-bahyah--without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.2.40).

TEXT 142

TEXT

ataeva bhagavata--sutrera 'artha'-rupa
nija-krta sutrera nija-'bhasya'-svarupa

SYNONYMS

ataeva--therefore; bhagavata--Srimad-Bhagavatam; sutrera--of the Brahma-sutra; artha--of the meaning; rupa--the form; nija-krta--made by himself; sutrera--of the Vedanta-sutra; nija-bhasya--of his own commentary; svarupa--the original form.

TRANSLATION

"Srimad-Bhagavatam gives the actual meaning of the Vedanta-sutra. The author of the Vedanta-sutra is Vyasadeva, and he himself has explained those codes in the form of Srimad-Bhagavatam.

TEXTS 143-144

TEXT

artho 'yam brahma-sutranam
bharatartha-vinirnayah

gayatri-bhasya-rupo 'sau
vedartha-paribrmhitah

purananam sama-rupah
saksad-bhagavatoditah
dvadasa-skandha-yukto 'yam
sata-viccheda-samyutah
grantho 'stadasa-sahasrah
srimad-bhagavatabhidhah

SYNONYMS

artah ayam--this is the meaning; brahma-sutranam--of the codes of Vedanta-sutra; bharata-artha-vinirnayah--the ascertainment of the Mahabharata; gayatri-bhasya-rupah--the purport of Brahma-gayatri, the mother of the Vedic literatures; asau--that; veda-artha-paribrmhitah--expanded by the meanings of all the Vedas; purananam--of the Puranas; sama-rupah--the best (like the Sama among the Vedas); saksat--directly; bhagavata uditah--spoken by Vyasadeva, an incarnation of the Supreme Personality of Godhead; dvadasa-skanda-yuktah--having twelve cantos; ayam--this; sata-viccheda-samyutah--having 355 chapters; granthah--this great literature; astadasa-sahasrah--having 18,000 verses; srimad-bhagavata-abhidhah--named Srimad-Bhagavatam.

TRANSLATION

" 'The meaning of the Vedanta-sutra is present in Srimad-Bhagavatam. The full purport of the Mahabharata is also there. The commentary of the Brahma-gayatri is also there and fully expanded with all Vedic knowledge. Srimad Bhagavatam is the supreme Purana, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyasadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the Garuda Purana.

TEXT 145

TEXT

sarva-vedetihasanam
saram saram samuddhrtam

SYNONYMS

sarva-veda--of all Vedic literature; itihasanam--of historical literature; saram saram--the essence of the essence; samuddhrtam--is collected (in Srimad-Bhagavatam).

TRANSLATION

" 'The essence of all Vedic literature and all histories has been collected in this Srimad-Bhagavatam.'

PURPORT

Srimad-Bhagavatam was collected by the incarnation of God, Vyasadeva, and it was later taught to his son, Sukadeva Gosvami. This is a quotation from Srimad-Bhagavatam (1.3.42).

TEXT 146

TEXT

sarva-vedanta-saram hi
srimad-bhagavatam isyate
tad-rasamrta-trptasya
nanyatra syad ratih kvacit

SYNONYMS

sarva-vedanta-saram--the best part of all the Vedanta; hi--certainly; srimad-bhagavatam--the great literature about Bhagavan; isyate--is accepted; tat-rasa-amrta--by the transcendental mellow derived from that great literature; trp-tasya--of one who is satisfied; na--never; anyatra--anywhere else; syat--is; ratih--attraction; kvacit--at any time.

TRANSLATION

« 'Srimad-Bhagavatam is accepted as the essence of all Vedic literature and Vedanta philosophy. Whoever tastes the transcendental mellow of Srimad Bhagavatam is never attracted to any other literature.'

PURPORT

This is a quotation from Srimad-Bhagavatam (12.13.15).

TEXT 147

TEXT

gayatrira arthe ei grantha-arambhana
"satyam param"--sambandha, "dhimahi"--sadhana-prayojana

SYNONYMS

gayatrira arthe--with the meaning of Brahma-gayatri; ei--this; grantha--of the great literature; arambhana--the beginning; satyam param--the supreme Absolute Truth; sambandha--shows a relationship; dhimahi--we meditate (the end of the Gayatri mantra); sadhana-prayojana--the execution of service and the achievement of the ultimate goal.

TRANSLATION

"In the beginning of Srimad-Bhagavatam there is an explanation of the Brahma-gayatri mantra. 'The Absolute Truth [satyam param]' indicates the relationship, and 'we meditate [dhimahi] on Him' indicates the execution of devotional service and the ultimate goal of life.

TEXT 148

TEXT

janmady asya yato 'nvayad itaratas carthesv abhijnah svarat

tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta-kuhakam satyam param dhimahi

SYNONYMS

janma-adi--creation, maintenance and dissolution; asya--of this (the universe); yatah--from whom; anvayat--directly from the spiritual connection; itaratah--indirectly from the lack of material contact; ca--also; arthesu--in all affairs; abhijnah--perfectly cognizant; sva-rat--independent; tene--imparted; brahma--the Absolute Truth; hrda--through the heart; yah--who; adi-kavaye--unto Lord Brahma; muhyanti--are bewildered; yat--in whom; surayah--great personalities like Lord Brahma and other demigods or great brahmanas; tejah-vari-mrdam--of fire, water and earth; yatha--as; vinimayah--the exchange; yatra--in whom; tri-sargah--the material creation of three modes; amrsa--factual; dhamna--with the abode; svena--His own personal; sada--always; nirasta-kuhakam--devoid of all illusion; satyam--the truth; param--absolute; dhimahi--let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Sri Krsna, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahma, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of Srimad-Bhagavatam (1.1.1).

TEXT 149

TEXT

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam
srimad-bhagavate mahamuni-krte kim va parair isvarah
sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

SYNONYMS

dharmah--religiosity; projjhita--completely rejected; kaitavah--in which there is fruitive intention; atra--herein; paramah--the highest; nirmatsaranam--of the one hundred percent pure in heart; satam--devotees; vedyam--to be understood; vastavam--factual; atra--herein; vastu--substance; siva-dam--giving well-being; tapa-traya--of the threefold miseries; unmulanam--causing uprooting; srimat--beautiful; bhagavate--in the Bhagavata Purana; maha-muni--by the great sage (Vyasadeva); krte--compiled; kim--what; va--indeed; paraih--with others; isvarah--the Supreme Lord; sadyah--at once; hrdi--within the heart; avarudhyate-

-becomes confined; atra--herein; krtibhih--by pious men; susrusubhih--desiring to hear; tat-ksanat--without delay.

TRANSLATION

" 'Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Sri Vyasadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhagavatam, he becomes attached to the Supreme Lord.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.1.2). See also Adi-lila, Chapter One, text 91.

TEXT 150

TEXT

'krsna-bhakti-rasa-svarupa' sri-bhagavata
tate veda-sastra haite parama mahattva

SYNONYMS

krsna-bhakti--of devotional service to Krsna; rasa--of the transcendental mellow; svarupa--the very form; sri-bhagavata--Srimad-Bhagavatam; tate--therefore; veda-sastra--the Vedic literature; haite--than; parama mahattva--has greater utility and value.

TRANSLATION

"Srimad-Bhagavatam gives direct information of the mellow derived from service to Krsna. Therefore Srimad-Bhagavatam is above all other Vedic literatures.

TEXT 151

TEXT

nigama-kalpa-taror galitam phalam
suka-mukhad amrta-drava-samyutam
pibata bhagavatam rasam alayam
muhur aho rasika bhuvi bhavukah

SYNONYMS

nigama-kalpa-taroh--of the Vedic literature which is like a desire tree; galitam--completely ripened; phalam--fruit (which has come down without being distorted); suka-mukhat--from the mouth of Sukadeva Gosvami; amrta--which is like nectar; drava-samyutam--mixed with juice; pibata--just drink; bhagavatam--Srimad-Bhagavatam; rasam alayam--the reservoir of all mellows; muhuh--constantly; aho--O; rasikah--intelligent and humorous devotees; bhuvi--in this world; bhavukah--thoughtful.

TRANSLATION

" 'Srimad-Bhagavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Sukadeva Gosvami. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Srimad-Bhagavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.1.3).

TEXT 152

TEXT

vayam tu na vitrpyama
uttamahsloka-vikrame
yac chrnvatam rasa-jnanam
svadu svadu pade pade

SYNONYMS

vayam tu--we of course; na--never; vitrpyamah--are satisfied; uttamah-sloka-vikrame--in the activities and pastimes of the Supreme Personality of Godhead; yat--which; srnvatam--of those hearing; rasa-jnanam--who know the taste of mellows; svadu svadu--more palatable; pade pade--in every step.

TRANSLATION

" 'We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.' »

PURPORT

This is a quotation from Srimad-Bhagavatam (1.1.19).

TEXT 153

TEXT

ataeva bhagavata karaha vicara
iha haite pabe sutra-srutira artha-sara

SYNONYMS

ataeva--therefore; bhagavata--Srimad-Bhagavatam; karaha vicara--try to understand scrutinizingly; iha haite--from this; pabe--you will get; sutra-srutira--of the Vedic philosophy, the Brahma-sutra; artha-sara--the actual meaning.

TRANSLATION

Sri Caitanya Mahaprabhu advised Prakasananda Sarasvati, "Study Srimad Bhagavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sutra"

TEXT 154

TEXT

nirantara kara krsna-nama-sankirtana
helaya mukti pabe, pabe prema-dhana

SYNONYMS

nirantara kara--constantly perform; krsna-nama-sankirtana--the chanting of the holy name of Krsna; helaya--very easily; mukti pabe--you will get liberation; pabe prema-dhana--you will achieve the highest goal, ecstatic love of Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Always discuss Srimad-Bhagavatam and constantly chant the holy name of Lord Krsna. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that without studying Srimad-Bhagavatam, one cannot understand the purport of Brahma-sutra (Vedanta-sutra) or the Upanisads. If one tries to understand Vedanta philosophy and the Upanisads without studying Srimad-Bhagavatam, he will be bewildered and, construing a different meaning will gradually become an atheist or an impersonalist.

TEXT 155

TEXT

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

SYNONYMS

brahma-bhutah--freed from material conceptions of life but attached to an impersonal situation; prasanna-atma--fully joyful; na socati--he does not lament; na kanksati--he does not hanker; samah--equally disposed; sarvesu--all; bhutesu--to the living entities; mat-bhaktim--My devotional service; labhate--achieves; param--transcendental.

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

TEXT 156

TEXT

"mukta api lilaya vigraham
krtva bhagavantam bhajante"

SYNONYMS

muktah--liberated; api--although; lilaya--by pastimes; vigraham--the form of the Lord; krtva--having installed; bhagavantam--the Supreme Personality of Godhead; bhajante--worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Krsna. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Sankaracarya's commentary on the Nrsimha-tapani.

TEXT 157

TEXT

parinisthito 'pi nairgunye
uttamahsloka-lilaya
grhita-ceta rajarse
akhyanam yad adhitavan

SYNONYMS

parinisthitah--situated; api--although; nairgunye--in the transcendental position, freed from the material modes of nature; uttamah-sloka-lilaya--by the pastimes of the Supreme Personality of Godhead, Uttamahsloka; grhita-ceta--the mind became fully taken over; rajarse--O great King; akhyanam--the narration; yat--which; adhitavan--studied.

TRANSLATION

" 'Sukadeva Gosvami addressed Pariksit Maharaja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Krsna. Therefore I studied Srimad-Bhagavatam from my father.' "

PURPORT

This is a quotation from Srimad-Bhagavatam (2.1.9).

TEXT 158

TEXT

tasyaravinda-nayanasya padaravinda-
kinjalka-misra-tulasi-makaranda-vayuh
antargatah svavivarena cakara tesam
sanksobham aksara-jusam api citta-tanvoh

SYNONYMS

tasya--of Him; aravinda-nayanasya--of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; pada-aravinda--of the lotus feet; kinjalka--with saffron; misra--mixed; tulasi--of tulasi leaves; makaranda--with the aroma; vayuh--the air; antargatah--entered; sva-vivarena--through the nostrils; cakara--created; tesam--of them; sanksobham--strong agitation; aksara-jusam--of the impersonally self-realized (Kumaras); api--also; citta-tanvoh--of the mind and the body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a quotation from Srimad-Bhagavatam (3.15.43).

TEXT 159

TEXT

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

SYNONYMS

atma-aramah--persons who take pleasure in being transcendentally situated in the service of the Lord; ca--also; munayah--great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthah--without interest in any material desire; api--certainly; urukrame--unto the Supreme Personality of Godhead, Krsna, whose activities are wonderful; kurvanti--do; ahaitukim--causeless, or without material desires; bhaktim--devotional service; ittham-bhuta--so wonderful as to attract the attention of the self-satisfied; gunah--who has transcendental qualities; harih--the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendentally attractive features.' "

PURPORT

This is a quotation from Srimad-Bhagavatam (1.7.10).

TEXT 160

TEXT

hena-kale sei maharastriya brahmana
sabhate kahila sei sloka-vivarana

SYNONYMS

hena-kale--at this time; sei--that; maharastriya brahmana--the brahmana of Maharastra province; sabhate--in the meeting; kahila--declared; sei--that; sloka-vivarana--the description of the atmarama-sloka explained by Sri Caitanya Mahaprabhu.

TRANSLATION

At this time the brahmana from the province of Maharastra mentioned Lord Caitanya's explanation of the atmarama verse.

TEXT 161

TEXT

ei slokera artha prabhu 'ekasasti' prakara
kariyachena, yaha suni' loke camatkara

SYNONYMS

ei slokera artha--the meanings of this verse; prabhu--Sri Caitanya Mahaprabhu; eka-sasti prakara--sixty-one varieties; kariyachena--has done; yaha suni'--hearing which; loke camatkara--everyone is astonished.

TRANSLATION

The Maharastrian brahmana stated that Sri Caitanya Mahaprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

TEXT 162

TEXT

tabe saba loka sunite agraha karila
'ekasasti' artha prabhu vivari' kahila

SYNONYMS

tabe--then; saba loka--all the people gathered there; sunite--to hear; agraha karila--expressed their eagerness; eka-sasti artha--sixty-one different meanings of the verse; prabhu--Sri Caitanya Mahaprabhu; vivari'--elaborately; kahila--explained.

TRANSLATION

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the atmarama-sloka, Sri Caitanya Mahaprabhu again explained them.

TEXT 163

TEXT

suniya lokera bada camatkara haila
caitanya-gosani--'sri-krsna', nirdharila

SYNONYMS

suniya--hearing; lokera--of all the people; bada--very great; camatkara--wonder; haila--there was; caitanya-gosani--Sri Caitanya Mahaprabhu; sri-krsna--personally Lord Krsna; nirdharila--they concluded.

TRANSLATION

When everyone heard Sri Caitanya Mahaprabhu's explanation of the atmarama-sloka, everyone was astonished and struck with wonder. They concluded that Sri Caitanya Mahaprabhu was none other than Lord Krsna Himself.

TEXT 164

TEXT

eta kahi' uthiya calila gaurahari
namaskara kare loka hari-dhvani kari

SYNONYMS

eta kahi'--after speaking that; uthiya--standing; calila--began to walk; gaurahari--Sri Gaurasundara, Sri Caitanya Mahaprabhu; namaskara kare loka--all the people offered their obeisances; hari-dhvani kari--loudly chanting the Hare Krsna maha-mantra.

TRANSLATION

After giving those explanations again, Sri Caitanya Mahaprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the maha-mantra.

TEXT 165

TEXT

saba kasi-vasi kare nama-sankirtana
preme hase, kande, gaya, karaye nartana

SYNONYMS

saba kasi-vasi--all the inhabitants of Kasi (Varanasi); kare--performed; nama-sankirtana--chanting of the Hare Krsna mantra; preme--in ecstatic love of Godhead; hase--they laughed; kande--they cried; gaya--chanted; karaye nartana--and danced.

TRANSLATION

All the inhabitants of Kasi [Varanasi] began chanting the Hare Krsna maha-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

TEXT 166

TEXT

sannyasi pandita kare bhagavata vicara
varanasi-pura prabhu karila nistara

SYNONYMS

sannyasi--the Mayavadi sannyasis; pandita--the learned scholars; kare--do; bhagavata vicara--discussion on Srimad-Bhagavatam; varanasi-pura--the city known as Varanasi; prabhu--Lord Sri Caitanya Mahaprabhu; karila nistara--delivered.

TRANSLATION

After this, all the Mayavadi sannyasis and learned scholars at Varanasi began discussing Srimad-Bhagavatam. In this way Sri Caitanya Mahaprabhu delivered them.

TEXT 167

TEXT

nija-loka lana prabhu aila vasaghara
varanasi haila dvitiya nadiya-nagara

SYNONYMS

nija-loka lana--with His personal associates; prabhu--Sri Caitanya Mahaprabhu; aila vasa-aghara--came to His residential place; varanasi--the city of Varanasi; haila--became; dvitiya--second; nadiya-nagara--Navadvipa (Nadia).

TRANSLATION

Sri Caitanya Mahaprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Varanasi into another Navadvipa [Nadiya-nagara].

PURPORT

Both Navadvipa and Varanasi were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Varanasi is especially a center for Mayavadi sannyasis who are learned scholars. However, unlike Navadvipa, there are hardly any devotees in Varanasi. Consequently a discussion of Srimad-Bhagavatam was very rare in Varanasi. In Navadvipa, such a discussion was quite ordinary. After Sri Caitanya Mahaprabhu visited Varanasi and turned Prakasananda Sarasvati and his disciples into Vaisnavas, Varanasi became like Navadvipa because so many devotees began discussing Srimad-Bhagavatam. Even at the present moment one can hear many discussions on Srimad-Bhagavatam taking place on the banks of the Ganges. Many scholars and sannyasis gather there to hear Srimad-Bhagavatam and perform sankirtana.

TEXT 168

TEXT

nija-gana lana prabhu kahe hasya kari'
kasite ami ailana vecite bhavakali

SYNONYMS

nija-gana lana--with His personal associates; prabhu kahe--Sri Caitanya Mahaprabhu said; hasya kari'--laughingly; kasite--in Kasi; ami ailana--I came; vecite--to sell; bhavakali--emotional ecstatic love.

TRANSLATION

Among His own associates, Sri Caitanya Mahaprabhu laughingly said, "I came here to sell My emotional ecstatic love.

TEXT 169

TEXT

kasite grahaka nahi, vastu na vikaya
punarapi dese vahi' laoya nahi yaya

SYNONYMS

kasite--in Kasi (Benares); grahaka nahi--there was no customer; vastu na vikaya--it was not selling; punarapi--again; dese--to My own country; vahi'--carrying (it); laoya--to take; nahi yaya--was not possible.

TRANSLATION

"Although I came to Varanasi to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

TEXT 170

TEXT

ami bojha vahimu, toma-sabara duhkha haila
toma-sabara icchaya vina-mulye bilaila

SYNONYMS

ami--I; bojha--burden; vahimu--shall carry; toma-sabara duhkha haila--all of you became very unhappy; toma-sabara icchaya--only by your will; vina-mulye bilaila--I distributed without a price.

TRANSLATION

"All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

PURPORT

When we began distributing the message of Sri Caitanya Mahaprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Sri Caitanya Mahaprabhu, some young boys joined this movement in 1966. Of course we distributed Sri Caitanya Mahaprabhu's message of the Hare Krsna maha-mantra without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of

Sri Caitanya Mahaprabhu upon all the devotees in the Western world who are spreading this movement.

TEXT 171

TEXT

sabe kahe,--loka tarite tomara avatara
'purva' 'daksina' 'pascima' karila nistara

SYNONYMS

sabe kahe--everyone says; loka tarite--to deliver the fallen souls; tomara avatara--Your incarnation; purva--east; daksina--south; pascima--west; karila nistara--You have delivered.

TRANSLATION

All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

TEXT 172

TEXT

'eka' varanasi chila tomate vimukha
taha nistariya kaila ama-sabara sukha

SYNONYMS

eka--one; varanasi--the city of Varanasi; chila--remained; tomate vimukha--against Your missionary activities; taha--that; nistariya--delivering; kaila--have done; ama-sabara--of all of us; sukha--awakening of happiness.

TRANSLATION

"Only Varanasi was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

TEXT 173

TEXT

varanasi-grame yadi kolahala haila
suni' grami desi loka asite lagila

SYNONYMS

varanasi-grame--in the city of Varanasi; yadi--when; kolahala haila--there was broadcasting of this news; suni'--hearing; grami--from the villages; desi--from the towns; loka asite lagila--people began to pour in.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Sri Caitanya Mahaprabhu.

TEXT 174

TEXT

laksa koti loka aise, nahika ganana
sankirna-sthane prabhura na paya darasana

SYNONYMS

laksa koti--hundreds and thousands; loka--people; aise--come; nahika ganana--there was no counting; sankirna-sthane--in a small place; prabhura--of Sri Caitanya Mahaprabhu; na paya darasana--could not get an audience.

TRANSLATION

Hundreds and thousands of people came to see Sri Caitanya Mahaprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

TEXT 175

TEXT

prabhu yabe snane yana visvesvara-darasane
dui-dike loka kare prabhu-vilokane

SYNONYMS

prabhu--Sri Caitanya Mahaprabhu; yabe--when; snane yana--goes to bathe; visvesvara-darasane--or to see the Deity of Lord Visvesvara; dui-dike--on two sides; loka--all the people; kare--do; prabhu-vilokane--seeing of Sri Caitanya Mahaprabhu.

TRANSLATION

When Sri Caitanya Mahaprabhu went to take His bath in the Ganges and to see the temple of Visvesvara, people would line up on both sides to see the Lord.

TEXT 176

TEXT

bahu tuli' prabhu kahe--bala 'krsna' 'hari'
dandavat kare loke hari-dhvani kari'

SYNONYMS

bahu tuli'--raising His two arms; prabhu kahe--Sri Caitanya Mahaprabhu says; bala--please say; krsna hari--Krsna, Hari; danda vat kare--offer their respects; loke--the people; hari-dhvani kari'--loudly chanting the name of Hari.

TRANSLATION

When Sri Caitanya Mahaprabhu passed by the people, He would raise His arms and say, "Please chant Krsna! Please chant Hari!" All the people received Him by chanting Hare Krsna, and they offered their respects to Him by this chanting.

TEXT 177

TEXT

ei-mata dina panca loka nistariya
ara dina calila prabhu udvigna hana

SYNONYMS

ei-mata--in this way; dina panca--five days; loka--the people; nistariya--delivering; ara dina--on the next day; calila--departed; prabhu--Sri Caitanya Mahaprabhu; udvigna hana--being very eager.

TRANSLATION

In this way, for five days, Sri Caitanya Mahaprabhu delivered the people of Varanasi. Finally, on the next day, He became very eager to leave.

TEXT 178

TEXT

ratre uthi' prabhu yadi karila gamana
pache lag la-ila tabe bhakta panca jana

SYNONYMS

ratre uthi'--rising at night; prabhu--Sri Caitanya Mahaprabhu; yadi--when; karila gamana--departed; pache--behind Him; lag la-ila--began to follow; tabe--then; bhakta panca jana--five devotees.

TRANSLATION

After rising very early on the sixth day, Sri Caitanya Mahaprabhu started to leave, and five devotees began to follow Him.

TEXT 179

TEXT

tapana misra, raghunatha, maharastriya brahmana
candrasekhara, kirtaniya-paramananda,--panca jana

SYNONYMS

tapana misra--Tapana Misra; raghunatha--Raghunatha; maharastriya brahmana--the Maharastrian brahmana; candrasekhara--Candrasekhara; kirtaniya-paramananda--Paramananda, who used to perform kirtana; panca jana--these five persons.

TRANSLATION

These five devotees were Tapana Misra, Raghunatha, the Maharastrian brahmana, Candrasekhara and Paramananda Kirtaniya.

TEXT 180

TEXT

sabe cahe prabhu-sange nilacala yaite

sabare vidaya dila prabhu yatna-sahite

SYNONYMS

sabe cahe--every one of them wanted; prabhu-sange--with Sri Caitanya Mahaprabhu; nilacala yaite--to go to Jagannatha Puri; sabare--to all of them; vidaya dila--bade farewell; prabhu--Sri Caitanya Mahaprabhu; yatna-sahite--with great attention.

TRANSLATION

These five wanted to accompany Sri Caitanya Mahaprabhu to Jagannatha Puri, but the Lord attentively bade them farewell.

TEXT 181

TEXT

"yanra iccha, pache aisa amare dekhite
ebe ami eka yamu jharikhanda-pathe"

SYNONYMS

yanra--of one who; iccha--there is a desire; pache--later; aisa--you may come; amare dekhite--to see Me; ebe--but at this time; ami--I; eka--alone; yamu--shall go; jharikhanda-pathe--through the forest known as Jharikhanda.

TRANSLATION

Sri Caitanya Mahaprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jharikhanda forest."

TEXT 182

TEXT

sanatane kahila,--tumi yaha' vrndavana
tomara dui bhai tatha kariyache gamana

SYNONYMS

sanatane kahila--he advised Sanatana Gosvami; tumi--you; yaha' vrndavana--go to Vrndavana; tomara--your; dui bhai--two brothers; tatha--there; kariyache gamana--have already gone.

TRANSLATION

Sri Caitanya Mahaprabhu advised Sanatana Gosvami to proceed toward Vrndavana, and He informed him that his two brothers had already gone there.

TEXT 183

TEXT

kantha-karangiya mora kangala bhakta-gana
vrndavane aile tandera kariha palana

SYNONYMS

kantha--torn quilt; karangiya--a small waterpot; mora--My; kangala--poor; bhakta-gana--devotees; vrndavane aile--when they come to Vrndavana; tandera--of all of them; kariha palana--take care.

TRANSLATION

Sri Caitanya Mahaprabhu told Sanatana Gosvami, "All My devotees who go to Vrndavana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanatana, you should give them shelter and maintain them."

PURPORT

Following in the footsteps of Sri Caitanya Mahaprabhu, we have constructed temples both in Vrndavana and Mayapur, Navadvipa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Krsna movement started, many Europeans and Americans have been visiting Vrndavana, but they have not been properly received by any asrama or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come to India to understand India's spiritual life, and the devotees in our temples both in Vrndavana and in Navadvipa should make arrangements to accommodate them as far as possible.

TEXT 184

TEXT

eta bali' calila prabhu saba alingiya
sabei padila tatha murcchita hana

SYNONYMS

eta bali'--saying this; calila--began to proceed; prabhu--Sri Caitanya Mahaprabhu; saba--all of them; alingiya--embracing; sabei--all of them; padila--fell down; tatha--there; murcchita hana--fainting.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

TEXT 185

TEXT

kata-ksane uthi' sabe duhkhe ghare aila
sanatana-gosani vrndavanere calila

SYNONYMS

kata-ksane--after some time; uthi'--rising; sabe--all of them; duhkhe--in great unhappiness; ghare aila--returned to their homes; sanatana-gosani--Sanatana Gosvami; vrndavanere calila--proceeded toward Vrndavana.

TRANSLATION

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanatana Gosvami proceeded toward Vrndavana alone.

TEXT 186

TEXT

etha rupa-gosani yabe mathura aila
dhruva-ghate tanre subuddhi-raya milila

SYNONYMS

etha--there; rupa-gosani--Rupa Gosani; yabe--when; mathura aila--came to Mathura; dhruva-ghate--at the bank of the Yamuna known as Dhruva-ghata; tanre--him; subuddhi-raya--a devotee of Lord Caitanya named Subuddhi Raya; milila--met.

TRANSLATION

When Rupa Gosvami reached Mathura, he met Subuddhi Raya on the banks of the Yamuna at a place called Dhruva-ghata.

TEXT 187

TEXT

purve yabe subuddhi-raya chila gaude 'adhikari'
husena-khan 'saiyada' kare tahara cakari

SYNONYMS

purve--formerly; yabe--when; subuddhi-raya--Subuddhi Raya; chila--resided; gaude--in Bengal; adhikari--a very respectable man; husena-khan--Nawab Hussain Khan; saiyada--named Saiyada; kare--performed; tahara cakari--service of Subuddhi Raya.

TRANSLATION

Formerly Subuddhi Raya had been a big landholder in Gauda-desa [Bengal]. Saiyada Hussain Khan was then a servant of Subuddhi Raya.

TEXT 188

TEXT

dighi khodaite tare 'munsipha' kaila
chidra pana raya tare cabuka marila

SYNONYMS

dighi khodaite--to dig a big lake; tare--Hussain Khan; munsipha kaila--appointed as the supervisor; chidra pana--finding some fault; raya--Subuddhi Raya; tare--him; cabuka marila--whipped.

TRANSLATION

Subuddhi Raya put Hussain Khan in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

TEXT 189

TEXT

pache yabe husena-khan gaude 'raja' ha-ila
subuddhi-rayere tinho bahu badaila

SYNONYMS

pache--later; yabe--when; husena-khan--Hussain Khan; gaude--in Bengal; raja ha-ila--was appointed Nawab, or governor, by the central Mohammedan government; subuddhi-rayere--unto Subuddhi Raya; tinho--he; bahu badaila--increased the opulences.

TRANSLATION

Later Hussain Khan somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Raya.

TEXT 190

TEXT

tara stri tara ange dekhe maranera cihne
subuddhi-rayere marite kahe raja-sthane

SYNONYMS

tara stri--his wife; tara ange--on his body; dekhe--sees; maranera cihne--the mark of the whip; subuddhi-rayere--Subuddhi Raya; marite--to kill; kahe--says; raja-sthane--in the presence of the King.

TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khan saw the whip marks on his body, she requested him to kill Subuddhi Raya.

TEXT 191

TEXT

raja kahe,--amara posta raya haya 'pita'
tahare marimu ami,--bhala nahe katha

SYNONYMS

raja kahe--the King said; amara--my; posta--maintainer; raya--Subuddhi Raya; haya--is; pita--just like my father; tahare marimu--shall kill him; ami--I; bhala nahe katha--this is not a good proposal.

TRANSLATION

Hussain Khan replied, "Subuddhi Raya has maintained me very carefully. He was just like a father to me," he said. "Now you are asking me to kill him. This is not a very good proposal."

TEXT 192

TEXT

stri kahe,--jati laha', yadi prane na maribe
raja kahe,--jati nile inho nahi jibe

SYNONYMS

stri kahe--the wife replied; jati laha'--then take his caste; yadi--if; prane na maribe--you will not kill him; raja kahe--the King replied; jati nile--if I take his caste; inho nahi jibe--he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Raya's caste and turn him into a Mohammedan, but Hussain Khan replied that if he did this, Subuddhi Raya would not live.

TEXT 193

TEXT

stri marite cahe, raja sankate padila
karonyara pani tara mukhe deoyaila

SYNONYMS

stri--the wife; marite cahe--wants to kill Subuddhi Raya; raja--the King; sankate padila--became very perplexed; karonyara pani--water from a pitcher especially used by Mohammedans; tara mukhe--on his head; deoyaila--forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Raya. Finally the Nawab sprinkled a little water on Subuddhi Raya's head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partition days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow's flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rupa and Sanatana Gosvami were born in a high brahmana family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Raya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture-Krsna consciousness. People should accept one God, Krsna; one scripture, Bhagavad-gita; and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaisnava philosophy, these are all external bodily designations. The Krsna consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Krsna. As Lord Krsna says in Bhagavad-gita (15.7), mamaivamso jiva-loke jiva-bhutah sanatanah: "The living entities in this conditioned world are My eternal, fragmental parts." All living entities in different life forms are sons of Krsna. Therefore they are all meant to serve Krsna, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Krsna consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

TEXT

tabe subuddhi-raya sei 'chadma' pana
varanasi aila, saba visaya chadiya

SYNONYMS

tabe--upon this; subuddhi-raya--Subuddhi Raya; sei--that; chadma--plea; pana--getting an opportunity; varanasi aila--came to Varanasi; saba--all; visaya chadiya--giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Raya left his family and business affairs and went to Varanasi.

PURPORT

It appears that Subuddhi Raya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions-brahmacarya, grhastha, vanaprastha and sannyasa. Subuddhi Raya was thinking of taking sannyasa, and by the grace of Krsna, he received this opportunity. He therefore left his family and went to Varanasi. The system of varnasrama-dharma is very scientific. If one is directed by the varnasrama institution, he will naturally think of retiring from family life at the end of his life. Therefore sannyasa is compulsory at the age of fifty.

TEXT 195

TEXT

prayascitta puchila tinho panditera gane
tanra kahe,--tapta-ghrta khana chada' prane

SYNONYMS

prayascitta--atonement; puchila--inquired; tinho--he; panditera gane--among the learned scholars or brahmana-panditas in Varanasi; tanra kahe--they advised; tapta-ghrta--hot clarified butter; khana--drinking; chada'--give up; prane--your life.

TRANSLATION

When Subuddhi Raya consulted the learned brahmanas at Varanasi, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

TEXT 196

TEXT

keha kahe,--ei nahe, 'alpa' dosa haya
suniya rahila raya kariya samsaya

SYNONYMS

keha kahe--some of the learned brahmanas said; ei--this; nahe--not; alpa--insignificant; dosa--fault; haya--is; suniya--hearing; rahila--remained; raya--Subuddhi Raya; kariya--making; samsaya--doubt.

TRANSLATION

When Subuddhi Raya consulted some other brahmanas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Raya was doubtful about what to do.

PURPORT

This is another instance of Hindu custom. One brahmana would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the brahmanas' different opinions, Subuddhi Raya became further perplexed. He did not know what to do or what not to do.

TEXT 197

TEXT

tabe yadi mahaprabhu varanasi aila
tanre mili' raya apana-vrttanta kahila

SYNONYMS

tabe--at this moment; yadi--when; mahaprabhu--Sri Caitanya Mahaprabhu; varanasi aila--came to Varanasi; tanre mili'--meeting Him; raya--Subuddhi Raya; apana-vrttanta kahila--explained his personal situation.

TRANSLATION

In his state of perplexity, Subuddhi Raya met Sri Caitanya Mahaprabhu when the Lord was at Varanasi. Subuddhi Raya explained his position and asked Sri Caitanya Mahaprabhu what he should do.

TEXT 198

TEXT

prabhu kahe,--ihan haite yaha' vrndavana
nirantara kara krsna-nama-sankirtana

SYNONYMS

prabhu kahe--the Lord advised; ihan haite--from this place; yaha' vrndavana--go to Vrndavana; nirantara--incessantly; kara--perform; krsna-nama-sankirtana--chanting of the holy name of Krsna.

TRANSLATION

The Lord advised him, "Go to Vrndavana and chant the Hare Krsna mantra constantly."

PURPORT

This is a solution to all sinful activities. In this Age of Kali everyone is perplexed by so many inconveniences-social, political and religious-and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. Tatha dehantara-praptir dhiras tatra na muhyati. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Sri Caitanya Mahaprabhu. We should constantly chant the holy names of the Lord, the Hare Krsna maha-mantra. Following in the footsteps of Sri Caitanya Mahaprabhu, this Krsna consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Krsna maha-mantra, be freed from all the complexities of life and realize Krsna, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

TEXT 199

TEXT

eka 'namabhase' tomara papa-dosa yabe
ara 'nama' la-ite krsna-carana paibe

SYNONYMS

eka--one; nama-abhase--by a reflection of the pure chanting of the Hare Krsna maha-mantra; tomara--your; papa-dosa yabe--all the sinful reactions will go

away; ara--then again; nama la-ite--after chanting purely the name of the Lord; krsna-carana paibe--you will get shelter at the lotus feet of Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu further advised Subuddhi Raya: "Begin chanting the Hare Krsna mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Krsna.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Krsna maha-mantra, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Krsna maha-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Krsna's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Sri Caitanya Mahaprabhu's instructions, one should not wait to purify himself before chanting the Hare Krsna mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Krsna mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Krsna, the ultimate goal of life.

TEXT 200

TEXT

ara krsna-nama laite krsna-sthane sthiti-
maha-patakera haya ei prayascitti

SYNONYMS

ara--further; krsna-nama--the Hare Krsna maha-mantra; laite--continuously chanting; krsna-sthane sthiti--being situated in company with Lord Krsna; maha-patakera--of all kinds of sinful activity; haya--is; ei--this; prayascitti--atonement.

TRANSLATION

"When you are situated at the lotus feet of Krsna, no sinful reaction can touch you. This is the best solution to all sinful activity."

TEXT 201

TEXT

pana ajna raya vrndavanere calila
prayaga, ayodhya diya naimisaranye aila

SYNONYMS

pana ajna--getting this order; raya--Subuddhi Raya; vrndavanere calila--went toward Vrndavana; pra yaga--Allahabad; ayodhya--Ayodhya (the kingdom of Lord

Ramacandra); diya--through; naimisaranye aila--came to Naimisaranya, (a place near Lucknow).

TRANSLATION

Thus receiving the order from Sri Caitanya Mahaprabhu to go to Vrndavana, Subuddhi Raya left Varanasi and went through Prayaga, Ayodhya and Naimisaranya toward Vrndavana.

TEXT 202

TEXT

kataka divasa raya naimisaranye rahila
prabhu vrndavana haite prayaga yaila

SYNONYMS

kataka divasa--a few days; raya--Subuddhi Raya; naimisaranye rahila--stayed at Naimisaranya; prabhu--Sri Caitanya Mahaprabhu; vrndavana haite--from Vrndavana; prayaga--to Allahabad; yaila--went.

TRANSLATION

Subuddhi Raya stayed for some time at Naimisaranya. During that time, Sri Caitanya Mahaprabhu went to Prayaga after visiting Vrndavana.

TEXT 203

TEXT

mathura asiya raya prabhu-varta paila
prabhura laga na pana mane bada duhkha haila

SYNONYMS

mathura asiya--when he came to Mathura; raya--Subuddhi Raya; prabhu-varta paila--got information of the Lord's itinerary; prabhura--of Lord Caitanya Mahaprabhu; laga--contact; na pana--not getting; mane--in the mind; bada--very great; duhkha--unhappiness; haila--there was.

TRANSLATION

After reaching Mathura, Subuddhi Raya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

TEXT 204

TEXT

suska-kastha ani' raya vece mathurate
panca chaya paisa haya eka eka bojhate

SYNONYMS

suska-kastha ani'--collecting dry wood from the forest; raya--Subuddhi Raya; vece--sells; mathurate--at Mathura; panca chaya--five or six; paisa--paise; haya--are; eka eka bojhate--in exchange for each load of dry wood.

TRANSLATION

Subuddhi Raya would collect dry wood in the forest and take it to the city of Mathura to sell. For each load he would receive five or six paise.

TEXT 205

TEXT

apane rahe eka paisara cana cabaiya
ara paisa baniya-sthane rakhena dhariya

SYNONYMS

apane--personally; rahe--lives; eka paisara--of one paisa's worth; cana--fried chick-peas; cabaiya--chewing; ara--the balance; paisa--four or five paise; baniya-sthane--in the custody of a merchant; rakhena--keeps; dhariya--depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Raya would live on only one paise's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Raya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaisnava, that is accepted. These are the dealings of Subuddhi Raya, who is one of the confidential devotees of Sri Caitanya Mahaprabhu. Srila Rupa Gosvami also followed this principle by spending fifty percent of his money in order to serve Krsna through brahmanas and Vaisnavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in Caitanya-caritamrta. Whether in the renounced order or in the grhastha order, a Vaisnava should follow these principles set forth by the previous acaryas.

TEXT 206

TEXT

duhkhi vaisnava dekhi' tanre karana bhojana
gaudiya aile dadhi, bhata, taila-mardana

SYNONYMS

duhkhi vaisnava--a poverty-stricken Vaisnava; dekhi'--seeing; tanre--to him; karana bhojana--gives food for eating; gaudiya aile--when a Bengali Vaisnava came to Mathura; dadhi--yogurt; bhata--cooked rice; taila-mardana--massaging mustard oil on the body.

TRANSLATION

Subuddhi Raya used to spend his savings to supply yogurt to Bengali Vaisnavas who came to Mathura. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaisnava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaisnavas. A Gaudiya Vaisnava is a Bengali Vaisnava. Most of the devotees of Lord Caitanya at that time were Gaudiyas and Oriyas, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to Mathura in the North, they found that the people generally ate chapatis or roti made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Raya saw a Bengali Vaisnava arriving in Mathura, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Raya wanted to serve the Vaisnavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathura, particularly the wheat-made chapatis and roti.

TEXT 207

TEXT

rupa-gosani, aile tanre bahu priti kaila
apana-sange lana 'dvadasa vana' dekhaila

SYNONYMS

rupa-gosani--Rupa Gosani; aile--when he came to Mathura; tanre--unto him; bahu--much; priti--love; kaila--showed; apana-sange lana--taking Rupa Gosvami personally with him; dvadasa vana--the twelve forests of Vrndavana; dekhaila--showed.

TRANSLATION

When Rupa Gosvami arrived at Mathura, Subuddhi Raya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rupa Gosvami to see all the twelve forests of Vrndavana.

PURPORT

Srila Rupa Gosvami had been a minister in the government of Hussain Shah, and Subuddhi Raya was also known to Hussain Shah, because as a boy, he had been Subuddhi Raya's servant. It appears that Subuddhi Raya was elderly, yet while he was living in Mathura he showed Rupa Gosvami the twelve forests of Vrndavana.

TEXT 208

TEXT

masa-matra rupa-gosani rahila vrndavane
sighra cali' aila sanatananusandhane

SYNONYMS

masa-matra--only one month; rupa-gosani--Rupa Gosani; rahila--remained; vrndavane--at Vrndavana; sighra--very soon; cali' aila--returned; sanatana-anu-sandhane--to search for Sanatana Gosvami.

TRANSLATION

Rupa Gosvami remained in Mathura and Vrndavana for one month in the association of Subuddhi Raya. After that, he left Vrndavana to search for his elder brother, Sanatana Gosvami.

TEXT 209

TEXT

ganga-tira-pathe prabhu prayagere aila
taha suni' dui-bhai se pathe calila

SYNONYMS

ganga-tira-pathe--on the road on the bank of the Ganges; prabhu--Sri Caitanya Mahaprabhu; prayagere aila--came to Prayaga; taha suni'--hearing this news; dui-bhai--the two brothers named Rupa and Anupama; se pathe calila--traveled on that path.

TRANSLATION

When Rupa Gosvami heard that Sri Caitanya Mahaprabhu had gone to Prayaga on the road along the banks of the Ganges, both Rupa and his brother Anupama went that way to meet the Lord.

TEXT 210

TEXT

etha sanatana gosani prayage asiya
mathura aila sarana raja-patha diya

SYNONYMS

etha--here (at the other end); sanatana gosani--Sanatana Gosani; prayage asiya--coming to Prayaga; mathura aila--he reached Vrndavana; sarana--directly; raja-patha diya--on the government road or public road.

TRANSLATION

After reaching Prayaga, Sanatana Gosvami, following the order of Sri Caitanya Mahaprabhu, went to Vrndavana along the public road.

PURPORT

This is especially significant because when Sanatana Gosvami went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Sri Caitanya Mahaprabhu at Benares, however, he was ordered to proceed to Vrndavana along the public road leading to Mathura. In other words, he was advised not to fear for his political situation.

TEXT 211

TEXT

mathurate subuddhi-raya tahare milila
rupa-anupama-katha sakali kahila

SYNONYMS

mathurate--at Mathura; subuddhi-raya--Subuddhi Raya; tahare milila--met him; rupa-anupama-katha--news about his younger brothers, Rupa Gosvami and Anupama; sakali--everything; kahila--described.

TRANSLATION

When Sanatana Gosvami met Subuddhi Raya at Mathura, Subuddhi Raya explained everything about his younger brothers Rupa Gosvami and Anupama.

TEXT 212

TEXT

ganga-pathe dui-bhai raja-pathe sanatana
ataeva tanha sane na haila milana

SYNONYMS

ganga-pathe--on the road on the bank of the Ganges; dui-bhai--the two brothers Rupa and Anupama; raja-pathe--on the public road; sanatana--Sanatana Gosvami; ataeva--because of this; tanha sane--with him; na haila milana--there was not a meeting.

TRANSLATION

Since Sanatana Gosvami went along the public road to Vrndavana and Rupa Gosvami and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

TEXT 213

TEXT

subuddhi-raya bahu sneha kare sanatane
vyavahara-sneha sanatana nahi mane

SYNONYMS

subuddhi-raya--Subuddhi Raya; bahu--much; sneha--affection; kare--does; sanatane--unto Sanatana Gosvami; vyavahara-sneha--love and affection because of a previous relationship; sanatana--Sanatana Gosvami; nahi mane--was hesitant to accept.

TRANSLATION

Subuddhi Raya and Sanatana Gosvami knew one another before accepting the renounced order. Therefore Subuddhi Raya showed much affection to Sanatana Gosvami, but Sanatana Gosvami hesitated to accept his sentiments and affections.

TEXT 214

TEXT

maha-virakta sanatana bhramena vane vane
prati-vrkse, prati-kunje rahe ratri-dine

SYNONYMS

maha-virakta--highly elevated in the renounced order of life; sanatana--Sanatana Gosvami; bhramena--wanders; vane vane--from forest to forest; prati-vrkse--under every tree; prati-kunje--in every bush; rahe ratri-dine--remains day and night.

TRANSLATION

Being very advanced in the renounced order, Sanatana Gosvami used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

TEXT 215

TEXT

mathura-mahatmya-sastra sangraha kariya
lupta-tirtha prakata kaila vanete bhramiya

SYNONYMS

mathura-mahatmya--giving a description of the greatness of Mathura; sastra--books; sangraha kariya--collecting; lupta-tirtha--lost holy places; prakata--discovering; kaila--he did; vanete bhramiya--traveling within the forest.

TRANSLATION

Srila Sanatana Gosvami collected some books about archaeological excavations in Mathura, and, wandering in the forest, he sought to renovate all those holy places.

TEXT 216

TEXT

ei-mata sanatana vrndavanete rahila
rupa-gosani dui-bhai kasite aila

SYNONYMS

ei-mata--in this way; sanatana--Sanatana Gosvami; vrndavanete rahila--remained in Vrndavana; rupa-gosani--Rupa Gosani; dui-bhai--the two brothers; kasite aila--came to Varanasi (Kasi).

TRANSLATION

Sanatana Gosvami remained in Vrndavana, and Rupa Gosvami and Anupama returned to Varanasi.

TEXT 217

TEXT

maharastriya dvija, sekhara, misra-tapana
tina-jana saha rupa karila milana

SYNONYMS

maharastriya dvija--the brahmana of Maharastra province; sekhara--Candrasekhara; misra-tapana--Tapana Misra; tina-jana--these three persons; saha--with; rupa--Rupa Gosvami; karila milana--met.

TRANSLATION

When Rupa Gosvami arrived at Varanasi, he met the Maharastrian brahmana, Candrasekhara and Tapana Misra.

TEXT 218

TEXT

sekharera ghare vasa, misra-ghare bhiksa
misra-mukhe sune sanatane prabhura 'siksa'

SYNONYMS

sekharera ghare vasa--residence in the house of Candrasekhara; misra-ghare bhiksa--prasada at the house of Tapana Misra; misra-mukhe--from the mouth of Tapana Misra; sune--hears; sanatane--unto Sanatana; prabhura siksa--instructions of Sri Caitanya Mahaprabhu.

TRANSLATION

While Rupa Gosvami was staying at Varanasi, he resided at the house of Candrasekhara and took prasada at the house of Tapana Misra. In this way he heard of Sri Caitanya Mahaprabhu's instructions to Sanatana Gosvami in Varanasi.

TEXT 219

TEXT

kasite prabhura caritra suni' tinera mukhe
sannyasire krpa suni' paila bada sukhe

SYNONYMS

kasite--at Varanasi (Kasi); prabhura--of Sri Caitanya Mahaprabhu; caritra--the activity; suni'--hearing; tinera mukhe--from the mouths of the three persons; sannyasire krpa--the mercy shown to the Mayavadi sannyasis; suni'--hearing about; paila--he got; bada sukhe--very great pleasure.

TRANSLATION

While staying at Varanasi, Rupa Gosvami heard of all Sri Caitanya Mahaprabhu's activities. When he heard of His deliverance of the Mayavadi sannyasis, he became very happy.

TEXT 220

TEXT

mahaprabhura upara lokera pranati dekhiya
sukhi haila loka-mukhe kirtana suniya

SYNONYMS

mahaprabhura--Sri Caitanya Mahaprabhu; upara--upon; lokera--of the people in general; pranati dekhiya--seeing the surrender; sukhi haila--became very happy; loka-mukhe--from the general public; kirtana suniya--hearing the description.

TRANSLATION

When Rupa Gosvami saw that all the people of Varanasi respected Sri Caitanya Mahaprabhu, he became very happy. He even heard stories from the general populace.

TEXT 221

TEXT

dina dasa rahi' rupa gaude yatra kaila
sanatana-rupera ei caritra kahila

SYNONYMS

dina dasa--about ten days; rahi'--remaining; rupa--Rupa Gosvami; gaude yatra kaila--went back to Bengal; sanatana-rupera--of Sri Sanatana Gosvami and Rupa Gosvami; ei--thus; caritra--character; kahila--I have described.

TRANSLATION

After staying in Varanasi for about ten days, Rupa Gosvami returned to Bengal. In this way I have described the activities of Rupa and Sanatana.

TEXT 222

TEXT

etha mahaprabhu yadi niladri calila
nirjana vana-pathe yaite maha sukha paila

SYNONYMS

etha--on the other side; mahaprabhu--Sri Caitanya Mahaprabhu; yadi--when; niladri calila--went back to Jagannatha Puri; nirjana vana-pathe--on a solitary forest path; yaite--traveling; maha sukha paila--got very great pleasure.

TRANSLATION

When Sri Caitanya Mahaprabhu returned to Jagannatha Puri, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

TEXT

sukhe cali' aise prabhu balabhadra-sange
purvavat mrgadi-sange kaila nana-range

SYNONYMS

sukhe--in a very pleasing atmosphere; cali' aise--comes back; prabhu--Sri Caitanya Mahaprabhu; balabhadra-sange--with the servant of Balabhadra Bhattacarya; purva-vat--as previously; mrga-adi-sange--with the forest animals; kaila--performed; nana-range--various pleasing activities.

TRANSLATION

Sri Caitanya Mahaprabhu happily returned to Jagannatha Puri in the company of His servant, Balabhadra Bhattacarya. As previously, the Lord performed many pleasing pastimes with the forest animals.

TEXT 224

TEXT

atharanalate asi' bhattacarya brahmane
pathana bolaila nija-bhakta-gane

SYNONYMS

atharanalate--to a place near Jagannatha Puri named Atharanala; asi'--coming; bhattacarya brahmane--the brahmana known as Balabhadra Bhattacarya; pathana--sending; bolaila--called for; nija-bhakta-gane--His own personal associates.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at a place known as Atharanala near Jagannatha Puri, He sent Balabhadra Bhattacarya to call for His devotees.

TEXT 225

TEXT

suniya bhaktera gana yena punarapi jila
dehe prana aile, yena indriya uthila

SYNONYMS

suniya--hearing; bhaktera gana--the hordes of devotees at Jagannatha Puri; yena--as if; punarapi--again; jila--became alive; dehe--in the body; prana aile--consciousness returned; yena--as if; indriya--senses; uthila--became agitated.

TRANSLATION

Hearing news of the Lord's arrival from Balabhadra Bhattacarya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

TEXT 226

TEXT

anande vihvala bhakta-gana dhana aila
narendre asiya sabe prabhure milila

SYNONYMS

anande--in great pleasure; vihvala--overwhelmed; bhakta-gana--all the devotees; dhana aila--very hastily came; narendre asiya--coming to the shore of Narendra Lake; sabe--all of them; prabhure--Sri Caitanya Mahaprabhu; milila--met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

TEXT 227

TEXT

puri-bharatira prabhu vandilena carana
donhe mahaprabhure kaila prema-alingana

SYNONYMS

puri--Paramananda Puri; bharatira--and of Brahmananda Bharati; prabhu--Lord Sri Caitanya Mahaprabhu; vandilena carana--worshiped the feet; donhe--both the elderly sannyasis; mahaprabhure--Sri Caitanya Mahaprabhu; kaila--did; prema-alingana--embracing in love.

TRANSLATION

When Paramananda Puri and Brahmananda Bharati met Sri Caitanya Mahaprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Sri Caitanya Mahaprabhu in love and affection.

TEXT 228

TEXT

damodara-svarupa, pandita-gadadhara
jagadananda, kasisvara, govinda, vakresvara

SYNONYMS

damodara-svarupa--Svarupa Damodara; pandita-gadadhara--Gadadhara, the learned scholar; jagadananda--Jagadananda; kasisvara--Kasisvara; govinda--Govinda; vakresvara--Vakresvara.

TRANSLATION

Devotees like Svarupa Damodara, Gadadhara Pandita, Jagadananda, Kasisvara, Govinda and Vakresvara all came to meet the Lord.

TEXT 229

TEXT

kasi-misra, pradyumna-misra, pandita-damodara
haridasa-thakura, ara pandita-sankara

SYNONYMS

kasi-misra--Kasi Misra; pradyumna-misra--Pradyumna Misra; pandita-damodara--Damodara Pandita; haridasa-thakura--Haridasa Thakura; ara--and; pandita-sankara--Sankara Pandita.

TRANSLATION

Kasi Misra, Pradyumna Misra, Damodara Pandita, Haridasa Thakura and Sankara Pandita also came there to meet the Lord.

TEXT 230

TEXT

ara saba bhakta prabhura carane padila
saba alingiya prabhu premavista haila

SYNONYMS

ara saba bhakta--all the other devotees; prabhura--of Lord Sri Caitanya Mahaprabhu; carane padila--fell down at the lotus feet; saba alingiya--embracing all of them; prabhu--Sri Caitanya Mahaprabhu; prema-avista--overwhelmed in ecstatic love and emotion; haila--became.

TRANSLATION

All the other devotees also came and fell down at the Lord's lotus feet. In return, Sri Caitanya Mahaprabhu embraced them all with great ecstatic love.

TEXT 231

TEXT

ananda-samudre bhase saba bhakta-gane
saba lana cale prabhu jagannatha-darasane

SYNONYMS

ananda-samudre--in the ocean of transcendental bliss; bhase--float; saba bhakta-gane--all the devotees; saba lana--taking all of them; cale--goes; prabhu--Sri Caitanya Mahaprabhu; jagannatha-darasane--to see the Jagannatha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannatha to see the Deity.

TEXT 232

TEXT

jagannatha dekhi' prabhu premavista haila
bhakta-sange bahu-ksana nrtya-gita kaila

SYNONYMS

jagannatha dekhi'--seeing Lord Jagannatha; prabhu--Sri Caitanya Mahaprabhu; prema-avista haila--became overwhelmed with love and affection; bhakta-sange--in the society of the devotees; bahu-ksana--for a long time; nrtya-gita kaila--chanted and danced.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw Lord Jagannatha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

TEXT 233

TEXT

jagannatha-sevaka ani' mala-prasada dila
tulasi padicha asi' carana vandila

SYNONYMS

jagannatha-sevaka--the priests who were servitors of Lord Jagannatha; ani'--bringing; mala-prasada dila--distributed flower garlands and prasada; tulasi padicha--the temple servant known as Tulasi; asi'--coming; carana vandila--worshiped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and prasada. The temple's watchman, who was named Tulasi, also came and offered his obeisances to Sri Caitanya Mahaprabhu.

TEXT 234

TEXT

'mahaprabhu aila'--grame kolahala haila
sarvabhauma, ramananda, vaninatha milila

SYNONYMS

mahaprabhu aila--Sri Caitanya Mahaprabhu has arrived; grame--in the town; kolahala haila--there was spreading of the news; sarvabhauma--Sarvabhauma; ramananda--Ramananda; vaninatha--Vaninatha; milila--came and met Him.

TRANSLATION

When the news spread that Sri Caitanya Mahaprabhu had arrived at Jagannatha Puri, devotees like Sarvabhauma Bhattacarya, Ramananda Raya and Vaninatha Raya all came to meet Him.

TEXT 235

TEXT

saba sange lana prabhu misra-vasa aila
sarvabhauma, pandita-gosani nimantrana kaila

SYNONYMS

saba sange lana--taking all of them; prabhu--Sri Caitanya Mahaprabhu; misra-vasa aila--came to Kasi Misra's house; sarvabhauma--Sarvabhauma Bhattacarya; pandita-gosani--Gadadhara Pandita; nimantrana kaila--invited the Lord to take prasada.

TRANSLATION

The Lord and all His devotees then went to the residence of Kasi Misra. Sarvabhauma Bhattacarya and Pandita Gosani also invited the Lord to dine at their homes.

TEXT 236

TEXT

prabhu kahe,--"maha-prasada ana' ei sthane
saba-sange ihan aji karimu bhojane"

SYNONYMS

prabhu kahe--Sri Caitanya Mahaprabhu said; maha-prasada ana'--bring maha-prasada; ei sthane--to this place; saba-sange--with all; ihan--here; aji--today; karimu bhojane--I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the prasada there so that He could eat it with His devotees.

TEXT 237

TEXT

tabe dunhe jagannatha-prasada anila
saba-sange mahaprabhu bhojana karila

SYNONYMS

tabe--then; dunhe--both Sarvabhauma and Pandita Gosani; jagannatha-prasada anila--brought the maha-prasada of Jagannatha; saba-sange--with all of them; mahaprabhu--Sri Caitanya Mahaprabhu; bhojana karila--dined.

TRANSLATION

Upon receiving Sri Caitanya Mahaprabhu's order, both Sarvabhauma Bhattacarya and Pandita Gosani brought sufficient prasada from the temple of Jagannatha. The Lord then dined with everyone at His own place.

TEXT 238

TEXT

ei ta' kahilun,--prabhu dekhi' vrndavana
punah karilena yaiche niladri gamana

SYNONYMS

ei ta' kahilun--thus I have described; prabhu--Sri Caitanya Mahaprabhu; dekhi' vrndavana--after visiting Vrndavana; punah--again; karilena--did; yaiche--as; niladri gamana--coming back to Jagannatha Puri.

TRANSLATION

Thus I have described how Sri Caitanya Mahaprabhu returned to Jagannatha Puri from Vrndavana.

TEXT 239

TEXT

iha yei sraddha kari' karaye sravana
acirat paya sei caitanya-carana

SYNONYMS

iha--this; yei--anyone who; sraddha kari'--with faith and love; karaye sravana--hears; acirat--very soon; paya--gets; sei--he; caitanya-carana--the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

Whoever hears Sri Caitanya Mahaprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

TEXT 240

TEXT

madhya-lilara karilun ei dig-darasana
chaya vatsara kaila yaiche gamanagamana

SYNONYMS

madhya-lilara--of this division, known as Madhya-lila; karilun--I have done; ei dik-darasana--this summary inspection; chaya vatsara--continuously for six years; kaila--performed; yaiche--just as; gamana-agamana--going and coming back.

TRANSLATION

I have thus given a summary of the Madhya-lila, which is a special description of Sri Caitanya Mahaprabhu's travels to and from Jagannatha Puri. Indeed, the Lord traveled to and fro continuously for six years.

TEXT 241

TEXT

sesa astadasa vatsara nilacale vasa
bhakta-gana-sange kare kirtana-vilasa

SYNONYMS

sesa astadasa vatsara--the remaining eighteen years; nilacale vasa--residence at Jagannatha Puri; bhakta-gana-sange--with devotees; kare--performs; kirtana-vilasa--the pastimes of chanting the Hare Krsna mantra.

TRANSLATION

After taking sannyasa at the age of twenty-four, Sri Caitanya Mahaprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannatha Puri and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannatha Puri and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Krsna with His devotees.

TEXT 242

TEXT

madhya-lilara krama ebe kari anuvada
anuvada kaile haya kathara asvada

SYNONYMS

madhya-lilara krama--a chronological list of the pastimes described in the Madhya-lila of Caitanya-caritamrta; ebe--now; kari--I may do; anuvada--assessment; anuvada kaile--by assessing in that way; haya--there is; kathara asvada--tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of Madhya-lila so that one can relish the transcendental features of these topics.

TEXT 243

TEXT

prathama paricchede--sesa-lilara sutra-gana
tathi-madhye kona bhagera vistara varnana

SYNONYMS

prathama paricchede--in the First Chapter; sesa-lilara sutra-gana--the codes of the Antya-lila, Sri Caitanya Mahaprabhu's pastimes at the end; tathi-madhye--within that; kona bhagera--of some portion of the book; vistara varnana--a vivid description.

TRANSLATION

In the First Chapter I have given a synopsis of the last pastimes [Antya-lila]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

TEXT 244

TEXT

dvitiya paricchede--prabhura pralapa-varnana
tathi-madhye nana-bhavera dig-darasana

SYNONYMS

dvitiya paricchede--in the Second Chapter; prabhura--of Sri Caitanya Mahaprabhu; pralapa-varnana--a description of His behaving like a crazy man; tathi-madhye--within that; nana-bhavera--of different emotional ecstasies; dik-darasana--indication.

TRANSLATION

In the Second Chapter I have described Sri Caitanya Mahaprabhu's talking like a crazy man. Within this chapter it is indicated how Sri Caitanya Mahaprabhu manifested His different emotional moods.

TEXT 245

TEXT

trtiya paricchede--prabhura kahilun sannyasa
acaryera ghare yaiche karila vilasa

SYNONYMS

trtiya paricchede--in the Third Chapter; prabhura--of Sri Caitanya Mahaprabhu; kahilun--I have described; sannyasa--acceptance of the renounced order of life; acaryera ghare--at the house of Advaita Acarya; yaiche--how; karila vilasa--enjoyed His pastimes.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Acarya.

TEXT 246

TEXT

caturthe--madhava purira caritra-asvadana
gopala sthapana, ksira-curira varnana

SYNONYMS

caturthe--in the Fourth Chapter; madhava purira--of Madhavendra Puri; caritra-asvadana--relishing the characteristics; gopala sthapana--the installation of Gopala; ksira-curira varnana--a description of Gopinatha's stealing condensed milk at Remuna.

TRANSLATION

In the Fourth Chapter I have described Madhavendra Puri's installation of the Gopala Deity as well as Gopinatha's stealing a pot of condensed milk at Remuna.

TEXT 247

TEXT

pancame--saksi-gopala-caritra-varnana
nityananda kahe, prabhu karena asvadana

SYNONYMS

pancame--in the Fifth Chapter; saksi-gopala--Saksi-gopala; caritra-varnana--a description of the characteristics; nityananda kahe--Lord Nityananda described this; prabhu--Lord Caitanya Mahaprabhu; karena asvadana--tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Saksi-gopala. Lord Nityananda Prabhu narrated this while Sri Caitanya Mahaprabhu listened.

TEXT 248

TEXT

sasthe--sarvabhaumera karila uddhara
saptame--tirtha-yatra, vasudeva nistara

SYNONYMS

sasthe--in the Sixth Chapter; sarvabhaumera--Sarvabhauma Bhattacarya; karila uddhara--the Lord delivered; saptame--in the Seventh Chapter; tirtha-yatra--going to different holy places; vasudeva nistara--delivering Vasudeva.

TRANSLATION

In the Sixth Chapter I have told how Sarvabhauma Bhattacarya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vasudeva.

TEXT 249

TEXT

astame--ramananda-samvada vistara
apane sunila 'sarva-siddhantera sara'

SYNONYMS

astame--in the Eighth Chapter; ramananda-samvada vistara--an elaborate discussion with Sri Ramananda Raya; apane--personally; sunila--listened; sarva--all; siddhantera--of conclusions; sara--the essence.

TRANSLATION

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Ramananda Raya. The Lord personally listened as Ramananda gave the conclusive essence of all Vedic literatures.

TEXT 250

TEXT

navame--kahilun daksina-tirtha-bhramana
dasame--kahilun sarva-vaisnava-milana

SYNONYMS

navame--in the Ninth Chapter; kahilun--I have described; daksina-tirtha-bhramana--going on pilgrimage in South India; dasame--in the Tenth Chapter; kahilun--I have described; sarva-vaisnava-milana--meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.

TEXT 251

TEXT

ekadase--sri-mandire 'beda-sankirtana'
dvadase--gundica-mandira-marjana-ksalana

SYNONYMS

ekadase--in the Eleventh Chapter; sri-mandire--in the Jagannatha temple; beda-sankirtana--chanting of the Hare Krsna mantra all around; dvadase--in the Twelfth Chapter; gundica-mandira--of the temple known as Gundica; marjana-ksalana--cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Krsna maha-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Gundica temple.

TEXT 252

TEXT

trayodase--ratha-age prabhura nartana
caturdase--'hera-pancami'-yatra-darasana

SYNONYMS

trayodase--in the Thirteenth Chapter; ratha-age--in front of the Jagannatha Ratha; prabhura nartana--Lord Caitanya Mahaprabhu's dancing; caturdase--in the Fourteenth Chapter; hera-pancami--Hera-pancami, which takes place on the fifth day of Ratha-yatra; yatra--festival; darasana--visiting.

TRANSLATION

In the Thirteenth Chapter I have described Sri Caitanya Mahaprabhu's dancing before the chariot of Jagannatha. In the Fourteenth Chapter, there is an account of the Hera-pancami function.

TEXT 253

TEXT

tara madhye vraja-devira bhavera sravana
svarupa kahila, prabhu kaila asvadana

SYNONYMS

tara madhye--in that; vraja-devira--of the gopis; bhavera--of ecstatic emotion; sravana--hearing; svarupa kahila--Svarupa Damodara Gosvami described; prabhu--Sri Caitanya Mahaprabhu; kaila asvadana--personally tasted.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopis was described by Svarupa Damodara and tasted by Sri Caitanya Mahaprabhu.

TEXT 254

TEXT

pancadase--bhaktera guna sri-mukhe kahila
sarvabhauma-ghare bhiksa, amogha tarila

SYNONYMS

pancadase--in the Fifteenth Chapter; bhaktera--of the devotees; guna--qualities; sri-mukhe kahila--Caitanya Mahaprabhu personally described; sarvabhauma-ghare--at the house of Sarvabhauma; bhiksa--accepting lunch; amogha tarila--He delivered Amogha.

TRANSLATION

In the Fifteenth Chapter Sri Caitanya Mahaprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sarvabhauma Bhattacarya. At that time, He delivered Amogha.

TEXT 255

TEXT

sodase--vrndavana-yatra gauda-desa-pathe
punah nilacale aila, natasala haite

SYNONYMS

sodase--in the Sixteenth Chapter; vrndavana-yatra--departure for visiting Vrndavana; gauda-desa-pathe--on the way through the province of Bengal; punah--again; nilacale aila--came back to Jagannatha Puri; natasala haite--from Kanai Natasala.

TRANSLATION

In the Sixteenth Chapter Sri Caitanya Mahaprabhu departed for Vrndavana and journeyed through Bengal. He later returned to Jagannatha Puri from Kanai Natasala.

TEXT 256

TEXT

saptadase--vanapathe mathura-gamana
astadase--vrndavana-vihara-varnana

SYNONYMS

saptadase--in the Seventeenth Chapter; vana-pathe--through the forest path; mathura-gamana--Lord Caitanya Mahaprabhu's going to Mathura; astadase--in the Eighteenth Chapter; vrndavana-vihara-varnana--description of His touring the forest of Vrndavana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jharikhanda and His arrival at Mathura. In the Eighteenth Chapter there is a description of His tour of the forest of Vrndavana.

TEXT 257

TEXT

unavimse--mathura haite prayaga-gamana
tara madhye sri-rupere sakti-sancarana

SYNONYMS

unavimse--in the Nineteenth Chapter; mathura haite--from Mathura; prayaga-gamana--going to Prayaga; tara madhye--within that; sri-rupere--Sri Rupa Gosvami; sakti-sancarana--empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayaga from Mathura and empowered Sri Rupa Gosvami to spread devotional service.

TEXT 258

TEXT

vimsati paricchede--sanatanera milana
tara madhye bhagavanera svarupa-varnana

SYNONYMS

vimsati paricchede--in the Twentieth Chapter; sanatanera milana--meeting with Sanatana Gosvami; tara madhye--within that; bhagavanera--of the Supreme Personality of Godhead; svarupa-varnana--description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanatana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

TEXT

ekavimse--krsnaisvarya-madhurya varnana
dvavimse--dvividha sadhana-bhaktira vivarana

SYNONYMS

eka-vimse--in the Twenty-first Chapter; krsna-aisvarya--of the opulence of Krsna; madhurya--of the pleasing beauty; varnana--description; dva-vimse--in the Twenty-second Chapter; dvi-vidha--twofold; sadhana-bhaktira--of the discharge of devotional service; vivarana--description.

TRANSLATION

In the Twenty-first Chapter there is a description of Krsna's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

TEXT 260

TEXT

trayovimse--prema-bhakti-rasera kathana
caturvimse--'atmaramah'-slokartha varnana

SYNONYMS

trayah-vimse--in the Twenty-third Chapter; prema-bhakti--of ecstatic love of Godhead; rasera--of the mellow; kathana--narration; catuh-vimse--in the Twenty-fourth Chapter; atmaramah--known as atmarama; sloka-artha--the meaning of the verse; varnana--description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the atmarama verse.

TEXT 261

TEXT

pancavimse--kasi-vasire vaisnava-karana
kasi haite punah nilacale agamana

SYNONYMS

panca-vimse--in the Twenty-fifth Chapter; kasi-vasire--the residents of Varanasi (Kasi); vaisnava-karana--making Vaisnavas; kasi haite--from Kasi; punah--again; nilacale agamana--coming back to Jagannatha Puri (Nilacala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Varanasi were converted to Vaisnavism. The Lord also returned to Nilacala [Jagannatha Puri] from Varanasi.

TEXT 262

TEXT

pancavimsati paricchede ei kailun anuvada
yahara sravane haya granthartha-asvada

SYNONYMS

panca-vimsati paricchede--in the Twenty-fifth Chapter; ei--this; kailun anuvada--I have made repetition; yahara sravane--hearing which; haya--there is; grantha-artha-asvada--understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

TEXT 263

TEXT

sanksepe kahilun ei madhya-lilara sara
koti-granthe varnana na yaya ihara vistara

SYNONYMS

sanksepe--in brief; kahilun--I have described; ei--this; madhya-lilara sara--essence of Madhya-lila; koti-granthe--in millions of books; varnana--description; na yaya--is not possible; ihara vistara--elaborately.

TRANSLATION

I have now summarized the entire subject matter of the Madhya-lila. These pastimes cannot be described elaborately even in millions of books.

TEXT 264

TEXT

jiva nistarite prabhu bhramila dese-dese
apane asvadi' bhakti karila prakase

SYNONYMS

jiva nistarite--to deliver all the fallen souls; prabhu--Sri Caitanya Mahaprabhu; bhramila--traveled; dese-dese--in various countries; apane--personally; asvadi'--tasting; bhakti--devotional service; karila--did; prakase--broadcasting.

TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Sri Caitanya Mahaprabhu personally traveled to different regions of India to spread the bhakti cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could

not personally travel to other parts of the world. In this regard, He has left two instructions:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

"All Indians should seriously take up the cult of Sri Caitanya Mahaprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings (para-upakara)." (Cc. Adi 9.41) A Vaisnava is especially interested in para-upakara, doing good to others. Prahlada Maharaja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of bhakti and who misuse their intelligence for the temporary benefit of the material body. Sri Caitanya Mahaprabhu also wanted His mission spread all over the world.

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

"In every town and village, the chanting of My name will be heard."

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Krsna consciousness movement and are ready to unite for the highest benefit of human society. The followers of Sri Caitanya Mahaprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Sri Caitanya Mahaprabhu Himself did.

TEXT 265

TEXT

krsna-tattva, bhakti-tattva, prema-tattva sara
bhava-tattva, rasa-tattva, lila-tattva ara

SYNONYMS

krsna-tattva--the truth of Krsna; bhakti-tattva--the truth of devotional service; prema-tattva--the truth of ecstatic love of Godhead; sara--the essence; bhava-tattva--the emotional truth; rasa-tattva--the truth of transcendental mellow; lila-tattva--the truth of pastimes of the Lord; ara--also.

TRANSLATION

Krsna consciousness means understanding the truth of Krsna, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

TEXT 266

TEXT

sri-bhagavata-tattva-rasa karila pracare
krsna-tulya bhagavata, janaila samsare

SYNONYMS

sri-bhagavata-tattva-rasa--the truth and transcendental taste of Srimad-Bhagavatam; karila pracare--Caitanya Mahaprabhu preached elaborately; krsna-tulya--identical with Krsna; bhagavata--Srimad-Bhagavatam; janaila samsare--has preached within this world.

TRANSLATION

Sri Caitanya Mahaprabhu has personally preached the transcendental truths and mellows of Srimad-Bhagavatam. Srimad-Bhagavatam and the Supreme Personality of Godhead are identical, for Srimad-Bhagavatam is the sound incarnation of Sri Krsna.

TEXT 267

TEXT

bhakta lagi' vistarila apana-vadane
kahan bhakta-mukhe kahai sunila apane

SYNONYMS

bhakta lagi'--especially for the purpose of His devotees; vistarila--expansively described; apana-vadane--personally, with His own mouth; kahan--sometimes; bhakta-mukhe--through the mouth of His devotees; kahai--making describe; sunila apane--listened Himself.

TRANSLATION

Sri Caitanya Mahaprabhu broadcast the purpose of Srimad-Bhagavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

Sri Caitanya Mahaprabhu, as an ideal teacher, or acarya, explained Srimad-Bhagavatam very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an acarya should train His disciples. Not only should he describe the bhagavata cult personally, but he should also train his disciples to speak on this sublime subject.

TEXT 268

TEXT

sri-caitanya-sama ara krpalu vadanya
bhakta-vatsala na dekhi trijagate anya

SYNONYMS

sri-caitanya-sama--equal to Sri Caitanya Mahaprabhu; ara--anyone else; krpalu--merciful; vadanya--magnanimous; bhakta-vatsala--very kind to the devotees; na dekhi--I do not see; tri-jagate--in these three worlds; anya--anyone else.

TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Sri Caitanya Mahaprabhu and that no one is as kind to His devotees.

TEXT 269

TEXT

sraddha kari' ei lila suna, bhakta-gana
ihara prasade paiba caitanya-carana

SYNONYMS

sraddha kari'--having faith and love; ei lila--these pastimes of Sri Caitanya Mahaprabhu; suna--hear; bhakta-gana--O devotees; ihara prasade--by the grace of this transcendental hearing; paiba--you will get; caitanya-carana--the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

All devotees should hear about Sri Caitanya Mahaprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

TEXT 270

TEXT

ihara prasade paiba krsna-tattva-sara
sarva-sastra-siddhantera ihan paiba para

SYNONYMS

ihara prasade--by hearing these teachings of Sri Caitanya Mahaprabhu; paiba--you will get; krsna-tattva-sara--the essence of the truth of Krsna; sarva-sastra--of all revealed scriptures; siddhantera--of conclusions; ihan--here; paiba--you will get; para--the ultimate limit.

TRANSLATION

By understanding the pastimes of Sri Caitanya Mahaprabhu, one can understand the truth about Krsna. By understanding Krsna, one can understand the limit of all knowledge described in various revealed scriptures.

PURPORT

As stated in Bhagavad-gita (7.3):

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

It is very difficult to understand Krsna, but if one tries to understand Srimad-Bhagavatam through Caitanya Mahaprabhu's bhakti cult, one will

undoubtedly understand Krsna very easily. If somehow or other one understands Krsna, his life will be successful. Again, as stated in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 271

TEXT

krsna-lila amrta-sara, tara sata sata dhara,
dasa-dike vahe yaha haite
se caitanya-lila haya, sarovara aksaya,
mano-hamsa caraha' tahate

SYNONYMS

krsna-lila amrta-sara--the pastimes of Lord Krsna are the essence of all eternal bliss; tara sata sata dhara--the flow of that eternal bliss is running in hundreds of branches; dasa-dike--in all the ten directions; vahe--flows; yaha haite--from which; se--those; caitanya-lila--pastimes of Sri Caitanya Mahaprabhu; haya--are; sarovara aksaya--a transcendental eternal lake; manah-hamsa--my mind, which is like a swan; caraha'--please wander; tahate--in that lake.

TRANSLATION

The pastimes of Lord Krsna are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Sri Caitanya Mahaprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

PURPORT

The essence of spiritual knowledge is found in the pastimes of Sri Caitanya Mahaprabhu, which are identical with the pastimes of Lord Krsna. This is the essence of knowledge. If knowledge does not include the understanding of Sri Caitanya Mahaprabhu and Krsna, it is simply superfluous. By Sri Caitanya Mahaprabhu's grace, the nectar of Lord Sri Krsna's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Sri Caitanya Mahaprabhu are different from Krsna's pastimes. It is said: sri-krsna-caitanya, radha-krsna nahe anya. Lord Caitanya Mahaprabhu is a combination of Radha-Krsna, and without understanding His pastimes, one cannot understand Radha and Krsna. Srila Narottama dasa Thakura therefore sings: rupa-raghunatha-pade haibe akuti. kabe hama bujhaba se yugala piriti. "When shall I become very eager to study the books left by the six Gosvamis? Then I shall be able to understand the conjugal pastimes of Radha and Krsna." Caitanya Mahaprabhu directly empowered Srila Rupa Gosvami and Srila Sanatana Gosvami. Following in their footsteps, the other six Gosvamis understood Sri Caitanya Mahaprabhu and His mission. One should understand Sri Krsna Caitanya and Lord Sri Krsna from the Gosvamis in the parampara system. This Krsna consciousness movement is following as strictly as possible in the footsteps of the Gosvamis. Narottama dasa Thakura says, ei chaya gosani yara,

mui tara dasa: "I am the servant of the six Gosvamis." The philosophy of Krsna consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of krsna-katha should accept the disciplic succession. If one is somehow or other able to understand Krsna, his life will be successful. Tyaktva deham punar janma naiti mam eti so 'rjuna. A perfect devotee is able to understand Krsna through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Krsna, there is no difficulty in transferring oneself to the spiritual kingdom.

TEXT 272

TEXT

bhakta-gana, suna mora dainya-vacana
toma-sabara pada-dhuli, ange vibhusana kari',
kichu muni karon nivedana

SYNONYMS

bhakta-gana--O devotees; suna--please hear; mora--my; dainya-vacana--humble submission; toma-sabara--of all of you; pada-dhuli--the dust of the feet; ange--on my body; vibhusana kari'--taking as ornaments; kichu--something; muni--I; karon nivedana--wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

TEXT 273

TEXT

krsna-bhakti-siddhanta-gana, yate praphulla padma-vana,
tara madhu kari' asvadana
prema-rasa-kumuda-vane, praphullita ratri-dine,
tate carao mano-bhrnga-gana

SYNONYMS

krsna-bhakti-siddhanta-gana--the conclusive understanding of devotional service to Krsna; yate--by which; praphulla--enlivened; padma-vana--the forest of lotus flowers; tara madhu--the honey collected from those lotus flowers; kari' asvadana--relishing; prema-rasa--of transcendental love of Krsna; kumuda-vane--in the forest of kumuda flowers (a type of lotus); praphullita--being jubilant; ratri-dine--day and night; tate--in that forest of lotus flowers; carao--make wander; manah-bhrnga-gana--the bumblebees of your minds.

TRANSLATION

Devotional service to Krsna is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Krsna day and night, their mental speculation will be completely transcendentally satisfied.

TEXT 274

TEXT

nana-bhavera bhakta-jana, hamsa-cakravaka-gana,
yate sabe' karena vihara
krsna-keli sumrnala, yaha pai sarva-kala,
bhakta-hamsa karaye ahara

SYNONYMS

nana-bhavera bhakta-jana--devotees relishing relationships with Krsna in different ecstasies; hamsa-cakravaka-gana--compared to swans and cakravaka birds; yate--in that place; sabe'--all; karena vihara--enjoy life; krsna-keli--the pastimes of Krsna; su-mrnala--sweet buds; yaha pai--which one can get; sarva-kala--eternally; bhakta-hamsa--the devotees, who are just like swans; karaye--do; ahara--eating.

TRANSLATION

The devotees who have a relationship with Krsna are like the swans and cakravaka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Krsna, and they are edibles for the swanlike devotees. Lord Sri Krsna is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Sri Caitanya Mahaprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

TEXT 275

TEXT

sei sarovare giya, hamsa-cakravaka hana,
sada tahan karaha vilasa
khandibe sakala duhkha, paiba parama sukha,
anayase habe premollasa

SYNONYMS

sei sarovare giya--going to that lake where the clusters of lotus flowers exist; hamsa-cakravaka hana--becoming swans or cakravaka birds; sada--always; tahan--there; karaha vilasa--enjoy life; khandibe--will be diminished; sakala duhkha--all material anxieties and miseries; paiba--you will get; parama sukha--the highest happiness; anayase--very easily; habe--there will be; prema-ullasa--jubilation in love of God.

TRANSLATION

All the devotees of Sri Caitanya Mahaprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Sri Caitanya Mahaprabhu, become swans and cakravaka birds in those celestial waters. They should go on rendering service to Lord Sri Krsna and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

TEXT 276

TEXT

ei amrta anuksana, sadhu mahanta-megha-gana,
visvodyane kare varisana
tate phale amrta-phala, bhakta khaya nirantara,
tara sese jiye jaga-jana

SYNONYMS

ei amrta--this nectar; anuksana--continuously; sadhu mahanta-megha-gana--pure devotees and saintly persons, who are compared to clouds; visva-udyane--in the garden of the universe; kare varisana--rain down these nectarean pastimes of Sri Caitanya Mahaprabhu and Lord Sri Krsna; tate--because of that; phale--grows; amrta-phala--the fruit of nectar; bhakta khaya nirantara--and the devotees eat such fruit continuously; tara sese--after their eating; jiye jaga-jana--the living entities all over the world live peacefully.

TRANSLATION

The devotees who have taken shelter of the lotus feet of Sri Caitanya Mahaprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

TEXT 277

TEXT

caitanya-lila--amrta-pura, krsna-lila--sukarpura,
duhe mili' haya sumadhurya
sadhu-guru-prasade, taha yei asvade,
sei jane madhurya-pracurya

SYNONYMS

caitanya-lila amrta-pura--the pastimes of Lord Sri Caitanya Mahaprabhu are full of nectar; krsna-lila su-karpura--the pastimes of Lord Krsna are exactly like camphor; duhe mili'--the two meeting; haya--become; su-madhurya--very, very palatable; sadhu-guru-prasade--by the mercy of saintly persons and devotees in the transcendental position; taha--that; yei--anyone who; asvade--relishes this palatable nectar; sei jane--he can understand; madhurya-pracurya--the extensive quantity of sweetness in devotional service.

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are full of nectar, and the pastimes of Lord Krsna are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

TEXT 278

TEXT

ye lila-amrta vine, khaya yadi anna-pane,
tabe bhaktera durbala jivana
yara eka-bindu-pane, utphullita tanu-mane,
hase, gaya, karaye nartana

SYNONYMS

ye--he who; lila--of the pastimes of Lord Krsna and Caitanya Mahaprabhu; amrta vine--without nectar; khaya yadi anna-pane--if one eats only ordinary food grains; tabe--then; bhaktera--of the devotees; durbala jivana--life becomes weakened; yara--of which; eka-bindu-pane--if one drinks one drop; utphullita

tanu-mane--the body and mind become jubilant; hase--laughs; gaya--chants; karaye nartana--dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahaprabhu and Krsna gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Krsna's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with this Krsna consciousness movement must read all the books that have been translated (Caitanya-caritamrta, Srimad-Bhagavatam, Bhagavad-gita and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

TEXT 279

TEXT

e amrta kara pana, yara sama nahi ana,
citte kari' sudrdha visvasa
na pada' kutarka-garte, amedhya karkasa avarte,
yate padile haya sarva-nasa

SYNONYMS

e amrta kara pana--all of you must drink this nectar; yara sama nahi ana--there is no comparison to this nectar; citte--within the mind; kari' sudrdha visvasa--having firm faith in this conclusion; na pada' kutarka garte--do not fall down into the pit of false arguments; amedhya karkasa avarte--in the untouchable, harsh whirlpool; yate--in which; padile--if one falls down; haya sarva-nasa--the purpose of life will be spoiled.

TRANSLATION

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

TEXT 280

TEXT

sri-caitanya, nityananda, advaitadi bhakta-vrnda,
ara yata srota bhakta-gana
toma-sabara sri-carana, kari sire vibhusana,
yaha haite abhista-purana

SYNONYMS

sri-caitanya nityananda--Sri Caitanya Mahaprabhu and Lord Nityananda; advaita-adi bhakta-vrnda--as well as the devotees like Advaita Acarya; ara--and; yata srota bhakta-gana--all the devotees who listen; toma-sabara sri-carana--the

lotus feet of all of you; kari sire vibhusana--I keep on my head as a helmet; yaha haite--from which; abhista-purana--all my purposes will be served.

TRANSLATION

In conclusion, I submit to Sri Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

TEXT 281

TEXT

sri-rupa-sanatana-raghunatha-jiva-carana,
sire dhari,--yara karon asa
krsna, lilamrtanvita, caitanya-caritamrta,
kahe kichu dina krsnadasa

SYNONYMS

sri-rupa-sanatana--of Srila Rupa Gosvami and of Sanatana Gosvami; raghunatha-jiva--of Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami and Srila Jiva Gosvami; carana--the lotus feet; sire dhari--taking on my head; yara--of which; karon asa--I always desire; krsna-lila-amrta-anvita--mixed with the nectar of krsna-lila; caitanya-caritamrta--the pastimes of Lord Sri Caitanya Mahaprabhu; kahe--is trying to speak; kichu--something; dina--most humble; krsnadasa--Krsnadasa Kaviraja Gosvami.

TRANSLATION

Taking the feet of Srila Rupa Gosvami, Sri Sanatana Gosvami, Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami and Jiva Gosvami on my head, I always desire their mercy. Thus I, Krsnadasa, humbly try to describe the nectar of the pastimes of Sri Caitanya Mahaprabhu, which are mixed with the pastimes of Lord Krsna.

TEXT 282

TEXT

sriman-madana-gopala-
govindadeva-tustaye
caitanyarpitam astv etac
caitanya-caritamrtam

SYNONYMS

sriman-madana-gopala--of the Deity named Sriman Madana-gopala; govinda-deva--of the Deity named Govindadeva; tustaye--for the satisfaction; caitanya-arpitam--offered unto Sri Caitanya Mahaprabhu; astu--let it be; etat--this; caitanya-caritamrtam--the book known as Caitanya-caritamrta.

TRANSLATION

For the satisfaction of Sri Madana-gopala and Govindadeva, we pray that this book, Caitanya-caritamrta, may be offered to Sri Krsna Caitanya Mahaprabhu.

TEXT 283

TEXT

tad idam ati-rahasyam gaura-lilamrtam yat
khala-samudaya-kolair nadrtam tair alabhyam
ksatir iyam iha ka me svaditam yat samantat
sahrdaya-sumanobhir modam esam tanoti

SYNONYMS

tat--that (Caitanya-caritamrta); idam--this; ati-rahasyam--full of spiritual mysteries; gaura-lila-amrtam--the nectar of the pastimes of Sri Caitanya Mahaprabhu; yat--which; khala-samudaya--envious rascals; kolaih--by pigs; na--never; adrtam--praised; taih--by them; alabhyam--not obtainable; ksatih iyam iha ka--what is the loss in this connection; me--of me; svaditam--tasted; yat--which; samantat--completely; sahrdaya-sumanobhih--by those who are friendly and whose minds are very clean; modam--enjoyment; esam--of them; tanoti--expands.

TRANSLATION

The Caitanya-caritamrta pastimes of Lord Sri Caitanya Mahaprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Sri Caitanya Mahaprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twenty-fifth Chapter, describing how the inhabitants of Varanasi were converted to Vaisnavism.

Note:
The author of Sri Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, has condemned all his enemies by comparing them to envious hogs and pigs. This Krsna consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Sri Caitanya Mahaprabhu and Krsna's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the acarya. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Krsnadasa Kaviraja Gosvami and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Krsna and Sri Caitanya Mahaprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Krsnadasa Kaviraja Gosvami met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LILA

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16th century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Madhya Lila section.

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